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THE

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VOLUME III.

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DAVID NUTT, 270 STRAND.

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TABLE OF CONTENTS.

Nos. 1 and 2.

	PAGE		PAGE
Editorial	1	Amsel's Metric of the Ancients. C. B.	
Philological Notes, VI. F. W. WALKER	1	HEBERDEN	66
"Ἑρσὶ πρόγονοι μέτασσαι. P. GILES . .	3	Paley's Fragments of Greek Comic Poets.	
The Licinian Law. W. F. ALLEN . . .	5	E. D. STONE	66
Sequence of Tenses in Latin. G. S. SALE		Tatham's Laches of Plato. J. ADAM .	67
and others	6	Holden's De Officiis, III.	68
Persius. M. H. MORGAN	10	D'Ooge's Colloquia Latina. H. PREBLE	68
Old Latin Palimpsest of the Acts and		Inscriptions from Koulah. E. L. HICKS	69
Apocalypse. F. J. A. HORT	11	Notes.	
Greek MSS. in Italian Libraries. T. W.		Unregistered Words in Epidaurian	
ALLEN	12	Inscriptions. J. R. WHEELER . .	70
Kock, Comicorum Atticorum Fragmenta.		Unregistered Words in Epictetus.	
A. PALMER	22	E. J. CHINNOCK	70
Berlage on Euripides as a Philosopher.		Homer Od. IX. P. SANDFORD . . .	71
A. W. VERRALL	26	Homer II. XVIII. H. M. STEPHENSON	72
Ritter on the Chronology of the Pla-		Thuc. V. 111. E. S. THOMPSON . . .	72
tonic writings. L. CAMPBELL . . .	28	Eur. Bacchae 1156. H. MACNICOL .	72
Strachan-Davidson's Selections from Po-		Eur. Hel. 293. H. MACNAGHTEN . .	72
lybius. R. MACAN	30	Plato's Republic. A. PLATT	72
Swete's Edition of the LXX. E. HATCH	32	Acts XV. 23. H. HAYMAN	73
Bernardakis Plutarchi Moralia. H. A.		James IV. 5. H. HAYMAN	74
HOLDEN	35	Plautus Amph. V. I. 20. A. PALMER	75
Mendelssohn's Zosimus. J. B. BURY .	37	Plautus Most. 803, Capt. 888. H. A.	
Fausset's Cluentius. J. S. REID . . .	38	STRONG	75
Dowdall's Livy. M. T. TATHAM . . .	42	Hor. Od. I. 37, 1. T. E. PAGE . . .	75
King and Cookson on Sounds and In-		Virg. Aen. II. 492. T. E. PAGE . . .	76
flexions. J. H. MOULTON	44	Propertius I. 8, 25; I. 11-21. S. E.	
Smyth on the Arcado-Cyprian Dialect.		WINBOLT	76
C. E. BENNETT	48	Plin. Ep. ad. Traj. 113, Tac. Hist. I.	
Evelyn Abbott's History of Greece.		10. E. G. HARDY	77
Part I. L. WHIBLEY	52	"Status" used in the Sense of	
Lanciani's Ancient Rome	54	Commonwealth. E. J. CHINNOCK .	77
Humbert's Financial System of the		Abolition of Dictatorship. F. HAVER-	
Romans. L. C. PURSER	56	FIELD	77
Mommsen on the Senate of Rome. E. G.		Letter on Classical Education in the	
HARDY	58	United States. J. H. WRIGHT . . .	77
Wiegand on Julian's Victory over the		Obituary, F. A. Paley. C. B. SCOTT .	80
Alemanni. E. G. H.	60	Ernst von Leutsch	82
Lolling's Topography of Athens. H. F.		Archaeology.	
TOZER	61	Bibliothèque des Monuments Figurés.	
Jung's Geography of Italy. H. F. T. .	61	W. M. RAMSAY	83
Athènes et ses Environs (Guide-Joanne).		The Stage in the Greek Theatre.	
H. F. T.	62	J. S. FURLEY	85
Weber, Quaestiones Laconicae. W. WYSE	62	Acquisitions of British Museum . .	86
Arnold on the Neronian Persecution.		American School at Athens	87
C. MERK	63	Rayet's Histoire de la Céramique	
Mirbt on St. Augustine. A. PLUMMER.	64	Grecque. W. C. F. ANDERSON . .	87
The Athos Codex of Hermas. T. K.		Summaries of Periodicals	88
ABBOTT	64	Bibliography	93

No. 3.

	PAGE
Plato's Utilitarianism. A Dialogue by JOHN GROTE and HENRY SIDGWICK. . .	97
Notes on the Septem Contra Thebas. T. G. TUCKER and A. W. VERRALL. . .	102
Horace Odes III. 27. ROBERT BLACK. . .	107
Notes on the Scholia of the Plutus. W. G. RUTHERFORD.	109
Syracuse. F. HAVERFIELD.	110
Mommsen on the Recruiting System under the Empire. E. G. HARDY. . . .	112
Archer Hind's Timaeus. J. COOK WIL- SON.	114
Blanchard's Aulularia. E. A. SONNEN- SCHEIN.	123
Greenough's Horace. L. S. POTWIN. . .	124
Harnack's De Aleatoribus. F. H. CHASE.	125
Notes on the Text and Date of the same. W. SANDAY.	126
Corpus Glossariorum, vol. ii. H. NET- TLESHIP.	128

	PAGE
Baunack's Linguistic Studies. B. J. WHEELER.	130
Manat's Xenophon, Hellenica. M. J. HUMPHREYS.	131
Notes. Agam. 69. ROBINSON ELLIS.	132
Philemon, a Fragment of. H. RICHARDS	132
Horace Od. iii. 30. H. S. MCINTOSH	132
Obituary— J. F. DAVIES. R. Y. TYRRELL.	133
Churchill Babington.	134
Archaeology. Richter's Topography of Rome.	135
Inscriptions from Thyatira. E. L. HICKS.	136
Theangela. C. SMITH and E. L. HICKS	139
Acquisitions of British Museum. . . .	140
Notes from Athens, Cyprus, Delphi, Helikon.	140
Summaries.	141
Bibliography.	145

No. 4.

On Personalisation in Greek. A. SIDG- WICK.	147
Classical MSS. in the British Museum (continued). E. M. THOMPSON. . . .	149
The Townley Scholia on the Iliad. W. LEAF.	155
Sir George Young's Version of Sopho- cles. A. J. CHURCH.	157
Editions of Josephus. H. E. RYLE. . .	158
Recent Work on Cicero's De Natura Deorum. JOS. B. MAYOR.	160
Lewis' Latin Dictionary for Schools. W. T. LENDRUM.	164
Allen and Greenough's Latin Grammar. W. G. HALE.	167
Brugmann's Comparative Grammar. Vol. II. T. C. SNOW.	172
Monceaux De Communi Asiae Pro- vinciae. W. M. RAMSAY.	174
Gow's Companion to School Classics. 2nd Edition.	179
Burt's History of Greek Philosophy. H. RICHARDS.	179
Paul's History of Language. E. R. WHARTON.	180

Neue's Formenlehre. Edition 3. H. NETTLESHIP.	181
Georges' Lexicon of Latin Word-Forms.	181
Günther's Quaestiones Ammianaeae. . .	181
Cram's Universal Atlas. J. H. WRIGHT	181
Old Latin Palimpsest of the Acts. F. J. A. HORT.	181
Latin-Greek and Graeco-Latin Glos- saries. H. NETTLESHIP.	181
A Reply to Mr. Cook Wilson by Mr. Archer Hind, with further remarks by the former.	181
Obituary of Dr. Maguire. P. SAND- FORD.	184
Archaeology. Gold Bars of Kraszna. F. HAVER- FIELD.	186
Newton Testimonial. C. SMITH and J. H. MIDDLETON.	186
The Arrephoria. JANE E. HARRISON	187
Acquisitions of British Museum. C. S.	187
Inscription from Athens. C. D. BUCK	188
Summaries of Periodicals.	188
Bibliography.	193

No. 5.

	PAGE		PAGE
Latin Tenses in -bo, -bam. J. B. BURY	195	Schmidt's Abhandlungen. E. G. BOURNE	216
Notes on Aristotle's Ethics. J. SOLOMON and J. BURNET	196	Contributions to the History of Greek Syntax. E. A. SONNENSCHN	216
Notes on Latin Poets. A. E. HOUSMAN	199	Lupton's Latin Lyric Verse Composition. E. D. STONE	217
The Termination -ensis. W. T. ARNOLD	201	Weil on the Order of Words. ISAAC FLAGG	218
Greek Burlesque Epic. J. W. MACKAIL	203	Preble's Latin Grammar. TRACY PECK	218
Gebhart and Harnack's Series. IV. 1, V. 2, 3. F. H. CHASE and A. PLUMMER	204	A Last Word. R. D. ARCHER-HIND	219
Forschungen zur Verwaltungsgeschichte des Römischen Kaiserreichs. E. G. HARDY	206	Notes.	
Les Assemblées Provinciales dans l'Empire Romain. E. G. HARDY	207	Iliad XI. 306. R. C. SEATON	220
Wharton on the Vocalic Laws of the Latin Language. CH. COOKSON	209	Eur. Hipp. 32; Med. 511. J. B. BURY	220
Pezzi's La Lingua Greca Antica. E. R. WHARTON	209	Mr. Strong's Note on the Mostellaria. S. B. PLATNER	221
V. Henry's Précis de Grammaire Comparée. E. R. WHARTON	210	Terence Phorm. 766 foll. P. SANDFORD	221
Ehwald's Ovid, Vol. I. S. G. OWEN	212	Cic. Att. 13. 30. L. C. PURSER; ib. 1. 14. H. MACNAGHTEN	221
Ehwald on the History of the Ovidian Poems. R. ELLIS	212	Hor. Ep. I. 1, 70. H. S. MCINTOSH; Odes III. 30. P. E. ROCKWOOD	222
Paul's Caesar de Bello Civili. A. G. PESKETT	213	Pseudo-Augustine on the Apocalypse. M. R. JAMES	222
Fügnier's Livy XXI.—XXIII. J. K. LORD	213	Areani. J. H. RAMSAY	222
Immerwahr on the Lakonika of Pausanias. H. F. TOZER	214	Arrephoria. P. GILES	222
Baedeker's Greece. H. F. TOZER	214	Classical Education in the United States. II. J. H. WRIGHT	223
Myer's Ancient History. J. M. PATON	214	Obituary of Dr. Kennedy. J. E. B. MAYOR	226
Hoole on the Classical Element in the N. T. A. PLUMMER	215	Archaeology.	
Döllinger's Akademische Vorträge I. A. P.	215	Roman Inscriptions from Sardinia. P. TAMPONI	228
Aristotle and the Christian Church. A. P.	215	Inscriptions from Theangela. E. L. HICKS	234
		Acquisitions of British Museum. CECIL SMITH	237
		Summaries of Periodicals	240
		Bibliography.	242

No. 6.

Philological Notes, VII. F. W. WALKER	243	Studemund, Anecdota Varia. C. B. HEBERDEN	262
Verisimilia Noniana. J. H. ONIONS	247	Duff's Lucretius V. J. W. MACKAIL	263
Ὑπαρπος. A. W. VERRALL	249	Tunison's Master Virgil. W. Y. SELLAR	265
Construction of the Agent in the Attic Orators. E. C. MARCHANT	250	Greek Version of Ovid's Heroides by Planudes. S. G. OWEN	269
Notes on Greek MSS. at Bologna and Genoa. T. W. ALLEN	252	Chaignet's La Rhétorique. J. E. NIXON	270
Blaydes' Ranae. A. W. VERRALL	257	Allen's Greek Versification in Inscriptions. M. W. HUMPHREYS	271
Papageorgius, Scholia to Sophocles. W. G. RUTHERFORD	261	A Classical Novel. A. J. CHURCH	272

	PAGE
Rawack, De Platonis 'Timaeo. R. D.	
ARCHER-HIND	273
Turner's Republic of Plato X. H.	
RICHARDS	274
Holden's 'Economicus of Xenophon.	
G. E. UNDERHILL	274
Caesar's Army by H. P. Judson. C.	
OMAN	274
Schweizer-Sidler, Grammatik der Latein-	
ischen Sprache. H. N.	275
Notes.	
Persius III. 43. J. P. POSTGATE	275
S. James IV. 2. J. B. M.	276
Transactions of Cambridge Philo-	
logical Society	276
Tennyson's Ancient Sage, Latine	
Redditum. E. D. S.	277

Obituary.	
Dr. Kennedy. J. E. B. MAYOR	278
The Rev. Walter Clark, B.D. J.	
COOK WILSON	281
Archaeology.	
The Aegis of Athene. A. S. MURRAY	283
Stevenson's Dictionary of Roman	
Coins. WARWICK WROTH	284
The American School of Classical	
Studies at Athens	284
The New Head of Iris on the Par-	
thenon Frieze. A. S. MURRAY	285
Acquisitions of British Museum.	
CECIL SMITH	285
Summaries of Periodicals	286
Bibliography	289

No. 7.

Catullus, Carm. 29. W. EVERETT	291
Notes on Aristotle's Ethics. J. A.	
STEWART and J. SOLOMON	293
The Codex Wittianus of the Iliad.	
W. LEAF	295
West's Andria and Heautontimoru-	
menos. E. M. PEASE	297
Cicero de Officiis, by R. Sabbadini.	
H. A. HOLDEN	299
L. Müller's Nonius, Part II. J. H.	
ONIONS	300
Vogrinz, Grammar of the Homeric Dia-	
lect. T. D. SEYMOUR	303
Meisterhans, Grammar of Attic Inscrip-	
tions. Edition 2. E. L. HICKS	305
Lanman's Sanskrit Reader. E. D. PERRY	306
Pattison's Essays. P. de NOLHAC	308
The Ion of Euripides in English Verse.	
A. SIDGWICK	309
Three Books on Ovid. S. G. OWEN	310
Frontinus Strategemata. H. N.	311
Kuebler's Julius Valerius, &c. H. N.	311
Norton's Peshito-Syriac Version. G. H.	
GWILLIAM	311
Luttmann on Coincidence in Cicero.	
J. E. NIXON	312
Correspondence.	
The Study of Archaeology in the	
United States. JULIUS SACHS	312

Notes.	
Arist. Ach. 347. A. GOODWIN	313
S. Jas. IV. 1, 2. J. H. ABRAHALL	
and J. B. M.	314
Mr. Bayfield's paper in Trans. of	
C. P. S. R. C. SEATON	314
Persius, Collation of Cod. Bodl. M. H.	
MORGAN	314
Persius, Sat. III. 43. M. H. MORGAN	
and A. E. HOUSMAN	314
Catullus, 45, 8. J. G. FRAZER	315
Liv. II. 10. T. W. H.	316
Propertiana. S. E. WINBOLT	316
Obituary.	
T. S. EVANS. H. SIDGWICK and W.	
SANDAY	317
J. H. ONIONS. S. G. OWEN	319
H. W. CHANDLER. I. BYWATER	321
Archaeology.	
The Meaning of 'Fulcrum' and 'Fulcri	
Genius.' W. C. F. ANDERSON	322
Sterrett's Journeys in Asia Minor.	
W. M. RAMSAY and H. W. SMYTH	324
Mycenean Tombs in Carpathos. W.	
R. PATON	333
Iasos. W. R. PATON	333
Pisye in Caria. W. R. PATON	333
Summaries of Periodicals	335
Bibliography	338

No. 8.

	PAGE		PAGE
'Αστυνάξι. T. D. SEYMOUR	339	Notes.—Joint Family at Athens. E. S.	
Armenian Versions of Plato. F. C.		THOMPSON	371
CONYBEARE	340	Aesch. Pers. 814. S. L. GWYNN . . .	371
Iterative use of ἄν. R. C. SEATON . .	343	Eur. Bacch. 235, 260, 270, 278.	
Greek MSS. in Italian Libraries. T. W.		Soph. Aj. 112. A. GOODWIN . . .	372
ALLEN	345	Soph. Phil. 344, 348. A. PALLIS . .	372
Warren's Edition of Plato's Republic.		Thuc. IV. 98. F. HAVERFIELD . . .	372
R. D. ARCHER-HIND	352	Dem. Mid. 555. M. C. T.	372
Kellogg's Brutus. J. E. SANDYS . . .	354	Arist. Eth. J. BURNET	373
Wilkins's De Oratore I. ed. 2. J. E.		Corrigenda in Liddell and Scott. L. T.	
SANDYS	356	DOWDALL	373
Reinhardt on the Sources of the De		Catull. XI. T.	374
Natura Deorum. Jos. B. MAYOR . . .	357	Liv. I. 32	374
Dimsdale's Livy XXII. W. T. LEN-		Cic. Clu. 180. S. G. OWEN	374
DRUM	360	Ov. F. IV. 848. S. G. OWEN	374
Mayor's Latin Heptateuch. W. SANDAY	363	Dr. Morgan on Pers. Sat. II. 20.	
I. Müller's Handbook, Vol. IV. L. C.		C. HARRISON	374
PURSER	367	Robert Browning, "In a Year," in	
Tisdall's Heroic Hexameter. T. D. SEY-		Greek Verse. A. SIDGWICK	375
MOUR	368	Obituary of W. Studemund. E. A.	
Gilmore's Ktesias. A. H. COOKE . . .	368	SONNENSCHN	377
Wotke's Demosthenes. J. E. SANDYS .	369	Archaeology.—A Group in the Par-	
Mme. Favre, La Morale d'Aristote.		thenon Frieze. JANE E. HARRISON.	378
H. RICHARDS	369	Festival of the Aiora. JANE E.	
Sanderson's Tristia. S. G. OWEN . . .	370	HARRISON	378
An Italian Translation of Silius Italicus.		Acquisitions and Summaries	379
R. ELLIS	370	Summaries of Periodicals	381
Hyginus in the Scholia to Cicero's		Announcements	383
Aratea. R. ELLIS	370	List of New Books	383

No. 9.

Early History of the Delian League.		Zahn's History of the Canon of the	
EV. ABBOTT	387	N. T. A. PLUMMER	410
Grammatical Gender. F. J. WHEELER.	390	Whibley on Political Parties in Athens.	
MSS. of Origen against Celsus. F.		R. W. MACAN	413
WALLIS	392	Lutz. The Prepositions in the Attic	
Patrick's Heraclitus. LEWIS CAMPBELL	399	Orators. E. C. MARCHANT	414
Weeklein's Oresteia. A. SIDGWICK . .	401	Dahl's History of Latin Literature . .	415
Some Books on Xenophon. E. S.		Stoll's Wanderungen. H. F. TOZER . .	415
SHUCKBURGH	403	Wernsdorff's Mythologie. F. B. JEVONS	415
Jebb's Selections from the Attic Orators.		Wright's translation of Plato	415
J. E. SANDYS	406	Jacoby's Dionysius Halicarnasensis. E.	
Rauchenstein's Lysias. J. E. SANDYS .	408	G. SHILER	416
Mackail's Virgil. E. D. A. MORSEHEAD.	409	Greek Verses. LEWIS CAMPBELL . . .	416

Notes.	PAGE		PAGE
Hecate. J. B. BURY	416	Some Epictetean Diminutives. E. J.	
Mr. Bayfield on the Indicative with		CHINNOCK	419
<i>av.</i> C. HARRISON	417	Vergil, <i>Aen.</i> IV. P. SANDFORD . .	419
Codex Wittianus. W. LEAF	417	Archaeology.	
Aesch. fr. 291. A. PLATT	417	Ancient Home of the Phoenicians.	
Eur. <i>Orest.</i> A. GOODWIN	417	J. T. BENT	420
Arist. <i>Ach.</i> 347. A. GOODWIN . . .	418	Waldstein's Catalogue of Casts. CECIL	
Eur. <i>Hecuba.</i> P. SIMPSON and F.		TORR	421
HAVERFIELD	418	Chersonesus <i>Cnidia.</i> W. R. PATON	423
Thuc. II. 96. S. E. WINBOLT . . .	418	<i>Τραπεζώ.</i> W. WATKISS LLOYD . .	423
Plato <i>Rep.</i> IX. Arist. <i>Eth.</i> IX. J.		Acquisitions and Summaries . . .	423
SOLOMON	418	Summaries of Periodicals	426
Eph. II. 20. W. WATKISS LLOYD .	419	Announcements	433
		List of New Books	433

No. 10.

Notes on Thucydides VIII. and Aeschylus S. C. T. T. G. TUCKER	435	Notes.	
The Agent in the Attic Orators. II.		Grammatical Gender. R. S. CONWAY	469
E. C. MARCHANT	436	Mr. S. G. Owen on a Passage in the	
Classical Manuscripts in the British		Pro Cluentio. W. Y. FAUSSET . .	469
Museum (<i>cont.</i>). E. M. THOMPSON .	440	Thuc. II. 43. J. H. ABRAHALL . . .	469
Shuckburgh's Translation of Polybius.		Etymology of <i>μοιχός.</i> C. D. BUCK .	469
J. L. STRACHAN-DAVIDSON	445	Aesch. fr. 291	470
Compton's Caesar. F. HAVERFIELD .	449	Cambridge Philological Society . .	470
Riese's Ovid, Vol. II. ROBINSON ELLIS	451	Obituary.	
Bishop Wordsworth's Edition of the		C. G. Cobet. W. GUNION RUTHERFORD	470
Vulgate. T. K. ABBOTT	452	E. Hatch. S. R. DRIVER	474
Resch's <i>Agrapha.</i> A. PLUMMER . . .	454	Archaeology.	
Homilies of Aphrahat and Acts of Kar-		Coins of Corinth by B. V. Head and	
pus. F. H. WOODS	455	R. S. Poole. FISK P. BREWER . .	477
Histories of Greek Literature by Bergk		The Macmillan <i>Lekythos.</i> A. S.	
and Christ. F. B. JEVONS	459	MURRAY	478
Sonnenschein's Latin Syntax. W. G.		Paphos in the Middle Ages. A. H.	
HALE	464	SMITH	478
Reitzenstein's Fragments of Arrian.		Asiatic Monuments in Berlin . . .	478
R. W. MACAN	467	Summaries.	
Gylling on Juvenal. H. RICHARDS .	468	Proceedings of Cambridge Philological	
Blass on Greek Pronunciation, Ed. 3.		Society	479
T. C. SNOW	468	American Journal of Philology . .	479
		Bibliography	480

The Classical Review

FEBRUARY 1889.

THE *Classical Review* enters on its third year of existence under new and improved conditions. The cooperation of American scholars, which has long been desired by the Editors, has at length been happily accomplished by the accession of Prof. THOMAS D. SEYMOUR of Yale University, Prof. JOHN H. WRIGHT of Harvard University, and Prof. W. G. HALE of Cornell University, to the editorial staff; while Messrs. GINN and Co. of Boston will in future be associated with Mr. NUTT in the publication of the *Review*. In order to make room for the American contributions, of which the present number gives a preliminary instalment, the size of the *Review* has been materially increased at a very slight additional cost to the subscribers,—a change which it is hoped may also enable us to make various other improvements in the management of the *Review*.

We have great hopes that this new development will not only afford to Englishmen an opportunity of becoming better acquainted with the excellent work which is being done in America; but that the closer intercourse thus established between the scholars of England and America may contribute to raise the level of classical learning wherever the English language is spoken. We regard this as a matter of universal interest, because we believe that for a fruitful study of Greek and Roman antiquity the practical judgment of the English is no less needful than the unwearied research and the daring speculation of the Germans, or the lucidity and mental vivacity of the French.

PHILOLOGICAL NOTES.

VI.

THE intrusive *a* of the Greek perfect and aorist has its proper place after consonants before the endings of the second person of all numbers. In the earliest form of the language it did not yet exist in the first person plural of the perfect. But phonetic necessity had led to its appearance in the aorist. Such forms as ἐτύψατε, ἔτυψαν could

not be combined in one paradigm with ἐτυμμεν (ἐτυψμεν), and ἐτύψαμεν was the result. Into the 3rd. plur. of the perfect the *a* had found its way betimes, but it was excluded from the aorist, apparently again for phonetic reasons. The form ἔτυψαν was sufficiently plain, and the longer form ἐτύψασαν would have had, I think, no parallel in the language. That the Latin should have inserted *e* in the same place

(*scripserant*) is natural both because of the generalising character of the language and because of the difference of the syllables *se* and *za* or *ra* in Latin, which obviated the difficulty of the two successive sibilants.

If we pursue the assumption that the terminations of the Latin perfect and aorist were originally identical with those of the Greek, and that the only differences were those arising from the differences of the phonetic laws of the two languages, and are such as I have described, we get for the primary forms of the aorist and perfect:—

1. *scripse*, *scripseste*, *scripset*, *scripsenus*, *scripsestes*, *scripsezant*.

2. *fecē*, *fecēste*, *fecēt*, *fecmus*, *fecestes*, *fecēze*.

Let us neglect for a while the aorist, and ask what is the relation between the hypothetical *fecēt* and the historical *fecit*, *fecēt fecit*; Obviously *fecēt* stands to *fecit* as *ἐλεγε(τ)* to *λέγει(τ)*. In other words, as in the Greek present as compared with the imperfect, an iota is inserted after the first vowel following the root, so in the historical Latin perfect an *i* is similarly inserted in the same place. The only difference is that the Latin does not confine the insertion to the singular, but agreeably to the generalising tendency of the language extends the operation throughout the tense. Inserting then this characteristic *i*, as I have ventured to call it, we get

fecēi, *fecēisti*, *fecēit*, *fecimus*, *fecēistes*, *fecēize*.

It is probable that the actual form of the 2nd. singular, which it is generally admitted borrowed its final *i* from the two adjacent forms, had in historical Latin shortened the vowel of the penultimate. This would follow from the law that a long vowel is shortened sooner or later before *s* followed by a consonant. Cf. *vester* = *vōster* = *vōster*, where the shortening has ultimately ensued, in spite of the retarding influence of *vōs*. So *vēnum* = *vēsnum* = *vōsnum* = *vōsnum* = *ἑσνος*, the Greek *ἔνος*.

The classical forms *iūsti*, *iūt* stand apart, but admit of an easy explanation. They were originally *iūsti*, *iūt*, where the first *i* is the reduplication, the second the root and the third the personal termination. Philological processes require time, and while *fecēisti* and *fecit* were shortening into *fecēsti* and *fecit*, *iūsti*, *iūt* were contracting into *iūsti* and *iūt*.

The characteristic *i* was not inserted in *feceront*, which it is obvious lies outside the general scheme of formation.

There is only one weak point that I can see

in the theory, and that lies in the transition of *feceize* into *fecere*. It is known that *i* becomes *ē* before *r* substituted for *s*. But what becomes of the diphthong under the same circumstances? It seems natural to say that *ei* would become *ee* or *ē*. But no parallel instance has been found, and I am forced to content myself with an appeal to analogy and the more obvious mode of formation in the other persons.

That the characteristic *i* was inserted not only after consonants but after *i* and *u* is clear (*audivit*, *statuit*). On the other hand it is never found after *ā*, *ē*, *ō*. The strong bent towards uniformity which marks the Latin language warrants us, I believe, in assuming that *i* was originally inserted after *ā*, *ē*, *ō* as everywhere else in the perfect, but afterwards disappeared according to the law by which *āi*, *ēi*, *ōi* (at least in syllables not final) passed into *ā*, *ē*, *ō*. Thus, as Thurneysen has shown, *ovum* = *ōvivum* = *ōvivum* = *ὠόν*. So *lēvis* = *lēvis* = *ληνις* = *ληνός* = *λέως*. So *pravus* = *prāvius* = *πράφος* = *πράος*, the original meaning being 'bent,' 'pliant.'

To confirm the morphological identity of the Greek presential *i* and the characteristic *i* of the Latin perfect it remains to point out their similarity of meaning. The special relation to the present which marks the meaning of the perfect universally in Greek, and partially in Latin, rests first on the influence of the inherited *praeteritopraesentia*; and secondly on the contrast between the perfect and the aorist, especially that in *-σα* which is itself peculiar to Greek and Latin. This distinction was emphasised by a more general use of the reduplication than is known in other languages, and the creation of a new type in *-κα*, as I hope to establish in my next article. Latin lost by degrees the sign of reduplication, but heightened at once the contrast of the perfect with the aorist, and its relation to the present by inserting in the perfect and not in the aorist the characteristic *i* which, in the consciousness of both languages, I assume to have borne a presential character. But phonetic reasons forbade the distinction to last. By the confusion of unaccented vowels and the shortening of others, little or no distinction could be made between *fecēiste*, *fecimus* and *fecēistes* on the one hand, and *scripseste*, *scripsenus* and *scripsestes* on the other. And even in the first and third persons of the singular as soon as the law that shortened the finals of iambic words came into play, such common words as *dedei*, *dedit* and *stetei*, *stetit* must have been identified in inflection with *scripse*, *scripset*. *Scripserant*

alone survived, which was however identified in meaning with its morphological equivalent *fecerant*.

So little of early Latin survives that it is not easy to establish the existence of these separate forms of the perfect and aorist. But the contracted forms such as *duxti*, which occurs frequently in early Latin, imply that the elided vowel of *duxti* was short, while the absence of any instance like *perculsti*, *compulsti* is an argument in favour of the view that the corresponding vowel in the perfect was long. *Occisti* is not a proof to the contrary. *Caedo* in this

case has followed the instinct of the language in forming an aorist in *-si* instead of *cecidi*, which is the only reduplicated perfect with an originally long vowel in the penultimate.

In some such way as I have described the two tenses were fused, and the Latin perfect acquired a twofold character which makes it one of the difficulties of the language. I have spoken of the characteristic *i*, as peculiar to Latin, but the early and frequent form *ἀνώγει* suggests that the tendency to the insertion once existed in Greek in such forms as were destitute of reduplication.

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ΕΡΣΑΙ, ΠΡΟΓΟΝΟΙ, ΜΕΤΑΣΣΑΙ.

στείνοντο δὲ σηκοί
ἀρνῶν ἢ δ' ἐρίφων διακεκριμένοι δὲ ἕκασται
ἔρσατο· χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,
χωρὶς δ' αὐθ' ἔρσαι.—*Od.* ix. 219—222.

EDITORS of the *Odyssey*, so far as I can discover, universally explain πρόγονοι, μέτασσαι and ἔρσαι as three different kinds of lambs or kids, πρόγονοι being early lambs (firstlings) and ἔρσαι late or very young lambs, while μέτασσαι form an intermediate class. One or two of the editors express a little surprise at finding πρόγονοι used in this way: Koch indeed remarks that we should rather expect πρωτόγονοι. μέτασσαι is generally connected with μετά, though some give μέσος or μετὰ and μέσος both, as if consonants were things with which philology had nothing to do. ἔρσαι all are agreed means 'dew,' and thence 'young ones'; and Aeschylus (*Agam.* 141 δρόσοισι μαλερῶν λεόντων), and Sophocles (*Fr.* 962 ψακαλοῦχοι and ψάκαλον) are quoted for the same meaning.

Let us take the last of these three words first. Though whether we should write ἔρσαι or ἔρσαι is not certain, yet there can be no doubt that the word here is connected with the same root as the Homeric ἔεσση (always, with one doubtful exception, trisyllabic). But the word has cognates much nearer in meaning in other languages. As examples of this relationship may be cited Latin *verres* (= *versēs, Brugmann, *Grundriss*, § 571), and Lithuanian *veřszis*¹ (*op. cit.* § 587).

¹ The very ingenious explanation of these forms given by my friend Dr. W. Streitberg in his Inaugural Dissertation (Halle 1888, see *Paul and Braune's Beitr.* xiv. 2), and accepted by Brugmann, *Grundriss* ii. p. 116, seems to me not absolutely conclusive. The constant assertion that *Cornelius* is older than *Cornelis* has certainly no strong support in the existing evidence. But in Lithuanian the form *veřszias* apparently does not occur.

Both of these words, like ἔρσαι here, betoken young animals. For *verres* being a young pig we have the authority of Varro (*R. R.* 2, 4. f.: *verres anniculi* and *semestres*: cf. also *Hor. Od.* iii. 22. 7). The Lithuanian *veřszis* means 'a calf': cf. *Skt. vřshas*, 'bull.' The Latin and the Lithuanian words are very closely related. In Varro the form *verris* for the nominative also occurs, and Valerius Probus (see Forcellini, *sub voc. verrēs*) informs us that Cicero used *Verri* as the genitive (see also Bücheler-Windekilde, *Lateinische Declination*, § 50). The fuller form *Verrius* is preserved in the name of the grammarian Verrius Flaccus; and *Verris* is a form like *Cornelis*, *Caecilis*, *alis*, in early Latin. Thus *Lat. verrius*: *Lith. veřszias* = *Lat. verris*: *Lith. veřszis*. Whether *verrēs* is a corruption of the form *verris* I shall leave undecided; it is at any rate strange that this is the only Roman gentile name which does not end in *-ius*. If *verrēs* could be proved to be an original form the oblique cases of which have passed over to the *i*-stems, one might be led to conjecture a singular *Ἐέρσης* to this Greek form. That however is extremely unlikely, but there can, I think, be no doubt that the Greek, Latin and Lithuanian words are closely connected, even if the first is not absolutely identical with the other two. The original meaning would simply be 'young animal,' and then the different languages specialised the word in different senses, as has happened in so many other cases. Aeschylus' δρόσοι and Sophocles' ψακαλοῦχοι *μητέρες*, with Eustathius' ψάκαλα τὰ ἐμβρυα

καὶ τὰ ἄρτι δὴ γεγονότα, are imitations of the Homeric passage when the original meaning of ἔρσαι was no longer clearly understood.

Let us now return to the first of our three words, πρόγονοι. The use of the word for 'oldest lambs' (or kids) might perhaps be defended by πρόγονος, a 'stepson,' and L. and S. should therefore have put this meaning under that heading rather than along with πρόγονος, 'ancestor.' πρωτόγονος is confined to the *Iliad*, though occurring there several times in the required sense (as IV. 102, XXIII. 864); but προγενέστερος is common to both *Iliad* and *Odyssey*. πρόγονος, however, is ἀπαξ εἰρημένον in Homer. Before deciding what meaning we should attach to it we must see how Polyphemus tends his flocks. When Odysseus arrives he finds the σηκοί packed full of lambs and kids. These σηκοί were pens specially constructed for the young ones—Eustathius on *Il.* xviii. 589: σηκοί δὲ μάλιστα οἱ τῶν νεογνῶν λέγονται (see A. Thaer, *Philologus*, xxix. p. 604). When Polyphemus comes home later he drives into the cave πάντα μάλ' ὅσος ἤμελεγε (238), but leaves the males outside (τὰ δ' ἄρσενά λείπει θύρηφιν). Whether we should read βαθείης ἔντοθεν αὐλῆς with Rumpf in 239, or let ἔκτοθεν stand is not material to the argument. In either case the males and females are separated. In 244 the ewes are milked, and her suckling (ἔμβρυον) is put under each of them after Polyphemus has got as much milk as he wants. Now these ἔμβρυα (ἔμβρυον and βρέφος, *Il.* Ψ 266, seem to have exchanged meanings before the Attic period) must be the young ones which Odysseus found in the σηκοί on his arrival, else Polyphemus doubtless would have had very little return for his trouble in milking. From 308-9 we may gather that the lambs were again separated from their dams and confined by themselves during the night, for in the morning the milking is performed as before and the suckling placed under each. Next night, luckily for Odysseus, Polyphemus for some reason takes into the cave the rams as well (338-9); but still the ewes are kept separate from the sucklings, for next morning they bleat unmilked round the pens, and their udders are like to burst (439-440). The words μέμηκον ἀνήμελκτοι περὶ σηκούς must mean that the ewes are trying to reach their young ones in the pens and the reason is given—οὐθάρτα γὰρ σφαραγύντο; surely this gives a better and more natural sense than Ameis-Hentze's inter-

pretation (ed. 7) 'in den Hürden (Pferchen) umher.' Apparently only the rams and wethers go out of the cave with Odysseus and his men (425).

Thus it will be seen there is a well-marked tripartite division of the Cyclops' flocks all through. Is not this the division which is meant by πρόγονοι, μέτασσαι, ἔρσαι? The πρόγονοι are the ἄρσενες ὄιες of 425, the word thus retaining its natural sense; the μέτασσαι are the θήλειαι of 439; and the ἔρσαι are those with which the σηκοί are crammed in 219, and which are thus equivalent to ἔμβρυα ('Sammelbegriff für Säuglinge,' Thaer, *loc. cit.*).

There is absolutely nothing anywhere in the book to make against this interpretation. Even though ἔρχατο 221 be pressed, Rumpf's reading ἔντοθεν makes the new explanation as feasible as the old.

It remains to explain the form μέτασσαι. The ordinary explanation given by those who go beyond the mere guess μετά, μέσος is *μετακ-ιαι (Osthoff, *Morphologische Untersuchungen* ii. 27), the stem being μετακ-, as in μεταξύ. This is phonetically perfect. My own idea—and I am well aware how very doubtful it will seem—is that μέτασσαι is the feminine of the present participle of μέτειμι (= μετὰ εἰμί, 'I am along with'), 'ewes with lambs at foot,' as our shepherds say. The feminine of the participle, as the weakest form of the root *σηῖα, becomes *satia, *sassa, *άσσα: cf. Doric ἄσσα and Cretan ἰάττα (Gortyn Inscript. 8. 47). In these forms philologists consider that ε- and ι- have been borrowed from the strong forms of the verb (Gustav Meyer, *Griech. Gram.* § 20). We should certainly expect μέθασσαι as the phonetically correct form, but it may have followed the fashion of the greater number of the forms of the verb and thus have taken τ for θ. Moreover, if this part of the poem was originally in Aeolic, which is certainly not yet proved, there would have been no rough breathing.

Long after arriving at the above conclusions I found from Ebeling's *Lexicon* that my interpretation of μέτασσαι had been anticipated many centuries ago by Suidas, who explains the word as τὰ ὑπανα πρόβατα. Thus, be the derivation of this word what it may, I hope I may claim to have established the correct meaning of μέτασσαι and its fellows.

P. GILES.

NIESE ON THE LICINIAN-SEXTIAN AGRARIAN LAW.

THE last number of *Hermes* (Band xxiii. Heft 3) contains an article by Prof. Niese of Marburg, entitled *das sogenannte licinisch-sextische Ackergesetz*, in which the author undertakes to prove that the alleged agrarian provisions of the Licinian laws do not rest upon genuine and trustworthy tradition, and that this legislation—if there was any such, which he is inclined to doubt—had only the effect of admitting plebeians to the consulship. His reasons are as follows: 1. That the accounts of the early agrarian legislation given by Appian (B. C. i. 7–8), and Plutarch (*Ti. Gracchus*, 8) appear to place it only a short time before the time of the Gracchi. 2. That this legislation was not consistent with the political and economical condition of Italy at the beginning of the fourth century before Christ, but that on the other hand it was naturally called out by the condition of things after the second Punic war. To this he adds that Livy, in his account of the contest upon the laws, makes very little of their agrarian provisions (*in den Verhandlungen über die Gesetzesvorschläge . . . ist von diesem Gesetz keine Rede*), so that they may be regarded almost as an afterthought and a late interpolation. This last assertion is at least exaggerated. In the first promulgation of the laws (vi. 35) the three provisions stand on an equal footing, that in regard to the consulship being mentioned last: during the ten years of the agitation they were constantly spoken of as *leges*; and in the argument of Licinius and Sextius (ch. 36, 11) the agrarian provision is made the most prominent. Niese's remark rests no doubt upon the absence of mention of anything but the consulship in the speech of Appius Claudius (chaps. 40, 41): but this is easily explained by the fact that the other two provisions had been already accepted by the senate (39, 2), so that this was the only thing that remained to discuss.

In regard to the first point he is certainly correct, that Appian and perhaps Plutarch appear to place the legislation not long before the Gracchi: and no doubt Appian's account rests upon an early and authentic tradition. But this view can hardly be considered explicit enough to balance positive evidence on the other side, especially as Appian does not attribute it to any definite person or assign it to any definite time. Plutarch, on the other hand, in another

passage (*Cam.* 39) expressly attributes it to Licinius Stolo, the contemporary of Camillus. Niese says that, with the exception of Varro (*R. R.*, i., 2, 9) no writer before Livy ascribes this law to Licinius Stolo. He overlooks Tullius Tiro, a freedman of Cicero, who speaks of it as *plebiscitum Stolonis* (Gell. vi., 3, 40); and the unanimity with which it is called *law of Stolo* or *Licinian law* (cf. the jurist Sextus Caecilius, in Gell. xx., 1, 23) warrants us in connecting it with some person named Licinius Stolo. Niese admits that the law must have been passed before B.C. 167, and makes light of the failure of Livy to mention it in his very full narration of that period. That we have no information of any person then living of this name is perhaps of little weight as an argument; and yet it is hard to believe that Livy would have said nothing of so important a law and its author. If anything is certain in the early history of the Roman legislation it is that this law—whenever passed—was the work of a Licinius Stolo: and to what other Licinius Stolo than the consul of 364 can we ascribe it?

The other argument, that the circumstances of the republic at this period did not call for or indeed admit such legislation, rests upon the calculation that the territory of the Roman people was not yet extensive enough to allow large estates to be occupied, such as this law assumes. But it appears to us that there was no point of time in Roman history in which these restrictions would be more timely. After a period of depression and defensive wars, Rome had suddenly started forward on her career of conquest, and had already taken long strides towards the annexation of all the lands about her. And, what is very significant, the agrarian agitation, which had slumbered for nearly two generations, was—according to Livy's account—revived at just the time of the first conquests. Fidenæ was conquered B.C. 426, and the very next year began the agitation for the agrarian law: in 418 Labicum was conquered, in 415 Bole, in 406 Auxur, in 396 Veii, in 395 Capena, in 386 the Ager Pomptinus. By these acquisitions the *ager Romanus* was at least doubled in extent; and, admitting that a large part of the newly acquired territory was distributed *virgatis*, there still remained enough public land open to occupation to give cause for anxiety to the reforming

party. It is evident that, while the power of Rome was not impaired by the Gallic invasion, the social and economical condition of the people was seriously affected, as is shown by the affair of Marcus Manlius: nothing is more natural than that the land question and the question of indebtedness, the burning questions of the hour, should enter into the great settlement of 367 along with the purely political question of the plebeian consulship.

The paper which we have been criticizing is professedly in the line of Mommsen's paper upon 'the three demagogues' (Spurius Cassius, Spurius Maelius, and Marcus Manlius) in the second volume of his *Römische Forschungen*. The controlling idea of these papers is that the economical controversies of the early republic are only the reflection of those of the later republic—not resting upon genuine tradition, but interpolated in the annals by the democratic writers of the last century of the republic

in order to bolster up the cause of their own party. It is hard to reconcile this interpretation with the general tone of Mommsen's history: for he was the first who gave due weight to economical forces in his treatment of early Roman history, and by this he placed in our hands the key to unlock its most difficult problems. Possibly the agrarian laws, the distribution of corn, and the abolition of debts—the issues of the day—coloured unduly the delineation of early events in the writings of the last century of the republic: but that these questions were present in the first century and formed a constant subject of controversy is not only possible in itself, but is what Mommsen more than any other writer has taught us to believe. If we cannot accept this part of Livy's account—that is, in its main features—we might as well give up the attempt to understand these times at all.

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ON THE CONSECUTION OF TENSES IN LATIN AFTER A PRINCIPAL VERB IN THE PERFECT-ABSOLUTE.

It seems to be a common if not universal belief among English scholars that the past tense in Latin has two distinct consecutions; one, when it is used as an aorist, in which case it is to be treated as an historical tense and ought to have the subjoined verb in the imperfect; the other, when it is used as a perfect-absolute, in which case we are told that it is to be treated as a primary tense and ought regularly to have the subjoined verb in the present or perfect.

I have long believed that there is no ground for this distinction. While Professor Kennedy (*P.S.G.* § 229) makes an especial exception of Cicero in the words, 'It is however the prevailing idiom of Cicero to construct the present-past with historic consecution,' I should extend this to Caesar, Sallust, Livy, Tacitus, the younger Pliny and Terence; and I have no doubt the same is true of all other prose and dramatic writers. In the writers I have mentioned the perfect-absolute takes historic consecution in nearly seventy-five per cent. of the cases in which it occurs; and of the remaining twenty-five per cent. a large number are only apparent and not real exceptions.

It is obvious that the perfect-absolute is not likely to occur frequently except in the

works of an author who writes habitually in the first person. It is therefore natural to expect that it will be of rare occurrence in historical writings.

In Caesar, so far as I have noticed, it only occurs four times. In three of these instances the subjoined verb is in the imperfect; in the fourth, for a special reason, it is in the present.

In Sallust I have noticed five instances. In four of these the subjoined verb is in the imperfect; one is, perhaps, a real exception.

In Tacitus I have noticed seventeen instances. In eleven of these the subjoined verb is in the imperfect; in five the subjoined verb is, for special reasons, in the present; one is a real exception.

In Livy, owing to the greater frequency of speeches in the first person, instances are more numerous. In his first decade I have noticed twenty-seven instances. In twenty-two of these the subjoined verb is in the imperfect; in four, for special reasons, it is in the present; one is a real exception.

In Pliny the question is complicated (though not so much as in Cicero's letters) by the difficulty of deciding how far he has adopted the epistolary use of the aorist and imperfect. This is especially the case in his

correspondence with Trajan. But taking the first nine books of his letters and the Panegyric, there will, I believe, be found to be forty-six clear instances of the perfect-absolute. In thirty-three of these the subjoined verb is in the imperfect; in thirteen, for special reasons, the subjoined verb is in the present.

Terence is more variable than the other writers I have mentioned; but he also in a considerable majority of instances follows the 'prevailing idiom.'

It is, of course, highly probable that I may have passed over some instances of the occurrence of the perfect-absolute in these writers. It is also certain that some scholars would prefer to class as aorists some of the instances which I have classed as perfects-absolute. But after making every allowance there will still remain a very large preponderance of instances in which the perfect-absolute takes historic consecution.

Although it was from noticing the constant recurrence of this idiom in Cicero (before I was aware that Professor Kennedy had especially excepted that author) that I was led to examine the question, it is not necessary for me to enumerate instances from Cicero; first because Professor Kennedy's dictum will probably be sufficient for most scholars, and secondly because, from a note by Mr. J. S. Reid, appended to Professor Mayor's note on *Cic. Nat. D.* 1, 2, 3, I learn that Cicero's usage has been made the subject of a treatise by Hugo Lieven:—*Die Consecutio Temporum des Cicero*. Riga, 1872. I will therefore state my own conclusions on the matter, hoping that they will be found to agree in the main with what Lieven says with regard to Cicero's usage.

1. The past tense in Latin, when used as a perfect-absolute, takes precisely the same consecution as the same tense when used as an aorist; that is, the subjoined verb is regularly in the imperfect. The following are typical instances (I confine myself to the subjunctives of result and purpose):—

(a) Where the subjoined imperfect expresses a state now existing, and where therefore it is represented in English by the present.

Mihi ut urbi sine vestro motu ac sine ullo tumultu satis esset praesidii consultum ac provisum est. (esset, 'there is'.)—*Cic. Cat.* 2, 12, 26.

C. Sempronium nihil moror, quando hoc est in imperio consecutus ut tam carus esset militibus. (esset, 'he is'.)—*Liv.* 4, 42, 8.

Me meae tamen (fortunae) ne nimis poeniteret tua virtute perfectum est. (me poeniteret, 'I am dissatisfied'.)—*Cic. Ep. F.* 1, 7, 8.

(b) Where the subjoined imperfect expresses an action or process already completed, and where therefore it is represented in English by the perfect-absolute.

More hominum evenit ut quod sum nactus mali prius rescisceres tu quam ego illud quod tibi evenit boni. (rescisceres, 'you have heard of'.)—*Ter. And.* 967.

Postremo adhuc nemo exstitit cujus virtutes nullo vitiorum confinio laederentur. (laederentur, 'have been marred'.)—*Plin. Pan.* 4, 5.

(c) Where the subjoined imperfect expresses an action or process either general or now going on or about to go on, and where therefore it is represented in English by the present or future.

At in his (numeris ac modis) si paullum modo offensum est ut aut contractione brevius fieret aut productione longius, theatra tota reclamant. (fieret, 'becomes'.)—*Cic. De Orat.* 3, 50, 195.

(I consider the above instance to be especially noteworthy, because *offensum est* is used frequently, and would be represented in English by the present; and yet owing to its form it is followed by the imperfect subjunctive.)

Quod fortasse aliquando universae republicae, nunc quidem profecto isti provinciae contigit, ut is in ea summam potestatem haberet cui in doctrina, cui in virtute atque in humanitate percipienda plurimum a pueritia studii fuisset et temporis. (haberet, 'possesses' 'exercises'.)—*Cic. Ep. Q. F.* 1, 10, 29.

Nil est preci loci relictum; jam perturbavi omnia; erum fefelli; in nuptias conjeci erilem filium; feci hodie ut fierent insperante hoc atque invito Pamphilo. (fierent, 'are taking place,' or 'are about to take place'.)—*Ter. And.* 601.

(d) Where the subjoined imperfect expresses a purpose which is either now taking effect or is to take effect hereafter, and where therefore it is represented in the English by the auxiliary 'may.'

Miseret me: itaque ut ne viderem misera huc ecfugi foras quae futura exempla dicunt in eum indigna. (ut ne viderem, 'that I may avoid seeing'.)—*Ter. Eun.* 945.

Nec ideo Rhenum insedimus ut Italiam tueremur; sed ne quis alius Ariovistus Galliarum poteretur. (tueremur, 'may defend,' poteretur, 'may become master'.)—*Tac. Hist.* 4, 73, 4.

2. Apparent Exceptions.

There are, as I have said, on the whole, about twenty-five per cent. of exceptions to the use of the imperfect in the subjunctive clause. A considerable number of these will be found to be only apparent exceptions; namely, where the principal verb, although in the past tense, is in reality a phrase equivalent to a present. Such phrases are *adeo rem rediisse—eo (necessitatis) ventum est—nati sumus—(natura) comparatum est—datum est nobis—(lege) cautum est, &c.*

3. Real Exceptions.

(a) Where subjunctive expresses existing state. Real exceptions under this head are rare. There is one in *Tac. Ann.* 14, 53, 2, *tantum honorum in me cumulasti ut nihil felicitati desit*, and perhaps another in *Sall. Jug.* 14, 9, *hucine beneficia evasere ut... exstinctor sit*, though I should class the latter among the apparent exceptions. In *Ter. Eun.* 240 the best reading is undoubtedly *esset*, and in *Heaut.* 596 Bentley's correction *aut est* is generally adopted.

(b) Where subjunctive expresses completed action. The exceptions under this head are also rare. In the authors I have mentioned I have noticed one instance, *Liv.* 8, 13, 4. They are, I believe, proportionately more frequent in Cicero than in any other author. But there is often a special reason for the use of the perfect in the subjoined clause. For instance, in the sentence, *Cic. Tusc. D.* 5, 39, 114, *Qui motus hominum * * * non ita expictus est ut quae ipse non viderit nos ut videremus effecerit?*—I regard *ita expictus est* as a virtual present, corresponding with *videmus* in the previous sentence. I should also prefer to treat as aorists most of the instances where the subjunctive clause is negative, e.g. *Cic. Ep. Q. F.* 1, 2, 8.

(c and d) The exceptions under these heads are more frequent, especially (1) where the result or purpose is still future, (2) where the subjoined verb expresses a mental process or a contingency. There is one class of exceptions under this head which is especially frequent; namely, where the expression in the subjunctive clause is a periphrasis consisting of an infinitive with *videatur*, *possit*, *sperem*, *putem*, &c. It will, I believe, be found that a large proportion of the exceptions which occur in Cicero are of this kind.

(I have not spoken of those instances where the principal verb is combined with an infinitive. When this is the case the consecution will depend upon the effect of the phrase as a whole. For instance, in

Plin. 6, 29, 4, *video multos consecutos* is equivalent to *multi ut video consecuti sunt*, and takes the usual consecution of the perfect. In *Liv.* 8, 33, 10, *nos deduci jussisti* is equivalent to *jussu tuo deducti sumus*, and also takes the usual consecution of the perfect. But in *Tacitus, Hist.* 4, 73, 2, *statui pauca disserere* is equivalent to a future, and therefore takes the subjoined verb in the present.)

In the foregoing remarks I have used the terms aorist and perfect-absolute out of deference to the ordinary fashion. But I hold that the Latin writers themselves looked upon the tense simply as a past tense, and were no more conscious of two meanings attaching to the tense than of two constructions to be observed in the clauses subjoined to it.

TABLE OF INSTANCES.

1. *Normal*.—Where the perfect-absolute is followed by the imperfect in the subjunctive clause. (A very few instances of indirect questions are included.)

Caesar, B.G. 4, 1, 10; *B.C.* 3, 47, 3; 3, 86, 3.

Sallust, Cat. 33, 1; 58, 3; *Jug.* 85, 49; 102, 5.

Tacitus, Orat. 1, 4; 18, 1; *Ann.* 14, 43, 1; 14, 54, 1; 16, 31, 1; *Hist.* 1, 11, 1; 1, 83, 2; 2, 76, 6; 4, 65, 2; 4, 73, 4; 4, 73, 6.

Livy, 1, 32, 13; 2, 12, 15; 2, 40, 6; 2, 45, 12; 4, 3, 2; 4, 4, 10; 4, 42, 8; 5, 51, 2; 5, 53, 5; 6, 26, 1; 6, 40, 4; 7, 13, 3; 7, 13, 6; 7, 40, 17 (*bis*); 8, 4, 1; 8, 4, 5; 8, 13, 18; 8, 33, 10; 9, 1, 6; 9, 17, 1; 10, 18, 11.

Plin. Ep. (Teubner), 1, 1, 1; 1, 8, 15; 1, 17, 1; 1, 24, 4; 2, 5, 2; 2, 5, 6; 2, 13, 10; 2, 16, 2; 3, 10, 2; 3, 11, 7; 3, 20, 10; 4, 8, 3; 5, 9, 6; 5, 19, 4; 6, 29, 4; 6, 29, 5; 6, 33, 7; 7, 1, 7; 7, 9, 15; 7, 20, 1; 7, 29, 3; 9, 1, 1; 9, 12, 2; 9, 23, 1; *Paneg.* 4, 1; 4, 4; 4, 5; 16, 4; 21, 3; 28, 1; 32, 1; 46, 5; 78, 1.

Ter. And. 524, 582, 603, 700, 968; *Eun.* 932, 945; *Heaut.* 143, 817, 989; *Phorm.* 505, 830, 836, 905, 910; *Hec.* 471, 545, 580; *Ad.* 225, 986.

2. *Apparent Exceptions*.—Where the principal verb, though in form a past tense, is virtually a present.

Tac. Ann. 4, 8, 8; *Hist.* 1, 16, 1.

Liv. 3, 68, 10; 10, 28, 13.

Plin. Ep. 2, 19, 5; 3, 4, 6; 3, 9, 30; 5, 19, 5; 8, 20, 1; *Paneg.* 45, 5; 46, 7; 90, 3.

Ter. Heaut. 980; *Phorm.* 42, 154.

3. *Real Exceptions*.

(a) *Tac. Ann.* 14, 53, 2.

(*Sall. Jug.* 14, 9.)

(b) *Liv.* 8, 13, 14.

(c and d) *Caes. B.G.* 7, 20, 12.

Tac. Ann. 14, 53, 5; *Hist.* 1, 15, 2; 4, 66, 2.

Liv. 5, 51, 4; 8, 7, 16.

Ter. And. 983; *Eun.* 287, 544, 870; *Phorm.* 240, 647, 779, 979; *Heaut.* 889; *Hec.* 760; *Ad.* 54.

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REMARKS ON PROF. SALE'S PAPER ON
SEQUENCE OF TENSES.

THE whole question of 'die sogenannte Consecutio Temporum' (Schmalz) is in so unsettled a state that it would be hazardous to prophesy what form it will ultimately assume. Prof. W. G. Hale of Cornell University has in recent articles in the *American Journal of Philology* (vol. VII. 4, vol. VIII. 1, vol. IX. 2) shown reason for doubting whether what is commonly called 'sequence' is really correctly described by that term. He has made a vigorous attack upon the doctrine that the verb of the subordinate clause takes its tense from the verb of the principal clause, maintaining that the tenses of the subjunctive are not tenseless or semi-tenseless, but have each their proper temporal significance. Thus in *edo ut vivam, edi ut viverem* he would say *vivam* expresses a present purpose, *viverem* a past purpose; and he would see nothing abnormal in *Hic cognosci potuit quantum in bello fortuna possit* (where *potuit* is a tense of past time). In the main it appears to me that Prof. Hale has triumphantly established his point; though I think he goes too far in denying absolutely the existence of a certain formal relation between the tenses of the subordinate and of the principal clauses: his doctrine does not explain how it comes about that we find regularly *novi quid causae fuerit* (not *esset*).

On this far-reaching demand for a revision of the doctrine of sequence Prof. Sale of Dunedin does not touch. Still he does good service in calling attention to a positive defect in the current doctrine, and in claiming such sentences as *Dixi ut scires*, 'I have spoken that you may know,' *Hodie expertus sum quam caduca felicitas esset*, 'I have found out . . . is' as normal Latin. His position seems to me sound, subject to the following limitations:

1. I can see nothing 'exceptional' in *oblitus es quid initio dixerim* where *oblitus es* = *nescis*. Adopting Prof. Sale's terminology, one might safely lay down the rule that the perfect takes 'primary sequence' in that comparatively small number of instances in which it is equivalent to a present. In the large majority of instances it takes 'historical sequence' even when 'I have—' is demanded in the English translation.

2. Consecutive clauses are by almost universal consent among recent German grammarians excluded from the operation of the law: the tense of the subjunctive being independent of the tense of the principal

clause. So too Dean Bradley (Arnold, § 112).

3. *Ut* and *ne* clauses dependent on perfects of verbs of 'happening' (*factum est, accidit, contigit, evenit*, etc.) should be treated as a special case in which the 'historical sequence' (imperf. subj.) is exclusively used.

E. A. SONNENSCHNEIN.

WHETHER it is desirable in a Latin grammar to make much use of a distinction between tenses which the Romans did not mark is a question fairly arguable. Possibly I have (in my *Grammar*) given too much prominence to the distinction between aorist and perfect. But my § 1510 and the note on p. 194 there referred to were intended to guard against misunderstanding on this point. Indeed I expressly say, almost in Prof. Sale's words, 'The Latin form is really but one tense denoting *past* time.' At any rate Madvig's *Gram.* § 383 and notes show that Prof. Sale's view is not a novelty, though young scholars may perhaps not be the worse for this fresh statement of it. Nor am I prepared to say Prof. Sale's translations may not be justified, though I myself somewhat shrink from emphasizing the present aspect of the imperfect subjunctive by translating *tam carus esset* 'he is so dear,' *rescisceres* 'you have heard of,' *laederetur* 'have been marred,' (*feci ut*) *fierent*, 'are about to take place,' instead of 'attained the result of being so dear,' 'you heard,' 'were marred,' 'have made them take place.' Here, as in the case of conditional subjunctives, I hold that the Latin imperfect subjunctive is primarily a past tense, and I am disposed therefore in translating either to use English past tenses or to use a phrase which may show the dependence of the sentence without putting an undue stress on the extension of this past action or state into the present tense.

H. J. ROBY.

I HESITATE about accepting the view put forward by Prof. Sale and apparently assented to by Mr. Roby, that the Romans were unconscious of a double use attaching to their perfect tense. Are we to consider that they did not distinguish between the instrumental and the locative uses after these had lost their distinctive forms and got merged in the ablative? If we hold, with Mr. Walker, that the early Latin language had separate forms for the completed present and the aorist, the feeling of the distinction was likely to survive in the

grammatical consciousness. At all events it must have revived in later times when all educated Romans became familiar with the two tenses of the Greek, and were forced to find equivalents for them in their translations from Greek into Latin. I do not question that Prof. Sale is right in his contention, that, in sequence on a 'perfect absolute' (completed present), the imperfect subjunctive is more common than the perfect; but it seems to me that this is an irregularity caused by the unfortunate loss of the dis-

tinctive tense-form. The aorist use being more common than the perfect use, the sequence which strictly belonged to the former was extended to the latter by analogy; much in the same way in which an imperfect subjunctive is employed to express present time in the instances quoted by Prof. Sale. Yet no one thinks the Romans were unconscious of the difference between the present and the imperfect tense.

JOSEPH B. MAYOR.

NOTES ON PERSIUS.

ProL. 12: *nummi* is not *money* in general here, but a particular coin, and that a small one; not our American 'Mighty Dollar,' for the point is that one needs to drop but a *trifle* into the slot to set such poets going; render 'nickel' or 'red cent'; cf. 2, 51; 4, 47; 5, 111. In *Juv. 14, 139*, the concrete idea of coin is certainly intended, and perhaps he means that the more dollars your miser has, the more he loves his dimes.

Sat. 1, 41: *an erit qui uelle recuset*.

The independent use of *an* in a rhetorical question appears to be more common than is generally supposed, and than Harper's *Lexicon* would allow. In Ovid, for instance, (to take an author whose use of *an* is entirely unnoticed in the *Lexicon* except in two cases where it is used for *sive*), there are seventy-nine examples of the word in direct questions. Of these fifty-nine are in disjunctive questions, in which the first member is expressed thirty-five times, and omitted (but easily supplied from the context) twenty-four times; in the remaining twenty cases *an* is used independently in a rhetorical question, viz.: (*Riese's text of 1871-74*) *M. 1, 196*; 3, 559; 7, 582; 13, 34. *F. 4, 220*; 6, 35, 39, 524. *T. 2, 4*; 4, 1, 94; 5, 10, 11. *P. 1, 5, 31, 49, 62*; 3, 7, 32. *H. 3, 123*; 8, 17; 9, 147. *A. 1, 7, 29. Sappho. ad Ph. 59*, (cf. an analogous use of *aut* in *P. 3, 2, 21*.)

In Persius *an* occurs fourteen times: in disjunctive questions with the first member expressed five times (2, 19, 26; 3, 27, 61; 5, 155); supplied from the context twice (5, 125; 6, 51); in independent questions seven times (1, 41, 87; 3, 19; 5, 83, 163, 164; 6, 63). In all these last seven cases *an* seems intended to force a conclusion from the foregoing (Gildersleeve), but it would perhaps be difficult to find any such connec-

tion in the following passages from Ovid, viz.: *M. 1, 196*; 3, 559; 13, 34; *F. 4, 219*; *Sapph. ad Ph. 59*.

Sat. 1, 101: *lynceum Maenas flexura corymbis*.

Conington (cf. the Schol.), rendering *corymbis* 'ivy branches,' supposed that reins of ivy are meant, and cited Verg. *Aen. 6, 804*. But *corymbus* means a cluster of ivy. Bacchantes and ivy at once suggest the thyrsus, which was frequently tipped with an ivy cluster. The striking Pompeian fresco of a Bacchante urging on a Centaur with such a thyrsus (*Pitt. Ant. d'Ercolano, i. p. 135*) explains, to me at least, the thought of Persius. See also a bas-relief in the British Museum, figured in Sandys' *Bacchae*, p. 85, although the thyrsus in this appears to be tipped with a fir-cone.

2, 20: Gildersleeve thinks that if Staius is an average man, Jones, then the choice is, 'which of the two, Jones or Jupiter?' He cites Cic. *Att. 16, 14, 1*; *Fam. 7, 3, 1*; and Caes. *B. G. 5, 44* to prove that *quis* may be used for *uter*; but these are all 'indirect questions.' A better example had been Tac. *A. 1, 47, quos* (of two) *igitur anteferebat*? a direct question in indirect form. But Gildersleeve's premise seems not necessary; the idea is 'Staius? Why not Staius? Who makes a better judge?'

2, 55: *hinc illud subiit*: this example is not given either by Neue or Lachmann (*Lucr. 3, 1042*) in their collections of similar long ultimae. It would fall among those which may be accounted for by the following caesura.

2, 69: *dicite, pontifices, in sacro quid facit aurum?* Here for *sacro* the cod. Mp. 212 with eight others has *seo*; nine have *sacro*; the rest *sancto*, which is printed in Jahn ('43 and '68), Bücheler, Conington, and

Gildersleeve. The old editions had *sacro*, which I prefer because (1) there are plenty of examples of its use for *templum* (see the *Lex.*), and I find none of *sanctum* in that sense except in Christian writers and the Vulgate; (2) *sacer* properly signifies a place consecrated to a divinity (*ιερός*), while *sanctus* is any place which must not be disturbed (*ἅγιος*); so every *sacer locus* is also *sanctus*, but the converse does not hold good; (3) Persius uses *sanctus* just below in vs. 73; (4) he uses *sacra*, *sacro*, *sacras* with the first syllable long once each, and once *sacrum* with the first syllable short.

5, 103: *nauem si poscat sibi peronatus arator, luciferi rudis.*

The editors here object that a ploughman who didn't know the stars would be ignorant of his own trade, and quote Hesiod and Vergil to prove it. But Persius wasn't thinking of the gentleman farmer for whom those poets wrote; he wants to make his ploughman as ignorant as possible: 'suppose a clodhopper in cowhides, who didn't know what the Morning Star was, should want to be pilot?' None but slaves were ploughmen in Persius' time.

6, 27: *ast uocat officium.*

Under the word *at* in Harper's *Lexicon* it is stated, as on the authority of Jahn, that Persius used only the form *ast*, never *at*.

As a matter of fact, Jahn's own index shows twelve instances of *at*, and but three of *ast*. (The *Lex.* further states that *ast* is found in old laws, but omits to say that in them it frequently means *and if*; cf. F. D. Allen, *Remnants of Early Latin*, nos. 166, 185, 205). Besides the above passage, Persius used *ast* in *S.* 2, 39 and 6, 74, in both these places before vowels. In fact, L. Müller (*d. r. m.* p. 394) pointed out that this was the regular rule in the classic poets; he found but seven instances (besides ours), in which *ast* stood before a consonant. From these the new edition of Juvenal (Bücheler) strikes out *S.* 14, 216, on account of lack of MS. evidence, leaving no instance in satire except the one before us. I may remark that this also was avoided by the reading in cod. Mp. 115 (= cod. P. of Juvenal), *auocat* or *aduocat*; it is true, however, that the same hand corrected this for the usual reading. I should be inclined to restore *aduocat officium* here, meaning 'a case of charity calls for my help,' could I find an example of the 'absolute' use of the word in this sense. The omission of *at* would be no objection (cf. 6, 64, *deest aliquid summae*), nor do I feel that Juvenal's *si uocat officium* (3, 239) makes it impossible to believe that Persius used *aduocat*.

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OLD-LATIN PALIMPSEST OF THE ACTS AND APOCALYPSE.

IN his careful notice of Mr. White's Munich Latin Gospels in the *Classical Review* for December Dr. T. K. Abbott calls attention to M. Omont's publication of the contents of two palimpsest leaves from an Old-Latin Apocalypse in 1883, and his expressed intention of performing the same office for ten similar leaves from the Acts, all forming part of a MS. in the National Library at Paris. It is hardly surprising that even so well informed a scholar as Dr. Abbott has overlooked two articles on the same twelve leaves by the late Augustus Van Sittart, buried as they are in old volumes of the *Journal of Philology* (ii. 240 ff. [1869]; iv. 219 ff. [1872]). Having been asked by me to look for the MS. from which Sabatier had printed Old-Latin readings of Acts iii and iv, Mr. Van Sittart succeeded with M. Claude's help in finding their source in 'Lat. 6400 G' of the National Library. On his first visit

he deciphered twelve more or less complete pages of the Acts, from which he published a copious selection of various readings; and subsequently he added a transcript of three pages of the Apocalypse. In the table of notation for newly discovered Old-Latin MSS. at p. 5 of the Appendix to W. H., *The New Testament in the Original Greek*, I included this Paris MS. under the two heads *Acts (African)* and *Apocalypse (African)* in the following shape, '*h* Fragmenta Regia, V or VI: Van Sittart': and *h* is cited in the notes on Apoc. i. 5, 20; and ought to have been added to *g* in the note on viii. 13. The 'African' character of the text is likewise mentioned in §116 of the Introduction. The fourth page of the Apocalypse 'seemed' to Mr. Van Sittart 'hopeless: at least,' he said, 'it must be left for sharper eyes, assisted it may be by photography.' Of this page M. Omont says 'scriptura pene

omnino deleta est et lectu difficillima : photographica tamen arte adhibita pars legi potuit ; and accordingly we are indebted to him for the greater part of the contents, as also for a few additional syllables of the other pages. But the continuous text of the Acts, as far as I know, has not yet appeared.

As regards the class of Latin biblical MSS. to which the Codex Monacensis should be assigned, I may be allowed to express full concurrence in Dr. Abbott's implied approval of Mr. White's results (p. 313, col. 2), which at once confirm and limit the ascription of this MS. to the 'Italian' class by Tischendorf (N. T. of 1859, p. ccxlv), Dr. Westcott (*Dict. of Bible* [1863] iii. 1694) and myself. Previous to Mr. White's publication the only accessible evidence as

to the MS., in addition to Tischendorf's brief description, consisted in his citation of its testimony for Greek variants, the Latin being added for a few words and phrases only. Thus what happened to be known of the MS. till about a year ago was precisely that element of it which Mr. White has now verified as 'Italian.' Nearly all the Latin text was unpublished, and it is in the Latinity that Mr. White finds no considerable departure from the 'European' standards. What Mr. White has virtually proved is this, that an 'Italian' reviser, in doctoring a 'European' Latin text, might sometimes be content to introduce the changes needed to produce correspondence with a fresh Greek text, without going on to polish or otherwise alter the Latinity.

F. J. A. HORT.

NOTES UPON GREEK MANUSCRIPTS IN ITALIAN LIBRARIES.

MODENA.

IN the spring of this year (1888) I visited Modena for the purpose of collating two MSS. of the Homeric Hymns which were known to exist there; and the interest of the collection generally induced me to inspect the other Greek MSS. preserved in the Regia Biblioteca Estense. To these two tasks I was able to give from February 27 to March 10: and while I plead the exigencies of time in excuse for the deficiencies of this catalogue, I am the more bound to acknowledge the courtesy of Signor Luigi Rossi, librarian of the Estense, and his most obliging assistant, to whose kindness I owe the bare possibility of covering so large a collection in so short a time. The history of the Estense collection yet remains to be written: for whoever should attempt it a first requisite would be the examination of the extensive series of Latin and Mediaeval MSS.—a task which lay outside my sphere; the main outlines, on the other hand, are well known. A convenient and continuous account is contained in a publication issued by the authorities of the library in 1873, entitled *Cenni storici della Biblioteca Estense in Modena: con appendice di documenti*. Modena. Tipogr. Capelli, 1873. The basis of this is a history of the library written by Antonio Lombardi (librarian from 1814–47) and preserved in manuscript. It adds however nothing of moment to what was already to be found in Tiraboschi (e.g. *Storia della Lett. Ital.* ed. 1823, V. 167, 8,

VII. 36–48, 216–18). It appears probable that a collection of books existed at the court of the Marchesi d' Este at Ferrara as early as the twelfth century; the first mentions of Greek manuscripts occur in two documents adduced on p. vi. n. of *Cenni Storici*: one, a catalogue of 1436, gives two Greek MSS., the other of 1467 gives four. But in the province of Greek the collection will have been scanty till the time of the Duke Alfonso II. whose reign began in 1559. Letters of the years 1560 and 1561, from the ambassador at Venice, Girolamo Falletti, relative to the ordering and purchase of MSS., are given in Tiraboschi, *Stor. d. Lett. It.* ed. 1791, VII. p. 229, and it is easy to recognise in the numerous MSS. written in Venice about the year 1560, especially by Andreas Darmarius (see *Index*), some of the books thus ordered by Alfonso. In his reign also, it is natural to assume that the large portion of the library of Alberto Pio of Carpi came into the Estense, soon to migrate to within a few miles of its old resting-place. The transference of the court and library from Ferrara to Modena took place in 1598; and from that time no material additions in the way of Greek appear to have been made (a donation of 329 MSS. among which are some in Greek, in 1805, is mentioned on p. xxxiii.). After suffering many vicissitudes of situation within the ducal palace, the library was lately moved to a convenient set of rooms

in the Albergo Arti, at the west end of the town. The MS. catalogue of Greek manuscripts now in use is based upon a fuller catalogue made by the Abbate Gabardi, vice-librarian from 1780 to 1790.

In Documento I. of *Cenni Storici*, under the head of 'Codici Greci,' is a useful but not exhaustive list of the more valuable Greek MSS. in the library. I have compared my notes carefully with this catalogue, but even after a second visit to Modena there remain a good many points of divergence; these I have been careful to note where they occur.

One of the most interesting portions of the collection is that which was, as I have already stated, once in the possession of Alberto Pio, count of Carpi, and which itself was in great measure composed of the library of Giorgio Valla of Piacenza. For this celebrated person it may be sufficient to refer to the short account in Tiraboschi, *Storia d. Lett. Ital.* ed. 1823, p. 1564 sq., and for Pio to the *Biblioteca Modenese* IV. p. 156 sq.¹ The question of the way in which so large a part of Pio's library entered the Estense must be held to be still unsolved, in spite of the ingenious hypothesis of the author of *Cenni storici*, p. xiv. note. Two MSS. now in the Estense can be identified as having formed part of the library of Cardinal Rodolfo Pio, nephew of Alberto: viz. the MS. of Epictetus, now numbered II. A. 10 (see Upton's *Epict.* London, 1741—not 1739—praef., printed at length in Tiraboschi, *Bibl. Mod.* l.c.) seen in the year 1548, and the Clement III. D. 7, which Petrus Victorius in the preface to the edition of 1550 says he used in constructing his text: it had been lent to Marcellus Cervinus by 'Rodolphus Pius antistes Carpensis—e bibliotheca quam a majoribus suis doctissimis viris ac maximis virtutibus insignibus accepit.'² It is to be hoped that documentary evidence still exists, and will be produced,

¹ The history of one of Valla's most famous MSS. (not to be found in the Estense) is traced by Heiberg, *Philologus*, vol. xlii. p. 421 sq. A list of some of his MSS. seen by Janus Lascaris at Venice is given from Vat. graec. 1412 by Müller, *Centralbl. f. Bibliothekswesen* I. p. 333 sq. I regret not to have seen an article by the librarian Cavedoni on the collections of Valla and Pio, in the *Memorie di Religione, di Morale e di Letteratura*, ser. iii. tom. xvii. p. 212, Modena, 1854.

² It is true that Cavedoni, ap. Clem. Alex. ed. Dindorf, Oxon. 1869, praef. p. vii., thought that another MS. of Clement was here in question; but the number of early MSS. of Clement is not large, and the absence of Pio's *ex-libris* so easily accounted for that, till more decisive evidence is forthcoming, the Modena MS. may be taken to be that used by Vettori.

of the entry of these and other books into the Estense. For those of the MSS. of Valla and Pio that found their way into other collections, there is a tolerably clear chain of evidence: cf. Ambrogio Morando praef. to *August. Steuchii opera*. Venet. 1591, Card. Stefano Borgia, *Anecd. Litter. Romae*, 1773, ap. Tiraboschi, *Bibl. Mod.* l.c. and Nollac, *Fulvio Orsini*, p. 168, note.

The Estense as it stands contains 253 Greek manuscripts; I have here mentioned only such of them as appeared of interest, whether literary or palaeographical; two omissions however have been made of somewhat greater extent—the commentators on Aristotle (*paene innumeri* as Montfaucon found them, *Diar. Ital.* p. 33), which I am glad to leave in the hands of Professor Vitelli of Florence, and a number of sixteenth-century copies of minor medical works of Galen and Hippocrates. These and other codices will be included in the long-intended printed catalogue of the Biblioteca Estense which all scholars must hope may soon be given to the world.³

It is convenient to add here a note upon the library of Reggio in Emilia. It is well known that the celebrated library of the monastery of Santo Spirito has recently been incorporated with the Biblioteca Municipale. The authorities there allowed me to inspect the MS. catalogue of the S. Spirito library, although, as they informed me, the ecclesiastical books from it had by agreement been given to the Chapter Library in Reggio. The only titles however in the catalogue that had a Greek look were 'Tatianus contra Graecos, grece MS.' and 'Athenagoras in 4to MS.': these books were not to be found, but on looking at the catalogue of the Bibl. Estense, I soon identified them with MS. No. 247, once the property of Giovanni Francesco Pico della Mirandola. In the Biblioteca Municipale at Reggio are late MSS. of the following Latin authors—Ovid, Propertius, Terence and Probus.

1. (ii. A. 1) EVANGELISTERIUM: membr. 7 × 5 in. ff. circ. 150, 20 ll. on page, saec. x. exeunt. Small minuscule mostly below line. Illuminated.

2. (ii. A. 2) MISCELL. AGAPETUS DIAC. AD JUSTIN., LUCIANI SOLOECISTA, JOANN. BOTANICOTAE CARMINA, PSELLUS DE DIV. MYST. etc.: chart. 7 × 5 in. ff. circ. 200, saec. xv.—xvi. On f. 9 vers. ἡ παρούσα βίβλος θεοῦ εὐποιᾶ ἐστὶν ἐμοῦ τοῦ θεοκλήτου.

³ I have not thought it necessary to refer to the accounts given of the Estense by successive travellers from Montfaucon downwards; but it is interesting to find in a ms. book of D'Orville's poss. and by the Bodleian (D'Orv. s. 2. 4. 31) a 'recensio bibliothecae Mutinensis' made by himself.

5. (ii. A. 5) EVANGELIA QUATTUOR : membr. $6\frac{1}{2} \times 5$ in. ff. 225, 20 lines on f., saec. xv. : in archaising hand, copied from exemplar resembling cod. 1. In perfect preservation.

6. (ii. A. 6) ANONYMI LOCI COMMUNES, arranged under headings : chart. $5\frac{3}{4} \times 4$ in. saec. xv.-xvi. Small and faded hand.

9. (ii. A. 9) EVANGELIA : membr. $6 \times 4\frac{1}{2}$ in. saec. xiii.—xiv., unpagcd. At end : πλήρωσας εἶπον δόξα σοι ὁ θεὸς ἀμήν.

10. (ii. A. 10) ARRIAN DISS. EPICT. (ff. 1-333) TIM. LOC. DE NAT. MUND. (ff. 336-368) : chart. 6×4 in. ff. 369, 21 ll. on f., saec. xv. (circ. 1484). On f. 333 vers. subscription to Arrian, πεπλήρωται σὺν θεῷ τὰ τοῦ ἀρριανοῦ τῶν ἐπικτήτου διατριβῶν. At end, on fly-leaf, *Liber hic scriptus ē manu clarissimi viri dñi Matthaei camarioti constantinopolitani : quem mihi dono dedit Anno dñi M^occcc Lxxxiii praeceptor ille optimus*. Last three words in a different hand, and there follows an erasure of three or four words more. Below, on same page, crossed out, Γεωργίου τοῦ βάλλα ἐστὶ τὸ βιβλίον. No trace of Alberto Pio, but the front fly-leaves are perished. Cf. Arrian diss. epict. ed. Upton, Londin. 1741 praef. and Tiraboschi Bibl. Moden. iv. p. 162, whence the incorrect form *Camarottus* has found its way into Gardthausen. (The note is not, as is stated in 'Cenni Storici,' written in Greek.)

11. (ii. A. 11) EROTEMATA CHRYSOLORAE : membr. $5\frac{1}{2} \times 3\frac{3}{4}$ in. ff. 100, 13 ll. on page. F. 84 v. τῷ συντελεσθῇ τῶν καλῶν θεῷ χάρις ματθαῖος σεβαστὸς λαμπροῦδης ὁ πελοποννήσιος.

12. (ii. A. 12) S. MAXIMUS DE CARITATE, etc. : membr. $5\frac{1}{4} \times 4$. ff. 135, 26 ll., small minuscule below the line, saec. xi.-xii. Written by two hands, the first of which is upright and handsome, and largely influenced by tachygraphy : the second, from f. 57 rect., is far more frequently abbreviated, but follows the ordinary system. At the end, four pp. of rude xii.—xiii. saec. hand, written on apparently ancient uncial palimpsest of Epistles.

17. (iii. A. 2) chart. $8\frac{1}{2} \times 5\frac{1}{2}$ in. ff. 70, 18 ll. to p., A.D. 1469, contains ARISTOPHANES' PLUTUS, begins at v. 218 (ff. 1—29r.) ; NUBES (30r.—70r.), with glosses and a few marginal scholia.

subscriptions : f. 29 v., end of Plutus : ἐπλήροθι τὸ μέσον τοῦ βιβλίου ἐν μὲν μαρτίῳ 5 ὥρα εἰ τοῦ ἔτους 570 ζ' ινδ... (1469).

f. 70 v. beside prayers etc., ἐτελειώθη τῷ παρὼν βιβλίον ἐν μὲν μαρτί 15 ὥρα 15 β 570 ζ' ινδ β τέλος εἰληφεν πυκτὴς τέρμα τοῦ θεοδύρου ἐτελειώθη ὑπαρούσα δέλτος καὶ βιβλίον καμοῦ τοῦ θεωδύρου.

at the bottom a monocondylion.

It appears therefore that the *Clouds* took ten days in writing.

19. (iii. A. 5) chart. 8×6 in. saec. xv.-xvi. Contains different books : (1) IO. CHRYSOST. LITURGIA, Greek and Latin ; (2) in Latin : RITUS MISSAE CALDEORUM MARONITARUM AB AMBROSIO TRANSLATI : subscription : 'Laelius Garussus xxiii. Augusti MDxvii.' (3) ARMENIAN MISSAL : a subscription in Latin, with date mecccc 19, oct. 24, by David Bishop of the Armenians who are in Cyprus (seen by Montfaucon. l.c. p. 31 'codex recens liturgiarum Graecae etc.')

31. (iii. A. 7) VARIA GRAMMATICA : chart. 8×6 in. ff. 62, 24 ll. on p. At beginning, 'Ἀλβέρτου πίου καρπαίων ἀρχοντος κτῆμα : on f. 21 v. (blank), γεώργιος οὐάλλα πλακεντίνος ἔγραψε : a hand, app. Valla's own, has altered οὐάλλα into βάλλας. The same subscription recurs on ff. 30 v., 38r. : at the end γεώργιος ὁ βάλλας πλακεντίνος ἐξέγραψε ἑαυτῷ καὶ τοῖς φίλοις κοινὰ γάρ τὰ τῶν φίλων ὡς πυλάδης παρὰ τῷ εὐριπίδῃ ἔφη.

22. (iii. A. 8) GRAMMATICA : chart. $8\frac{1}{4} \times 6$ in. ff. 98, 24ll.

ff. 1—72 HELIODORUS IN DIONYSII ARTEM.

73—83 GREG. CORINTH. DE DIALECTIS.

84—97 ANON. DE DECLINAT. NOMINUM MASC.

23. (iii. A. 9) SIMEON THESSALONICENSIS, NICOLAUS CABASILAS, DE MUSICA : chart. $8\frac{1}{4} \times 5\frac{1}{2}$ in. ff. 95, 22ll. saec. xv.

24. (iii. A. 10) ASTRONOMICA, PROCLUS, PHILOPONUS : chart. unpagcd, $8 \times 5\frac{1}{4}$ in. saec. xv. Extensive notes, marginal and at end, in Valla's hand.

26. (iii. A. 12) CONST. LASCARIS ALII GRAMMAT. chart. 8×5 in. ff. circ. 50. saec. xv. in various hands. Notes and extracts in Valla's hand. At end on flyleaf : Γεωργίου τοῦ βάλλα τὸ βιβλίον.

(Librarian's note on a loose slip said the book belonged to Alberto Pio, but I could not find the evidence.)

27. (iii. A. 13) ARISTOPHANIS PLUTUS (ff. 1—52), NUBES (54-114) : chart. $8 \times 5\frac{1}{2}$. ff. 114, 12ll. saec. xv. Interlinear glosses. Nubes begin at v. 50 : f. 52 τέλος τοῦ πρώτου, f. 114 τέλος τῶν δύο δραμάτων.

28. (iii. A. 14) ARISTOPHANIS PLUTUS (ff. 3-43), NUBES (45—97) : chart. $8 \times 5\frac{1}{2}$ in. ff. 100, quaternions numbered at front, 14 ll. Interlinear glosses and considerable scholia.

Subscriptions : at beginning τοῦ ἐπιφανοῦς ἀρχοντος ἀλβέρτου πίου τὸ βιβλίον. f. 2 vers. δημητρίου καὶ εὐφημίας : τοῦ πανιδιώτου. at end : Γεωργίου τοῦ βάλλα ἐστὶ τὸ βιβλίον.

31. (iii. A. 17) chart. $8 \times 5\frac{1}{2}$ in. ff. 9, 21 ll. mutilated at end.

Contains ff. 1—19 CHION. EPISTOLAE.

21—27 MUSAEUS HERO AND LEANDER.

29—91 Prolegomena to ARISTOPHANES and scholia to PLUT. and NUBES. Librarian's note ascribes the collection to Musurus. Note on f. 33r. εἰς τὴν γέννησιν τῆς θεοῦ ἀφικόμεν ὁδε.

33. (iii. A. 19) GEORG. CODINUS, NICEPHORUS CALLIXTUS, HISTORICA. chart 8×5 in. ff. circ. 70, 22 ll. a. 1541. At end : ἐτελειώθη τὸ παρὼν βιβλίον διὰ χειρὸς ἐμοῦ निकολ. βαρέλη ἐτι ἀπὸ τῆς ἐν σάρκον οἰκονομίας τοῦ κυρ. ἡμῶν ιϥ ἄφμα ἐν μηνί νοεμβρίῳ λ' α' ιδ, perhaps a brother of Basilus Varelis, of whose writing a specimen is given by M. Omont (Fac-similés des MSS. grecs &c. 1887) : cf. Legrand, Bibliographie Hellénique i. p. 273, and see MS. No. 108 : the book may perhaps have been written at Venice.

34. (iii. A. 20) chart. $8 \times 5\frac{1}{2}$ in. ff. circ. 80. saec. xv.

THEOCRITUS (part) inc. II. v. 11.

PHILOSTRATUS IMAGINES.

PINDAR OL. (part).

36. (iii. A. 22) S. JOANN. DAMASC. DE FIDE ORTHODOXA : membr. 8×5 in. ff. 24, 29 ll. saec. xii. (not xiii. as Catalogue) : small handsome minuscule.

In the middle of this are stuck, loose, 10 leaves of a vellum MS., 7×5 in. saec. perh. xi. : said in the Catalogue to be Ammonius on Porphyry's Isagoge : but to judge from the contents, part of an astronomical treatise by a Christian. Perhaps the last quinion of some MS.

37. (iii. A. 23) PSALTER. Membr. 7×5 in. ff. circ. 200, 13 ll. Large archaising hand, saec. xv. not, as Cat., x. Illuminations in the early style.

At beginning 'Ἀλβέρτου πίου καρπαίων ἀρχοντος κτῆμα.

38. (ii. B. 1) ARISTOT. ETHICS. Chart. $9\frac{1}{2} \times 6$ in. ff. 99, 12 quaternions + 3, signed front and back, saec. xv. : well written, marginal notes. At beginning 'Ἀλβέρτου πίου καρπαίων ἀρχοντος κτῆμα. 'Olim Georgii Vallae,' Catalogue ; but I did not find the inscription. Late note at beginning 'Aristotelis Eth. Nic. libri x. cum aliquot Potillii marginalibus.'

39. (ii. B. 2) chart. $9\frac{1}{4} \times 6\frac{1}{4}$ in. ff. 215, quaternions

numbered back and front, 25 ll.: in different hands.

CONTAINS: ff. 1—49 PHALARIDIS EPP.

51—62 BRUTI EPP.

63—67 DION. HAL. IUDIC. DE ANT. SCRIPTT.

70—100 NICANDRI THERIACA, with scholia.

101—132 ORPHEI ARGONAUTICA.

134—215 SOPHOCLES ANTIGONE, with interlinear glosses.

At beginning ἀλβέρτου πίου καρπαίων ἄρχοντος κτῆμα, here, and at end, Γεωργίου τοῦ βάλλα ἐστὶ τὸ βιβλίον.

40. (ii. B. 3) VARIORUM COMM. IN PTOLEMAEUM, PAULUS ALEX. DE GEN. MUNDI: chart. 9 × 6 in., gatherings of 14 numbered in front.

At beginning τοῦ ἐπιφανοῦς ἄρχοντος ἀλβέρτου τὸ βιβλίον.

At end Γεωργίου τοῦ βάλλα ἐστὶ τὸ βιβλίον.

41. (ii. B. 4) SCHOLIA TO SOPHOCLES: chart. 8 × 6 in. ff. 199, saec. xv.: well written and preserved.

44. (ii. B. 7) ANON. GRAMMATICA, PHOCYLIDES τὰ λεγόμενα ἄργυρά: chart. 9 × 5½ in. ff. circ. 50, 27 ll. After Phocylides, besides a monocolony ending in ἀμήν, the date ἔτους 5 τ ξ ρ, i.e. 1455: the third figure is erased but was probably 3.

45. (ii. B. 8) DION. AREOP. DE COELESTI HIERARCH. etc. with lexicon to words in Dio: chart. 8½ × 6 in. ff. 155, 24 ll. saec. xv.

On blank leaf at end: μὴν ὀκτωβρ. 5 ἐμάθαμεν πῶς ἐπάσαδ(?) τὰ δύο καράβια τὰ βενετικά οἱ(?) φούστες εἰς τὰ στροφάδια.

46. (ii. B. 9) NICEPH. BLEMMDA, FRAGMENT ON LOGIC, PLAT. PHAEDO, THEOPHRASTUS τῶν μετὰ τὰ φυσικά, PROCLUS ON EUCLID: chart. saec. xv. 8½ × 5, written by different hands.

47. (ii. B. 10) THEODORI GAZAE ΓΡΑΜΜΑΤΙΚΗΣ Εἰσαγωγὴς libri iv.: chart. xv. saec. 8 × 7, ff. 133, quinions.

49. (ii. B. 12) MATTHAEUS CAMARIOTUS, GRAMMAR: εἰσαγωγὴ εἰς τὴν γραμματικὴν ἐπιτομώτερον ἐκδοθεῖσα καὶ σαφέστερον ὑπὸ τοῦ σοφωτάτου καὶ λογιωτάτου κυρίου ματθαίου τοῦ καμαριώτου: chart. saec. xv. 8½ × 5½, 24 ll. ff. 54.

On last page, Γεωργίου τοῦ βάλλα ἐστὶ τὸ βιβλίον.

I could not find the name of 'Giorgio Virgizio Ritimneo,' who is said in the 'Cenni Storici' to have been the first possessor of this MS.¹ He would doubtless be a member of the family of the well-known Angelus Vergecius.

51. (ii. B. 14) ARATUS PHAENOMENA (ff. 1—53), HOMERI HYMNI xii. (55—64), HESIOD THEOGON. (65—99), HES. SCUTUM HER. (100—117), LYCOPHR. ALEX. (118—189), PINDAR OL. NEM. (190—264): chart. xv. ff. 264, 8½ × 6.

At beginning and end, repeated, the names of Valla and Alberto Pio: Valla's name is crossed out where it first occurs, the second inscription relating to Alberto takes this form—ἀλβέρτου πίου κρατοῦντος κάρπου καὶ σοφωτάτου ἐστὶ τὸ βιβλίον.

This MS. is known as J. among the MSS. of the Homeric Hymns: see the edition of Abel (Præg, 1885), or that now forthcoming by Prof. A. Goodwin, for which the MS. has been recollated.

53. (iii. B. 1) ARISTOPHANES, PLUTUS (ff. 2—56), CLOUDS (58—116): chart. saec. xv. ff. 121, 11 ll., 9 × 6, quaternions numbered on first f. These are scholia and interlinear glosses.

54. (iii. B. 2) PLUTARCH APOPHTH. LAC., ARIST. ΠΕΡΙ ἈΡΕΤΗΣ, EPISTLES OF DIOGENES CYN., CRATES, CHION, ANACHARSIS, APOLLONIUS, HIPPOCRATES, al.: chart. xv. 8½ × 5½, begins with 11th quaternion.

At end: γεωργίου τοῦ βάλλα ἐστὶ τοῦτο βιβλίον, and there are marginalia in his hand. Beneath is pasted a strip of paper bearing the words τοῦ ἐπιφανοῦς ἄρχοντος ἀλβέρτου πίου τὸ βιβλίον, perhaps taken from the front fly-leaves, now lost.

55. (iii. B. 3) SYNESIUS, EPP., EUNAPIUS, LIBANIUS, ORATT., GEORG. LECAPENUS, ANDRONIC. ZARIDAS, EPP.: chart. xiv. 8 × 6, ff. circ. 300, 40 ll., written in a small hand. f. 81, at the end of Synesius, γεωργίου τοῦ βάλλα τὸ βιβλίον, crossed out, and beneath, ἀλβέρτου πίου ἄρχοντος καρπαίων τὸ βιβλίον. Valla's subscription recurs at the end of Andronicus Zaridas. I did not see either of the inscriptions given in 'Cenni Storici,' one of which, of the year 1872, makes the monk Theophanes owner of the book, but they may well be there. There are several erased subscriptions. (Montfaucon, l.c. p. 32).

56. (iii. B. 4) NICOMED. GERAS. INSTIT. ARIST., EUCLID ELEM.: chart. xiv. 8½ × 5. I did not find the names of Valla and Alberto, given in 'Cenni Storici.'

57. (iii. B. 5) CONSTANT. LASCARIS, DE NOMINE ET VERBO lib. tertius, DE SYNTAXI lib. sec. (ff. 2—49): GREG. CYPRIUS SERMON ON S. GEORGE, GEMIST. PLETHO extr. from Strabo: chart. xv. 8½ × 5½. F. 49r. in the same hand as text: *κωνσταντίνος συνέταξεν ἐν μέσση ἔτει ἀπὸ θεογονίας α̅ξ̅ξ̅ς, τὰ δὲ ἐπόμενα εἰσιν ἐν τῷ τετυπωμένῳ πρώτῳ.* On the last f. but one, in a nearly illegible hand, ἔτει 5 τ ξ ρ [1482] *μαρτιο* I *...εγενετο υἱος μου ρηωσιυλιου* (??). At beg. and end Valla's usual signature, crossed out at beg.: at beg. Pio's. The MS. may apparently be dated between the years 1476, that of the first edition of Lascaris' Grammar, and 1482: cf. Legrand, Bibl. Hell. i. pp. 1 and 15, and the colophon to the edition of 1490 given on page 16. I regret that I have no note as to whether, as the writer of 'Cenni Storici' asserts, the first part of the MS. is written by Valla.

58. (iii. B. 6) MOSCHOPOULUS, THEODOS., PSELLUS al. gram.: chart. 8½ × 5½, in various hands, a. 1449.

At end: εἰς αὐμὲν ἐγράφη τὸ παρὸν βιβλίον.

At beg.: τοῦ πολυκράτους ἀλβέρτου κτῆμα. No mention of Valla.

59. (iii. B. 7) VARIORUM GRAMMATICA ET RHETORICA, LUCIAN. DIAL. II., THEOPH. CHARACT. etc.: chart. xv. 8 × 6, ff. circ. 200, in various hands.

At beg. Valla's inscription, crossed out, at end that of Alberto Pio.

60. (iii. B. 8) PENTECOSTARIUM, chart. xv. 8½ × 5½, 24 ll.

At beg. τὸ παρὸν πεντηκοστάριον, ἐνε ἐμοῦ ζαχαρίου τοῦ μέγαλινου.

At the end are inserted 29 ff. of another MS. larger in size, being part of a Pentecostarium or Synaxarium, as a librarian's note in MS. says.

61. (iii. B. 9) VARIA MEDICA, chart. xv. 8½ × 6, ff. 97, quaternions, 22 ll., all in one hand.

At beg. τοῦ ἐπιφανοῦς ἄρχοντος ἀλβέρτου τὸ βιβλίον; the writer of this inscription, evidently Pio's librarian, has here and in many other books added a table of contents. At end, Valla's usual signature.

62. (iii. B. 10) CONSTANT. HARMENOPOULUS, alii iuristici, chart. 8½ × 5, ff. circ. 200, a. 1393.

At end: ἐτελειώθη τὸ παρὸν μὴν ἰουλλ. π̅δ̅ ινδ. σ̅ ἔτους 5 τ̅ α̅.

Below this, in another hand, a subscription illegible but evidently the same as that on the next blank page but one, viz.:—

εἰς ἀφ̅ξα [1561] μὴν Γεναρίου 5 Ν̅ ιβ̅ ἀγώρᾳσα τοῦτο βιβλίον ἀπὸ τὸν αὐχῶνα ἐγὼ ἀντώνιος καλοσύνας υἱός

¹ I see that ms. Vat. Pal. 90 belonged to him:—γεωργίου τοῦ κυρίου τοῦ βεργίτζου (Stevenson.)

τοῦ [αὐτοῦ] γεωργίου καλοσύνα. In Latin: Anto. calossina fios (?) pap (sic) calossi. There follow some more dates in different hands.

63. (iii. B. 11) DION. PERIEGET., AELIAN VAR. HIST., HESIOD. OP. DI., THEOGNIS, *γνωμολογία*, HOMERI BATRACHOMYOMACHIA (15 pages from a printed book): chart. xv. ff. circ. 200.

68. (ii. C. 1) DION. HAL. DE DEMOSTH. SING. VI DICEND., AD AMMAEUM, AD CN. POMP., DE THUC. HIST. IUDIC.: chart. xv.-xvi. 10 × 7: well preserved, but mut. at beginning, and with many lacunas in the text.

70. (ii. C. 3) CHRYSOSTOM OPUSCULA, chart. 9½ × 6, xv.

At beginning: τοῦ ἀντωνίου σικελον τὸ παρὸν βιβλίον. Beneath: γεωργίου τοῦ βάλλα τοῦτο τὸ βιβλίον ἔστι.

At top of text: ἀλβέρτου πίου καρπαίων ἀρχοντος κτήμα.

On last f.: Ant. panormita.

71. (ii. C. 4) SYNAXARIUM. Membr. 9½ × 7, 2 columns, ff. circ. 300, quaternions signed back and front, saec. xi. A flowing minuscule hand below the line, text a good deal abbreviated, many marginal notes in contemporary hand. Stichometrical notes. On a blank page facing the text are some verses in uncial, the first of which runs γέγραφα δέλφω γεωργίος ἀρχεῖος.

72. (ii. C. 5) BASILII ALIORUMQUE HOMILIAE. Membr. xi. 9½ × 7, ff. circ. 200, quaternions signed back and front, 24 ll. Fluent minuscules below the line.

73. (ii. C. 6) EVANGELISTARIUM. Uncial, app. of the early xth century. Membr. 9½ × 6, ff. 292, 21 ll. Thick vellum, letters upright and square, upon the line. Gatherings of 8, unsigned, ruled on the hair side. Corrections and marginal notes in various hands, uncial and minuscule. Breathings &c. in red. From the form of the letters one would be inclined with Montfaucon (Diar. Ital. p. 31), to put the MS. in the fifth century, but a reference in the Calendar (first found by the librarian Cavedoni) to the death of a wife of Leo VI. (a. 892) seems decisive for the later date.

74. (ii. C. 7) EUCHOLOGIUM FOR MARCH, APRIL, MAY. Membr. 9½ × 7, ff. circ. 300, 32 ll. saec. x.-xi. Good medium-sized minuscule, usually below the line, but sometimes above or cut by it.

Under the date April 7, τι αὐτὴ ἡμέρα ἐκυμῖθι θεοδόρος.

75. (ii. C. 8) VARIA GRAMMATICA ET RHETORICA, including ISOCRATES AD DEM. ET NICOL., and LYSIAS' EPITAPHIUS: chart. xv. 9½ × 6½, ff. circ. 100, 24 ll. in various hands: at the end of a Summary of Hephaestion, γεώργιος ὁ βάλλα πλακεντίνος ἔγραψε. At beg. Alberto Pio's name, at the end Valla's.

76. (ii. C. 9) ARISTOTLE OPERA VARIA MINORA, PACHYMERES QUAEST. MECHAN.: chart. xv. 9 × 6½, 22 ll. f. circ. 100. Said in 'Cenni Storici' to be written by Michael Suliardus, but the subscription escaped me; cf. No. 85. Alberto Pio's name at the beginning, no trace of Valla's.

77. (ii. C. 10) Scholia to APOLL. RHOD.: chart. xv. 9½ × 6½, ff. 143, quinions signed back and front: on the second fly-leaf, γεωργίου τοῦ βάλλα ἐστὶ τὸ βιβλίον, and there are notes in his hand. No sign of Pio's name.

82. (iii. C. 3) GEORGIUS CYPRIUS EPIST.: chart. xv. 9 × 6, ff. circ. 200.

At end, in hand of text, + ὁ ἐν διακόνῳ θεοῦ ἐλάχιςτος γεώργιος ὁ μοςχαμπρ.¹

¹ Fabricius Bibl. Graec. ed. 1809, xii. p. 46 gives an account of a Georgius Moschamper, apparently an ancestor of this scribe χαρτοφύλαξ τῆς ἐκκλησίας in the 13th century.

+ ἀνάθεμα τῷ διαβάλλοντι ταύτην τὴν ὑπογραφὴν καὶ ἐάν τις αὐτὴν ὡς νῦν φησιν ὁ μοςχαμπρ ἐκακοῦρησσειεν.

Also: hic liber est mei Benedicti de Onctariis de Vincentie Secretarii Serenissimi dñi Regis Jerusalem Cipri et Armenie et. M.ccccij.

84. (iii. C. 5) 'ARISTOPHANIS COMOEDIAE TRES: codex chart. in 4to. saec. xv.: missing.

85. (iii. C. 6) VARIA ASTRONOMICA: chart. xv. 9 × 6½, ff. 103, 22 ll., well written. At end: τέλος τῶ συντελεσθῆ των καλων θεῷ χάρις θεοῦ τὸ δῶρον καὶ πόνος μυχάηλου σουλάρδου τοιγαροῦν ἐκ χώρας τῶν ἀργείων.

At beginning, Alberto Pio's name; at the end, Valla's.

87. (iii. C. 8) Scholia to SOPHOCLES, to THEOCRITUS, to PLATO'S EUTHYPHERO, METAPHRASIS OF PIND. OLYMP. alia: chart. xv. At beg. are the names of Valla (crossed out) and Alberto Pio.

88. (iii. C. 9) ARIST. MAGNA MORALIA, chart. xv. ff. 44, 9½ × 6½. At the end: γεώργιος ὁ βάλλα πλακεντίνος ἐξέγραψε ἑαυτῷ τε καὶ τοῖς φίλοις αὐτοῦ καὶ ἰακώβω τῷ φερραρίω καὶ ματτεω (??) τῷ...στω...η: ἰακώβω sqq. are in an erasure.

At beg. Alberto Pio's name.

89. (iii. C. 10) PLATO, CRITIAS TIMAEUS MINOS ὄροι: chart. xv. 9 × 6½: in Valla's hand, but not signed (unless a leaf has fallen out). At beg. Pio's name.

90. (iii. C. 11) MICHAEL PSELLUS, alii mathematici. Membr. xi. 9 × 6: small regular minuscule below the line. Deficient at beginning and end; many pages supplied by quite late hands on paper.

91. (iii. C. 12) ANON. παράφρασις εἰς τὴν σοφιστικὴν, MUSAEUS, HERO and LEANDER: chart. xv. 9 × 6½, ff. 340. Much injured by damp: f. 69 is bound in strips of paper taken from the fly-leaves: on one, partly cut away, is γεωργίου τοῦ βάλλα ἐστὶ τὸ βιβλίον, crossed out—from which it may be inferred the book belonged also to Pio.

92. (iii. C. 13) Scholia to EURIPID. HECUBA and PHOENISSAE: chart. xv. 8 × 6, ff. 66.

93. (iii. C. 14) Scholia to EUR. HEC. OREST. PHOEN.; ARIST. PLUT. NUB. RAN: ODYSSEY. α—σ; A. B. Ψ, Ω: alia.

Chart. xv. 9 × 6½, ff. circ. 200; at beginning Valla's and Pio's names, Valla's crossed out. The MS. bears in two places the figure 'No. 74,' from some earlier numeration.

95. (iii. C. 16) ACHILLES STATIUS ALII IN ARAT. PHAENOM.: chart. xvi. 8 × 6, ff. circ. 50.

96. (iii. C. 17) two books bound in one:

(1) CLAUD. PTOLEMAEUS DE MUSICA: chart. xv. 8 × 5½, ff. circ. 50: many notes in Valla's hand.

(2) EUSTATH. IN DION. PERIEGET.: chart. xv. 9 × 6, ff. circ. 100.

97. (iii. C. 18) GALEN. ARS. MEDICA PARVA: chart. xv. 9 × 6½, ff. circ. 100, on a fly-leaf: Jacobi Ferdinandi Filii ex libris.

98. (iii. C. 19) HYMNAL. Membr. xi.—xii. 8½ × 6, ff. 144, quaternions signed back and front, 14 ll. Small upright minuscule below the line, no accents or breathings: notes above: wants two quaternions at beginning.

99. (iii. C. 20) PIND. OL. (part), HESIOD. OP. DI., THEOCR., SOPH. AI. EL. OED. T., EUR. HEC. OREST.; all with scholia.

Chart. 8½ × 5½, ff. circ. 300: saec. xiv.—xv. mutilated at beginning. Notes in Valla's hand, who repaired the book.

100. (ii. D. 1) DEMETR. PHAL. DE ARTE ELOCUT., ARIST. DE ARTE POETICA, PLUTARCH V. ARTAXERX.: chart. xv. 11½ × 8, ff. circ. 75, quinions. Notes and some ff. of miscellaneous matter in Valla's hand: at

end of Poetics, *γεωργίου βάλλα τὸ βιβλίον ἐστὶ τοῦτο*. At beginning, table of contents in the hands of Pio's librarian, but without Alberto's name.

101. (ii. D. 2) JOSEPHI MONACHI PARAPHRASIS ARISTOTELIS DE ANIMA, DE VIRTUTE etc.: chart. xvi. $11\frac{1}{2} \times 8\frac{1}{2}$, ff. circ. 200: well written and preserved. On the back of the last page, in a different hand to that of the text, *τέλος μουσουργοῦ α φ η* (1508) *οικτωβρ ζ*: beneath are prayers, in the same hand.

102. (ii. D. 3) ACTS AND EPISTLES, chart. $11\frac{1}{2} \times 7\frac{1}{2}$, ff. 188, signed quaternions, double columns, saec. xv. Copied from an xith century archetype. At beginning *τοῦ θεοφιλεστάτου ἀρχοντος Ἀλβέρτου πίου τὸ βιβλίον*: at the end the fly-leaves, which may have contained Valla's name, are gone. A leaf at the end has a curious table of compendia with their meanings: *ἔστω πρὸς διὰ &c.* Cf. a MS. of the Biblioteca Angelica in Rome, No. 32.

103. (ii. D. 4) EUTOCIUS AND APOLLONIUS, GEOMETRICA: GEM. PLETHO, DE IIS QUIBUS ARISTOTELES A PLATONE DIFFERT.

Chart. $11 \times 8\frac{1}{2}$, ff. 83: at beginning *τοῦ λαμπροτάτου κράντορος Ἀλβέρτου πίου τὸ βιβλίον*: on f. 83r Valla's signature.

104. (ii. D. 5) ILIAD, ABΓ, part of Δ, preceded by Isaac Porphyrogenitus' introduction: mut. at beg. and end; abundant scholia and grammatical and metrical notes.

Chart. xv. 11×8 , ff. 50, 39 ll. Of Valla and Pio, to whom the book is ascribed in 'Cenni Storici,' I found no trace.

107. (ii. D. 8) GALEN *περὶ κράσεως τῶν ἀπλῶν φαρμάκων*.

Chart. xv. 11×8 , ff. 212. At beginning *τοῦ νουνεχεστάτου ἀρχοντος ἀλβέρτου πίου κτήμα*; at end Valla's signature.

108. (ii. D. 9) THEODORI GAZAE GRAMMATICA.

Chart. xv. $11 \times 7\frac{1}{2}$, ff. 136. At bottom of first page: *ὁ παρούσα γραμματικὴ ἐναι ἐμοῦ βασιλείου Βάρελη*.

109. (ii. D. 10) ALEX. APHROD. PROBLEMATICA, ARIST. PROBLEM., GALEN OP. MIN.: chart. xv. $11 \times 8\frac{1}{2}$, ff. circ. 100. Valla's signature on two places in the fly-leaves, once crossed out. Pio's name on the first; at the end of the text, ALBERTUS PS., followed by some further inscription in Latin.

110. (ii. D. 11) HOMER ODYSSEY, chart. xv. 11×8 , ff. 200: at beginning some verses in Valla's hand, and his signature; also at beginning *τοῦ σοφωτάτου ἀρχοντος ἀλβέρτου πίου τὸ βιβλίον*.

111. (ii. D. 12) LOCI COMMUNES EX S. SCRIPTURA. Membr. x.—xi. 11×9 , ff. 199, quaternions, 25 ll.: free minuscule sloping to right, usually below the line, but often cut by it. On verso of last leaf but one is a Hymn with musical notes: on verso of last leaf is drawn a large eagle.

112. (ii. D. 13) APOLL. RHOD. ARGONAUTICA, with commentary.

Chart. xv. $11 \times 8\frac{1}{2}$, ff. circ. 200. Commentary is separate, and in a different hand to that of the text.

At beginning and end, Valla's signature, once crossed out: at beginning, in the hand of Pio's librarian, *ἀλβέρτου πίου καρπαιῶν ἀρχοντος κτήμα. Apollonii Argonautica cum commentariis manu doctissimi viri Alexandri Chomatae [?] eretensis episcopi arcadiensis orthodoxi et optimi*. On Georgius Alexander v. Legrand, o.c. i. p. 8.

113. (ii. D. 14) NICOLAUS CABASILAS AL. ECCL. Chart. a. 1560, Nov. 14; $11 \times 7\frac{1}{2}$, ff. circ. 100: at end of Nicolaus, + *ἐν ἔτει παρὰ ἀνδρεοῦ | νταρμάρον τοῦ ἐπιδουριότου | α φ ξ νουεμβρίω 15* + the rest of the MS. is in a different hand and unsigned. Another mode of

Darmarius' signature occurs in MS. No. 154. See Schmidt, Centralbl. f. Bibliothekswesen, III. 129 sq. The form Ντάρμαρος to which he takes exception (beruht vermuthlich auf falschen Lesung) is abundantly attested.

114. (ii. D. 15) ORPHEUS ARGONAUTICA, SOLOX ELEGIES, PHOCYLIDES, PLATO EPINOMIS, chart. xv. 11×8 , ff. circ. 50. All in Valla's hand, with marginal notes and corrections. Signatures at end of Argonautica, *γεώργιος ὁ οὐάλλα πλακεντίνοῦ ἔγραψε*; a hand, apparently Valla's own, has made οὐάλλα into βάλλας, and ἔγραψε into ἐξέγραψε. At beginning the usual inscription of Alberto Pio.

115. (ii. D. 16) THEOPHILUS PROTOSPATARIUS, al. medici. Chart. 11×8 , ff. 171, a. 1487, Nov. 25; in different hands. F. 166 v. at end of text: *νικλ^{ος} ὁ βασιτὸς κῆ νουερίου α ν π ζ*. At beginning Valla's and Pio's inscriptions. On Nic. Vlastus as a scribe cf. Legrand, Bibl. Hell. i. p. cxviii.

116 and **117.** (ii. D. 17 and 18) HERMOGENES, AL. RHET. Chart. xv. 11×8 , ff. circ. 100: voluminous scholia. The fly-leaves have perished.

118. (ii. D. 19) PORPHYR. ISAGOG., ARIST. ORGANON (part).

Chart. 11×8 , ff. 232, a. 14? 8, May 11. F. 228r:

ἐτελειώθη ἡ παρούσα βίβλος ἐν ἔτει 5 τ η [sic] ἐν μηνὶ μαΐα ια διὰ χειρὸς ἐμοῦ ἱερέως γεωργίου σοῦ γρηγοροπούλου + ἐλεσηθὶ ὁ γράψας, συγχωρηθὶ ὁ ἔχων.

The third figure must have been omitted in the date, 5 τ η, since Georg. Gregoropoulos lived towards the end of the xvth century. On him v. Legrand, ii. p. 261 sq.

119. (ii. D. 20) PLUTARCHI OP. MIN. TRIA: membr. xvi. $11 \times 7\frac{1}{2}$, ff. circ. 50: illuminated.

120. (iii. D. 1) CHRYSOSTOM HOMILIES. Membr. xi. $11 \times 8\frac{1}{2}$, double columns, ff. circ. 200, quaternions, thirty-one written lines on fifteen ruled. Good upright minuscule, below the line.

121. (iii. D. 2) HESIOD OP. ET DI., THEOG. SCUT., followed by lives of Hesiod etc.: chart. xv. ff. 55, $10\frac{1}{2} \times 8$, all in Valla's hand. F. 55r. *γεώργιος ὁ οὐάλλα (βάλλας) πλακεντίνοῦ ἔγραψε*. At beginning Alberto Pio's inscription.

123. (iii. D. 4) HOMER, ILIAD, chart. xv. $10\frac{1}{2} \times 7\frac{1}{2}$, ff. 450, quinions: the fly-leaves are wanting. F. 2r. is a note in Valla's hand.

125. (iii. D. 6) BESSARION, *ἐλεγχοῦ τῶν κατὰ Πλάτωνα βλασφημιῶν*. Membr. xvi. 10×7 , ff. 170.

126. (iii. D. 7) CLEMENT ALEX. etc. Membr. x. ff. 295, $10 \times 6\frac{1}{2}$, 31 ll., quaternions. In three hands.

(a) Ff. 1—47, Clement Alex. *προτρεπτικὸς πρὸς Ἕλληνας*, 47—172 eiusd. *παιδαγωγός*, 172 v. 173r. a hymn, inc. *σοὶ τόνδε κἀγὼ παιδαγωγῆ προσφέσω*, 181—206r. eiusd. *λόγος παρανετικὸς πρὸς Ἕλληνας*, 206r.—227 Tatian, *πρὸς Ἕλληνας*, 227—238 v. Justin *ἐκθεσις πίσσεως* etc.

Thin upright minuscule, below the line but often running over it, strokes of one thickness, syllables of words much disjoined, quaternions not signed. F. 238 v. at bottom, in semiuncial: *ζή ἀθναγόρου πρεσβέαν ἡ χριστιανῶν, ἐν τῇ Β ὕψει του φύλλου. τοῦ ἐχομένου τετραδίου*.

(b) 239r. one page of the conclusion of Tatian *πρὸς Ἕλληνας*, crossed out. 239 v.—288r. Athenagoras legat. pro Christianis, de resurrect. mort. The hand is of the same age as (a), but handsomer and more cursive, the stroke varies in thickness; quaternions are signed, beginning with λα. From this and the crossed out f. 239r. and the note on 238v. it is evident

that (b) is the original part of the book, and that (a) supplements the loss of the first λ quaternions.

(c) 288v.—293v. *ἐκ τῶν φερμιανοῦ λακταντίου τοῦ ῥωμαίου περὶ σιβύλλης καὶ τῶν λοιπῶν*, defect. at end. This hand also is contemporary with the other two, but far freer and more abbreviated. *Scholia*, in two or more fine semiuncial hands, are frequent through the entire book, and were evidently added after the various parts had been put together.

For the position of this MS. in the text of Clement v. Dindorf, ed. Oxon. 1869, praef. vii.

127. (iii. D. 8) ARISTOPHANES PLUTUS (ff. 8—42), CLOUDS (44—84), FROGS (84—130), KNIGHTS (131—163), BIRDS (163—224).

Chart. xiv. 10 $\times$ 6½, ff. 224, 17 ll., quaternions: interlinear glosses and marg. scholia to all five plays.

On a fly-leaf which has been pasted in at beginning are:

(1) De miser Marco musuro.

(2) Questo libri é de mi andronico Manolessio.

(3) Alvisse barbaro.

On f. 1 at bottom, *Iste aristophanes sunt [sic] Fr. (?) francisci barbari veneti patritii*. The same two names, Alvisse and Francesco Barbaro, appear in the MS. Vat. gr. 1421 saec. xv. See M. de Nolhac, *Fulvio Orsini*, p. 167n.

128. (iii. D. 9) THEOPHYLACT ON MATTHEW.

Membr. xii. 9 $\times$ 6½, ff. 88, 43 ll., quaternions, of which 9 is missing and 8 misplaced.

129. (iii. D. 10) XENOPHON SYMP., OEC., PLATO PARMENIDES.

Chart. xv. 9 $\times$ 6½, ff. circ. 70. Five leaves of the Parmen., the title and some notes are in Valla's hand: the fly-leaves are missing.

130. (iii. D. 11) ISOCRATES ORATT. that *ad Demonium* is lost (one quaternion). Membr. xv. 9½ $\times$ 6½, ff. circ. 100. Has the inscriptions of Valla and Pio, and many notes in Valla's hand.

131. (iii. D. 12) THEOGNIS. Chart. 9 $\times$ 6½, ff. 46, a. 1492.

At end: *χειρ μιχαήλ ἀργείου σουλιάρδου: α υ ς β*. Has Valla's and Pio's inscriptions.

132. (iii. D. 13) VARIA ASTROLOGICA: chart. xv. 8½ $\times$ 6, ff. circ. 100. In 'Cenni Storici' said to have belonged to Valla and Pio: I did not find their names.

133. (iii. D. 14) ARISTOPHANES FROGS (1—48), KNIGHTS (49—96), BIRDS (97—168), ACHARNIANS (169—216): interlinear glosses but no scholia. chart. xv. 9 $\times$ 6½, ff. 216. Fly-leaves gone.

135. (ii. E. 2) ARISTOT. PROBLEM., ALEX. APHR. PROBLEM., anonymi dialogus, inc. οὐδὲν ἀρετῆς δυνατότερον οὐδὲν τυραννικώτερον.

Chart. xv. 11½ $\times$ 8, ff. 114: the last two pieces written by Antonius Damilas—*ἀντώνιος δαμίλας καὶ τοῦτο ἐν κρήτῃ ἐξέγραψεν*. At beginning and end Valla's inscription, at beginning Alberto's.

136. (ii. E. 3) THEODORUS PRODROMUS al. eccl. Headings of part of the MS. are in the hand of Andreas Darmarius. Chart. xvi. 11½ $\times$ 8, ff. circ. 70.

138. (ii. E. 5) S. IOANN. DAMASCENUS HIST. BART. ET IOSAPHAT. Chart. 11 $\times$ 8, ff. circ. 100 a. 1560, Dec. 8. Headings and more than half of text in hand of A. Darmarius. *Subscription: ἐν ἔτεσι παρὰ ἀνδρεοῦ | νταρμάρου τοῦ ἐπιδαιριότου | α φ ξ ἐν βενετία μη δεκεβρίω η̃*.

140. (ii. E. 7) APOLLON. RHOD. ARGONAUTICA: chart. xv. 11 $\times$ 8, ff. 112, illuminated: has the original vellum wrapping. F. 2r. Valla's inscription, f. 2 v. that of Alberto: *τοῦ φιλανθρωποτάτου ἄρχοντος κ.τ.λ.*

141. (ii. E. 8) IOANN. ACTUARIUS DE PRAEVIDENTIA EX URINIS etc.

Chart. xv. 11½ $\times$ 8, ff. 111: at beginning on vellum cover the inscriptions of Valla and Pio.

143. (ii. E. 10) TRIODIUM: chart. 11½ $\times$ 8, ff. 192, double columns, a. 1439; subscription: *ἐτελείω τὸ παρὸν τριωδιὸν ἐν ἔτει ς τ μ ζ ινδ β μηνὶ ἰα θ ἐν τῇ βενετία*.

Beneath, two lines of cipher: + *ς τ π φ ἐν κ ὀ τ ἔ λ χ ς τ β*
ς τ σ λ χ, ψ λ χ ἔ λ χ γ θ σ σ ν λ ω +
i.e. γραφὲν παρ' ἐμοῦ γρηγορίου τοῦ μουζάλωνος.

At beginning: *μουσούρου καὶ τῶν χρωμένων.*

144. (ii. E. 11) Miscell., among which ARIST. DE MUNDO, ISOCR. AD DEMON., ARIST. DE VIRTUTIBUS LUCIAN DE NON TEM. CRED., DE LUCTU, CIC. SOMN. SCIP. and CAT. MAI. graece.

Chart. 11 $\times$ 7½, ff. 177, 41 ll. a. 1441.

At end of Ar. de mundo: + *ἐπιληρώθη ὁ παρὸν λόγος διὰ χειρὸς ἐμοῦ νοταρίου τῆς ἀγιοτάτης μητροπόλεως λακεδαιμονίας.....νικολάου τοῦ λεβενίτι μηνὶ ἰουλλίω ινδ σς ἐτους ς τ μ θ ὁ αὐτὸς λόγος ἐστὶν κυρίου δημητρίου καὶ αὐθέντου μου ῥαούλλ τοῦ καβάκη: + χωρικός δέ ἐστιν εἰς τὸ γράφειν καὶ διὰ τὸν κύριον εὐχεσθαι καὶ μὴ καταράσθαι. Ff. 175, 176 are two letters to Cabaces: the first inc. τῷ αὐθέντῃ μου τῷ ἀδελφῷ μου κυρίῳ δημητρίῳ ῥαούλ τῷ καβάκη. Αὐθέντῃ μου ἀδελφῷ μου τοῦ θεοῦ δέομαι ὑγιαίνειν κ.τ.λ., signed γεώργιος σχολάριος. The second inc. τῷ εὐδοξοτάτῳ καὶ εὐμενεστάτῳ ἄρχοντι ἡμετέρῳ αὐθέντῳ δημητρίῳ ῥαούλ καβάκη. εἰς μένος ἐκπεπλήρωκα σου τοῦπίταγμα κ.τ.λ., signed ὁ σὺς κατὰ πάντα ματθαῖος καμαριώτης.*

F. 177 v. another letter to Cabaces: correspondent's name above, *γαβριήλ ἱερομόναχος*.

F. 175 v. at top: *τοῦ ἀγκονιτάνου κυριακοῦ οἰκῆ-χειρεῖ ἀμφόταιρα [sic]*: below, in a large hand, *ἔως οὐδεὶς εἰς ἄγνωστον φέρετε*.

At beginning: Libro di (?) arie Coie (?)—Grec° Man°.

Nicolas Lebenites is doubtless the same as Nicolas Vestiariotes, No. 42 in M. Omont's 'Fac-similes.'¹ On Demetrius Cabaces v. de Nolhac, *Fulv. Ors.* pp. 146, 147 and 448. This MS. may add something to our knowledge of him.

145. (ii. E. 13) PLUTARCH, XENOPH. SCRIPT. MIN., ALEX. APHR. PHYSICA etc.

Chart. xv. 11 $\times$ 8, ff. circ. 100, in two hands.

At end Valla's signature, at beginning Pio's, with table.

146. (ii. E. 14) THEOCRITUS. Chart. xv. 11½ $\times$ 8, ff. 49. *Subscription: γεώργιος ὁ βάλλας πλακέντινος ἔγραψε*; notes in Valla's hand. At beginning Alberto Pio's inscription.

147. (ii. E. 14) THEODORUS METOCHITA. Chart. xvi. 11½ $\times$ 8, ff. circ. 70. Index and titles in hand of A. Darmarius. In the middle of the book the initials etc. have not been added.

149. (ii. E. 16) PORPHYR. ON PTOL., MARINUS ON EUCL., AR. ANAL. POSTER.

Chart. xv. 11 $\times$ 8, ff. circ. 200.

At beginning *τοῦ θεωρητικωτάτου ἄρχοντος ἀλβέρτου πίου κτήμα*.

At end *γεωργίου τοῦ βάλλα ἐστὶ τὸ βιβλίον*.

152. (ii. E. 19) DIO CHRYSOST. DE REGNO, DE TYRANNIDE, VENATOR, DE VIRTUT., PLUT. DE MUS., PORPH. IN PTOL. HARMON.

Chart. xv. 11 $\times$ 7½, ff. circ. 100. Notes in Valla's hand: at beginning of text in scribe's hand, *γεωργίου τοῦ βάλλα ἀνδρὸς εὐγενοῦς καὶ σοφοῦ τὸ βιβλίον*: this

¹ To the MS. written by him we may now add Vat. Palat. 256, a. 1449, from Sig. Stevenson's Catalogue.

crossed out by Pio's librarian, who has above 'Αλβέρτου πίου καρπαίου ἄρχοντος κτήμα. On a fly-leaf Valla's own signature.

154. (iii. E. 1) ANASTASIIUS alii theolog.

Chart. xvi. 12 × 8, ff. circ. 200. Greater part of text and all headings by Darmarius: f. 59 v. διὰ χειρὸς ἀνδρέου νταρμαρίου τοῦ ἐκ μονεμβασίας ἥτις καλεῖται ἐπίδαιρος· ἐτελειώθη τὸ παρὸν βιβλίον.

155. (iii. E. 2) ANASTASIIUS, NEOPHYTUS al. chart. 12 × 8, ff. circ. 400 a. 1550. *Subscription* αὐτὸν ἀπριλλί α ἐπληρώθη τὸ παρὸν βιβλίον τὸ ἐπονομαζόμενον εἰς τὸ δόγμα τῶν ἀσμάτων τοῦ σοφοῦ σολομώντος διὰ χειρὸς καλοῦ γεωργ. τρυφῶν καὶ οἱ ἀναγινώσκοντες αὐτὸ εὐχσθᾶν μοι διὰ τὸν κν.

156. (iii. E. 3) IOANNES BECCUS EPIGRAPHIAE, al. theol. Chart. 12 × 8, a. 1560. Beccus written and signed by A. Darmarius, Sept. 20, 1560: the rest in another hand.

157. (iii. E. 4) CHRYSOST. HOM. IN MATTH. chart. 12 × 8, ff. circ. 300: written by Darmarius, but apparently unsigned.

158. (iii. E. 5) MICHAEL GLYCAS. EPP. chart. 11 × 8, ff. circ. 300, circ. 1560, *subscription* 6 ff. from end: αὕτη ἐγγράφη ἡ παρούσα βιβλος, ἀπὸ χειρὸς ἀνδρέου νταρμαρίου τοῦ ἐκ μονεμβασίας· καὶ εἰ οὐκ ἔχει ἀληθὲς μέρος εὐχσθᾶν ὅτι ὁ γράφων παραγράφει.

159. (iii. E. 6) PHILIPPUS SOLITARIUS. Chart. 12 × 8, a. 1560, Sept. 15, written and signed by A. Darmarius.

163. (iii. E. 10) GREG. NAZ. al. Chart. xv. 11½ × 8, ff. circ. 300.

At beginning: *hunc liber ego ffr franciscus greecus ppeccator emi in insula rhodi et valet auccos* 9.....

164. (iii. E. 11) ORPHEUS HYMNS (1—27), CALIMACHUS HYMNS (28—58), HOMER HYMNS (49—84).

Chart. xv. 11½ × 8, ff. 92: all in Valla's hand, with marginalia by him: f. 84 v. γεωργίος ὁ οὐαλλα (βάλλας) πλακεντίος ἔγραψε f. 10 v. inscription of Alberto Pio. This MS. is *E* of the Homeric Hymns: v. under no. 57.

165. (iii. E. 12) GRAMM. VAR. BYZANT. Chart. xv. ff. 240, 11½ × 8. At end, Valla's signature: the front fly-leaves have gone. The writer of 'Cenni Storici' thinks the scribe was Antonius Damilas.

166. (ii. F. 1) GREGOR. NAZIANZEN. ORATT. Membr. xv. 12 × 8½, ff. circ. 70, illuminated. On rect. of fly-leaf: *ex thessalonica constantinopolim et inde venetias hic liber advectus a. 1486 dno Georgio Valla*; beneath, in an older hand: *georgius Xgonus Cretensis c rhythyma*. On the verso, the usual inscription of Pio. Fly-leaves at the end are gone.

167. (ii. F. 2) CYRILLUS *περὶ ζώων ιδιότητος*: chart. xv. 12 × 8, ff. circ. 50.

171. (ii. F. 6) THEODORETUS al. theol. Chart. 12 × 8, ff. circ. 450: first 288 pages in an unsigned hand, the rest written by A. Darmarius, September 29, 1560, at Venice, according to the subscription.

173. (ii. F. 8) EMAN. BRYENNIUS DE MUS., ARISTIDES DE MUS., BACCHII ISAGOGE ARTIS MUS., HEROD. DE HOM. VITA, JULIANI IMP. SYMPOSIUM. Chart. xv. 11½ × 8½, ff. 140, in various hands. Contains, at beginning and end, the inscriptions of Valla and Pio.

174. (ii. F. 9) PTOL. ALMAGEST. AND FRUCTUS LIBB. SUORUM, PETOSIUS EP.: AD NECIPIUM. Chart. 11½ × 8½, ff. 264, a. 1488. The whole in Valla's hand. At end of Ptol. γεωργίος ὁ βάλλας πλακεντίος ἔγραψε ἐν ἐνεταίς ἐτει ἀπὸ θεογονίας α ὡ π ἡ ποιανεψίανος δεκατη (εν eras.) ἱσταμένου, at beginning table in hand of Pio's librarian, but his

name is missing. I have not found another example of a *dated* MS. in Valla's hand.¹

176. (ii. F. 11) EUTHYMIUS ZIGABENUS IN PSALMOS.

Chart. 11½ × 8, double columns, ff. 239, a. 1464.

At end: *ἔξας χίλε πέφυκε τῶν λυκαβάντων δις ὁ τετρακὸς καὶ τῆς ἑκατοντάδος ἑβδόμηκοντα καὶ δύο οὐχὶ πλέον δεκάτης καὶ δευτέρης ἰνδικτιόνης εἰκοστὸς καὶ ὕψους ἡλίου κύκλος ἀντωνίω τλήμονι καὶ τρισαθλίω*

A strict interpretation of *δις ὁ τετρακὸς* would, I suppose, give 6872, *i.e.* 1364 as the date; but the indiction and Solar Cycle seem to make 1464 certain.

177. (ii. F. 12) ZONARAS EPIIT. HISTORICARUM. Chart. xiv. 11½ × 8, ff. 564, well written. Front fly-leaves are gone: f. 3 v. *ἀρσενίου πατριάρχου*..... f. 560r. Valla's signature: f. 563 v. Pio's inscription. Above the latter is an erased inscription in Latin: *iste liber est mei*———. It may be doubted if the Arsenius to whom this book belonged was Apostolius, made Archbishop of Monembasia in 1514 (Legrand, i. p. clviii.)

178. (ii. F. 13) Chart. xiv. 11½ × 8½, ff. 242: at the end is an Easter Table, in which as an *example* is taken the year *σωμδ*, *i.e.* 1336. f. 69r. are some moncondylia, which appear to read *ἀγία τριάς βοηθεῖ τῷ εὐτελοῦς ἱερεῖ μανουῆλ τῷ μαργουῖνου*: v. Legrand ii. p. xxiii. sqq.

179. (iii. F. 1). Chart. xvi. 13 × 9, ff. circ. 100: written entirely by A. Darmarius, but unsigned.

181. (iii. F. 3) LIBANIUS EPP. Chart. xvi. 12½ × 9, ff. 200.

The writer of 'Cenni Storici' considers that this MS. was copied from a good archetype.

183. (iii. F. 5) CHRYSOST. HOMIL. ON MATTH. Membr. xi. 12 × 9, ff. circ. 300, double columns, 32ll. quaternions.

185. (iii. F. 6) DIOD. SICUL. Chart. xv. 12 × 8, ff. 216, all in one hand. At end: *μχαῖλος ἀποστόλης βυζάντιος μετὰ τὴν ἄλωσιν τῆς αὐτοῦ πατρίδος πενία συζῶν, καὶ τήνδε τὴν βιβλίον μισθῷ ἐν κρήτῃ ἐξέγραψεν*. The MS. has the original vellum covers; on the recto of the fly-leaf, *μουσούρου κτέαρ ἦν εὐτε τὰδ ἐγράφετο*.

187. (iii. F. 8) IOANN. CHRYSOST. EPP. Chart. xvi. 12 × 8, ff. circ. 100. Unsigned, but perhaps written by A. Darmarius.

188. (iii. F. 10) IOANN. XIPHILINUS, SERMONES. Chart. 12 × 8, ff. 560, saec. xvi? at end: *ἐτελειώθη ἡ παρούσα δέλτος δῶρον τίμονι θεοῦ διὰ χειρὸς καμοῦ ἰωάννου πίζάνου εὐτελοῦς τε καὶ ἀμαθοῦς, καὶ οἱ ἀναγινώσκοντες εὐχεσθῆ μοι διὰ τὸν κύριον*. This scribe is unidentified.

190. (iii. F. 12) DIONYSIUS AREOPAG. al. eccl. Chart. 12 × 7½, ff. circ. 450. From the tables of festivals, it would appear that the MS. was written about the year *σωλβ*, *i.e.* 1324. In the binding are two leaves of a late uncial ecclesiastical MS. in double columns, said in the Catal. to be the 'Encomium of Chrysippus Presbyterus.

¹ Perhaps the archetype of the MS. in the Escorial α 1, 1, Miller *Catalogue*, p. 453, of which the subscription runs: *Δανάτος ὁ Βοντούρελλος ἐξέγραψεν ἀπὸ ἀντιγράφου ὃ πρὶν μὲν κτήμα ὑπάρχον τοῦ γεωργίου τοῦ βάλλα (καὶ γὰρ ὁ αὐτὸς ἐγγράφει τῇ ἰδίᾳ χειρὶ) ὕστερον τοῦ ἐπιφανεστάτου ἄρχοντος ἀλβέρτου πίου τοῦ καρπαίου: ἐγένετο ἔπει ἀπὸ θεογονίας ἀφρη σκιροφοριῶνος ἐβδόμῃ μεσούντος, ἐν Κάρπῳ, τοῦ αὐτοῦ ἀλβέρτου ἐκβληθέντος ἤδη τῆς ἰδίας ἀρχῆς ὑπὸ τοῦ σκορπίου τοῦ μαρωτάτου τῶν ζώων.*

191. (iii. F. 13) EURIP. HIPPOCR. HERACLIT. DIOG. CRATET. AESCHIN. EPP., AEL. VAR. HIST. Chart. xv. $11\frac{1}{2} \times 8$, ff. circ. 50, in two hands. At beginning, Alberto's inscription with table: Valla's name does not appear, but the outer front fly-leaf and all those at the end have gone.

193. (iii. F. 15) LUCIAN: for a list of contents and a collation, see Sommerbrodt, Rhein. Mus. 1882.

Membr. $11\frac{1}{2} \times 9$, 33 ll., quaternions ff. 112: well-written minuscule below the line, of xiith century character, but abounding in xiith century forms and ligatures: hence Sommerbrodt is probably right in dating the MS. at xi.—xii. as against Montfaucon (Diar. Ital. p. 33) who thought it was of the xth.¹ Text and scholia are both freely abbreviated.

196. (ii. G. 3) ACT. APOSTL. and EPISTLES to end of that to the Hebrews. Membr. ix.—x. 12×9 , ff. 268, quaternions signed on first page, rulings on hair side.

Ff. 1—43 *Acts of the Apostles*, wanting quaternion A: slanting thin uncial, upon the line, thirty lines on the page; at f. 40r. (quaternion Z) begins and continues for 3 ff. a semiuncial hand that has previously written the titles.

Ff. 44—268 *Epistles*: well-formed minuscule, above the line, 32 ll. There are stichometric notes. Several ff. are supplied on paper.

197. (ii. G. 3) EUSTRATIUS, ASPASIUS, MICHAEL EPH., ANON. IN ARIST. ETHICA. Chart. xv.—xvi. 13×9 , ff. ? 600.

At the end, in a hand not that of Pio's usual librarian: τὸ παρὸν βιβλίον πέρας εἴληφε προστάγματι καὶ δαπάνῃ τοῦ ἐκφανεστάτου καὶ λογιωτάτου κόμιστος Ἀλβέρτου πλίου τοῦ καρπαίου ἄρχοντος· καὶ τὰ ἐξῆς: the same formula recurs in No. 205.

I conjecture that it is a statement inserted by way of receipt by an agent or representative of Pio's, in one or two of a series of books ordered of contemporary writers—in distinction to those he obtained from Valla's library; and that to τὰ ἐξῆς should be supplied βιβλία. A date and place might be given by No. 207. To seek to identify these MSS. without further evidence would be rash, but it is a possible conjecture that they may be found among those that follow MS. 197 and 205, are of the size 13×9 , and contain for the most part Commentators on Aristotle.

198. (ii. G. 5) ALEX. APHR. IN ARIST. METEOR., alii astronom. Chart. xv.—xvi. 13×9 , ff. circ. 100. At beginning a table in the hand of Pio's usual librarian.

203. (ii. G. 10) PSALTER. Membr. xi. $12\frac{1}{2} \times 9$, 20 ll., quaternions not numbered. Very large minuscule below the line.

At beginning: ἐτέθη ἡ βίβλος αὕτη ἐν τῇ ἀγία μονῇ ὑπὲρ ἀφέσεως τῶν ἀμαρτιῶν μοναχοῦ θεοδοσίου τοῦ ἐξαλαῶ· καὶ ὁ ἀναγιγνώσκων ταύτην διὰ τὸν κύριον ἅς μοναρχίῃ αὐτὸν καὶ ἅς δέεται ὑπὲρ τῆς ψυχῆς αὐτοῦ. Given in Montfaucon, Diar. Ital. p. 31, Palaeogr. Gr. p. 56.

205. (iii. G. 1) IOANN. PHILOP. IN ARIST. ANALYT., LEO MAG. IN ARIST. AN. PRIOR. Chart. xvi. 13×9 , ff. circ. 300; the same subscription as No. 197.

207. (iii. G. 3) ALEX. APHR. IN AR. DE SENSU, PROCLUS. ΣΤΟΙΧΕΙΩΣΙΣ ΦΥΣΙΚῆ, al. Chart. 13 $\times$ 9, ff. circ. 300, a. 1522.

At end of Alex. Aphr.: ἔγραφε ὁ ἀμβρόσιος ὁ λέων ὁ ρωλανεὺς ὁ τοῦ μαρίνου υἱὸς ἐνετίησι γαμηλιῶνος ἱσταμένου γ· α φ κ β.

¹ Prof. Vitelli's doubts (Museo Italiano, vol. i. p. 18 note) are not in this instance justified

At end of Proclus: καὶ ταῦτα γέγραπται ὑπὸ τοῦ αὐτοῦ ἀμβροσίου. The rest of the MS. is in a different hand and not signed.

215. (iii. G. 11) CLEOMEDES κυκλικὴ θεωρία, IOANN. PEDASIMUS DE COMETIS ET PLANETIS.

Chart. xv. $13 \times 9\frac{1}{2}$, ff. 52, scholia. At the end there are notes in Valla's hand, but the end fly-leaves, which may have contained his name, are gone. At beginning Alberto Pio's usual inscription.

216. (ii. H. 1) EPHRAEM SYR. al. theol. et med. Chart. xvi. 13×9 , ff. circ. 500: in various hands, one of which is that of A. Darmarius.

217—219. (ii. H. 2—4) GALEN, OPERA VARIA MIN. All of them are chart. xvi. 13×9 .

221. (ii. H. 6) HERODOTUS. Chart. xv.—xvi. ff. 184, 13×9 .

224. 225. (ii. H. 9, 10) IOANN. CANTACUZENUS, HIST. BYZANT.

Chart. xvi. $13\frac{1}{2} \times 9\frac{1}{2}$, ff. 640, a. 1555.

At end of second volume:

τέλος εἴληφε τὸ παρὸν βιβλίον διὰ χειρὸς ἐμοῦ ἰωάννου μαυρομάτου τοῦ ἐκ κερκύρων κατα μῆνα μάιον ζο λ [sic] τοῦ ἀφ' ἐτους τῆς κατα σάρκα γεννήσεως τοῦ κ'ν καὶ θ' καὶ σωτήρος ἡμῶν ἰϋ χ'ν.

At the beginning of both volumes, *Francisci Bologniti*.

226. (ii. H. 11) GALEN. OPUSC. Chart. xvi. 13×9 , ff. 380. ? written by Ambrosius Leo of Nola, (No. 207).

228. (ii. B. 13) THEODORUS METOCHITA. Chart. 13 $\times$ 9, ff. 230, a. 1560, March 16. At end:

Ἐνετίησιν παρὰ μιχαήλου μαλέα:
τοῦ ἐπιδουριότου ζφε
μαρτίου 15

229. (iii. H. 1) GREG. NAZ. and BASIL. EPP. Bomb. $13\frac{1}{2} \times 10\frac{1}{2}$, ff. 287, 35 ll., quaternions, saec. xi. defect. at both ends. Large free minuscule below the line, often abbreviated.

230. (iii. H. 2) CHRYSOST. HOM. IN GENESIM. Membr. 14 $\times$ $10\frac{1}{2}$, double column, 34 ll., ff. 264, quaternions numbered back and front; illuminated. Regular ecclesiastical minuscule below the line, a. 1050.

F. 264v. in semiuncial: ἐγράφη ἡ ἱερά βίβλος ταύτη εὐδοκία μὲν τῆς ἀγίας ὁμοουσίου | καὶ ζωοποιοῦ τριάδος· συνεργία δὲ τῶν ἁγίων καὶ τρισμάκα | ρίων πρῶν ἡμῶν, νικολάου καὶ σμεῖων, προτροπῇ νικο | λάου τοῦ εὐλαβεστάτου μοναχοῦ πρεσβυτέρου καὶ κα | θηγουμένου ταύτης σεβασμίας μονῆς· χειρὶ ἰωαν | νου ταπεινοῦ μοναχοῦ καὶ ἐλαχίστου πρεσβυτέρου ἔτε | λιῶθ δὲ μηνὶ νοεμβρίῳ κ'η ἸΝΔ δ, ἔτους ς'φθλ' βασιλεύοντος κωνσταντίνου τοῦ ἐπικλην μονομα | χου καὶ ιεράρχοντος μιχα[ήλ].

Two lines below, in minuscule:

ὅσοι τῇ ποικιλῇ ἐντυγχάνετε ταύτη καὶ τοῦ χρυσαυτοῦ ἐντρύφατε τοῖς λόγοις οὐδ' ἐκ π'νς συντάξεν ἁγίου ἐκ τῶν ἱερῶν βιβλίων τοῦ μινουσέως, μνείαν ποιέσθε τῆς ἐμῆς οὐθενίας ὅπως τύχομι ὡς δούλον μου τοῦτον, οὕτω καὶ πρέσβην πρὸς χριστὸν καὶ προστάτην.

F. 64r. at top, in an ignorant hand: νηκωλας ἀναγνωστῆς πρωεταξ ἀσπώ..... (the rest is cut off by the binder)

F. 255r. in a good contemporary hand; † καὶ μεγάλη δευτέρα με σώζοιο † χ'ε μου σώσον τον τα νικόλαον † sim. ff. 263v. 264r.

F. 264v. below the other subscriptions:

μηνὶ ἰαννουρίου κς ινδ [sic] ἔτους ς'ωλδ [1526] ἐκκημη ὁ δουλ' τοῦ θδ | νικόδιμος μοναχὸς ὁ κοινομαχὸς ὁ ἐπονομασθεὶς νεκιδόμιος [sic]. ib. at bottom; in ras. γεωργίου τοῦ βάλλα ἐστὶ ταῦτο βιβλίον. There are occasional marginal notes in his hand. Pio's name

does not occur, but the fly-leaves at either end are gone.

231. (iii. H. 3) PHOTIUS, BIBLIOTHECA.

Chart. 14 × 9½, ff. 720, 36 ll., quinions, a. 1559. At end, in red: ἡ βιβλος αὕτη ὑπ' ἐμοῦ κορηγίου τοῦ ναυπλiewς τῶν μουμουριῶν | νιοῦ ἀνδρέου, μετὰ τὴν τῆς πριδος ὑπὸ τούρκων ἄλωσιν ἐνετίησι | διατρίβοντος
ἐξεγράφη ἔτει ἀπὸ τῆς θεογονίας α φ υ θ.

232. (iii. H. 4) INC. ΠΙΝΑΞ ΣΥΝ ΘΕΩ ἁγίων πάντων τῶν βιβλίων τῆς βιβλιοθήκης τῆς ἀποστολικῆς, τῆς ἀ τραπέζης: ἡ τάξις τῶν βιβλίων. The titles are separated by red lines drawn across the page. Inc. Διδύμου σχόλια εἰς τὴν ὁμήρου ἡλιάδα ὁμήρου ἡλιάς μετὰ τῆς ἐξηγήσεως.

expl. μεταφραστῆς περιέχον βίους διαφόρων ἁγίων. Chart. xvi. 12½ × 9, ff. 86.

233. (iii. H. 5) HIPPOCR. OP. MIN. Chart. xvi. 13½ × 9½, ff. circ. 200, on fly-leaf, six times repeated; νικολαῖος ὁ βονακιάλλος.

236. (iii. F. 18) SEXTUS EMPIR. ADV. MATH., LIBAN. ORATT., var. eccl. Chart. xvi. 11½ × 8, ff. circ. 200. In various hands, one of which, though unsigned, is that of Darmarius.

240. (iii. F. 17) VARIA THEOL. ET MED. Chart. xvi. of various sizes and in different hands: part is by Darmarius, whose signature is on f. 45r; χεῖρ ἀνδρέου νταρμάρου τοῦ ἐκ μονεμβασίας: he has added the headings elsewhere. At the end are bound up pp. 65—80 of an edition of Demosthenes on vellum; viz. πρὸς Δακρίτην (end), ὑπὲρ Φορμίωνος, πρὸς Πανταίνετον (beginning).

242. (iii. B. 16) EVANGELISTARIUM and SYNAXARIUM.

Bomb. 7½ × 5½, xiii.—xiv. 19 ll. quaternions, well written. At end of Evang. on a blank page, in either the same or a contemporary hand, θεῶς/μοναχὸς ὁ ἀντιγονιτης.

243. (iii. B. 17) ACTS and EPISTLES. Membr. xi. 7 × 5, ff. 296, quaternions, illuminated, defect at end. Upright minuscule, below the line.

245. (iii. G. 12) NICOMACHUS GERAS. ARITHMETICA.

Chart. xv. 13 × 9, ff. circ. 100; on a piece of paper pasted on a fly-leaf: δοκίμιον τοῦ κονδιλίου καὶ τοῦ μελανίου καὶ τοῦ χερείου μου καὶ τοῦ χαρτίου μου.

247. (iii. D. 20) ATHENAGORAS, TATIAN. al. theol.

Chart. xv. 9 × 7, ff. 111.

On fly-leaf at beginning: Hoc ē florentie exscribit fecit Jo. Fc. Nes. M-rad (?) & J (?).

At bottom, in a late hand: di S. spirito di reggio. On Giovanni Francesco Pico see the article in Tiraboschi *Bibl. Modenese*.

249. (ii. C. 13) contains, (a) CHRYSOST. HOM. chart. xv.—xvi. ff. circ. 350; (b) PLATO GORGIAS (ff. 1—28), PHAEDO (28—51), HALCYON, part, (51, 52), with scholia. Chart. xiv.—xv. ff. 52, 11½ × 9, (c) ANON. COMMENT. inc. ιστέον ὅτι ὁ διάλογος περιέχει διαλεγόμενα πρόσωπα (ff. 80), defect. at end, (d) βοετιῶν φιλοσόφου περὶ τέχνης διαλεκτικῆς (ff. 25).

250. (iii. C. 21) PINDAR OLYMP. Membr. 8 × 4½, ff. 133, a. 1485. At end in red: μετεγράφη ὁ παρὼν πινδαρος ἀναλώμασι τοῦ τιμίου ἀνδρὸς κυρίου λαυρεντίου λαουρετανίου [both in ras.] διὰ χειρὸς ἐμοῦ ἰωῶν πρεσβυτέρου ῥώσου τοῦ κρητός, χιλιοστῶ τετρακοστῶ ὁδοηκοστῶ πεμπτῶ μηνὸς δεκεβρίου πεμπτη.¹

¹ Was Lorenzo Loredano the son of the Doge Leonardo, who (Valentinelli I. p. 40) was *procurator S. Marci de supra* in 1529? He possessed two MSS. now in the D'Orville collection at the Bodleian, x. 1, 1, 2, Etym. Magn. s. xiv. and x. 1, 1, 3, Pollux

252. (ii. *33) GUARINI EROTEMATA, in Greek and Latin, parallel columns. Chart. 8½ × 6½, ff. circ. 230, a. 1525. At end, on opposite pages: finis libro ferrariae anno MDXXV Die 26 julii, τέλος τῶ βιβλίου ἐπὶ τῆς φερρarias ἔτει α φ κ ε ἡμερὰ κ ε ἰουλιου.

INDEX.

DATED MANUSCRIPTS.

1050, No. 230.
1324, circ. No. 190.
1336, circ. No. 178.
1393, No. 62.
1439, No. 143.
1441, No. 144.
1449, No. 58.
1455, No. 44.
1464, No. 176.
1469, No. 17.
(1484), No. 10.
1485, No. 250.
1487, No. 115.
1488, No. 174.
1492, No. 131.
1498, No. 118.
1517, No. 19.
1519, No. 19.
1522, No. 207.
1525, No. 252.
1541, No. 33.
1550, No. 155.
1555, No. 225.
1559, No. 231.
1560, Nos. 114, 138, 156, 159, 171, 228.

SCRIBES.

[G.] Alexander Bp. of Arcadia in Crete, 112.
Ambrosius Leo Marini f. 207, (226).
Andreas Darmarius (Ντάρμαρος) 113, 136, 138, 147, 154, 156, 157, 158, 159, 171, 179, (187), 216, 236, 240.
Antonius (a. 1464) 176.
Antonius Damilas, 135.
Cornelius Marmureus, 231.
David Bp. of Armenians in Cyprus (Armenian), 19.
Georgius, 71.
Georgius Gregoropoulos, 118.
Georgius ὁ μωσχάμπρ, 82.
Georgius ὁ μονζάλων, 143.
Georgius Tryphon, 155.
Georgius Valla, 21, 75, 88, 86, 121, 146, 164, 174, (a. 1488).
Ioannes, 230.
Ioannes Mauromatus, 225.
Ioannes πίζανος, 188.
Ioannes Rhosus, 250.
Laelius Garussus (Latin), 19.
Matthaeus Camariotes, 10.
Matthaeus Sebastus Lampudes, 11.
Michael Apostolis, 185.
Michael Maleas, 228.
Michael Suliardus (76), 85, 131.
Nicolaus ὁ λεβεντίτης, 144.

s. xv. and a third MS. of the Greek anthology 'papyraceus saec. xiv. in quadrata forma grandiori,' not now at the Bodleian. but of which D'Orville has a collation in his copy of the Anthology, Steph. 15—66 (cf. the D'Orville Catalogue, p. 64.)

Nicolaus Varelius, 33.
 Nicolaus Vlastus, 115.
 Theodorus, 17.

OWNERS, ETC.

[Apostolius], Arsenius, 177.
 Barbaro, Alvise, 127.
 Barbaro, Francesco, 127.
 Βονακίλλος, Nicolaus δ, 233.
 Cabaces, Demetrius Rhaoul, 144.
 Calosynas, Antonius, 62.
 Chrysogonus, Georgius, 166.
 Cyriac of Ancona, 144.
 Euphemia, 28.
 Franciscus of Bologna, 224, 225.
 Franciscus grecus, 163.
 Gabriel monachus, 144.
 Georgius Scholarius, 144.
 Jacobus of Ferrara (?), 88.
 Jacobus Ferdinandi f., 97.
 Loredano, Lorenzo, 250.
 Manolesso, Andronico, 127.
 Margounius, Manuel, 178.
 μεγαγιάνης, Zacharias δ, 60.

Musurus, Marcus 101, 127, 143, 185.
 Nicolaus cathegum, 230.
 Onctariis (de), Benedictus of Vicenza, 82.
 Panidiotes Demetrius, 28.
 Panormita Antonio, 70.
 Pico, Giovanfrancesco, della Mirandola, 247.
 Pio, Alberto, (10), 21, (26), 28, 37, 38, 39, 40, 51, 54, 55, (56), 57, 59, 61, 70, 75, 76, (77), 85, 87, 88, 89, (91), 93, 100, 102, 103, (104), 107, 109, 110, 112, 114, 115, (129), 130, 131, (132), 135, 140, 141, 145, 146, 149, 152, 164, (165), 166, 173, 174, 177, 191, 197, 198, 205, 215, (230).
 Pottillius (?), 38.
 Reggio, library of S. Spirito, 247.
 Theocletus, 2.
 Theodorus, 74.
 Theodorus δ ἀντιγονίτης, 242.
 Theophanes, 55.
 Valla, Giorgio 10, 24, 26, 28, (38), 39, 40, 49, 51, 54, 57, 59, 61, 70, 77, 85, 87, 91, 93, 96, 99, 100, (102), (104), 110, 112, 114, 115, 123, 129, 130, 131, (132), 135, 140, 141, 145, 149, 152, 165, 166, 173, 177, 215, 230.
 Virgizio (Vergecius), Giorgio, 49.
 Xylalas, Theodosius,, 203.

T. W. ALLEN.

COMICORUM ATTICORUM FRAGMENTA.

Comicorum Atticorum Fragmenta. Edidit
 THEODORUS KOCK. Vol. III. 1888.
 Leipzig: Teubner. Mk. 16.

DR. KOCK is to be congratulated on arriving at the completion of this important edition, on which he has spent so many years: *a maturiore aetate paene ad extremam usque senectutem*, he himself says. The work is throughout thorough and scholarly: the notes are terse, and the dryness of criticism is often relieved by happy illustrations; nor is the editor above adding a word of explanation when necessary. As far as can be judged he has neglected no source of information discovered since the appearance of Meineke's work; and the criticisms of Cobet, Herwerden, Blaydes, Naber, Ellis, and others, which have been published since that date, are by themselves sufficient to justify a new edition, even if the labours of Kock himself and the new fragments which he has brought to light did not found a claim for the publication of a fresh collection.

This, the third volume, is probably the most interesting of the series: for it contains the fragments of Menander. These fragments, having been to a large extent cited by Stobaeus for their merit, are more agreeable reading than the uninteresting fishy and culinary quotations of Athenaeus, which fill up so large a portion of the second

volume. Menander is not, perhaps, very profitable reading. A poet to whom marriage was a failure, sons and especially daughters a nuisance, and the duties of life more or less bores, is a poet after whom Euripides seems manly. Still his fragments are very pleasant reading, and not without utility, in so far as they inculcate prudence and moderation, though they seldom preach any higher virtue. Often too, his reflections irresistibly recall some well-worn English saying, so much of nature's kinship have they. Thus 'Man is born to sorrow as the sparks fly upward' is like 'Ἀνθρώπος ἱκανὴ πρόφασις εἰς τὸ δυστυχεῖν.' 'Hope deferred maketh the heart sick' is like 'πρᾶγμ' ἔστ' ἐπίπονον τὸ προσδοκᾶν.' 'To be wroth with one we love Doth work like madness in the brain' resembles ὁ μέγιστον ἀγαπῶν δι' ἐλάχιστ' ὀργίζεται. And sometimes he rises very far indeed 'supra soccum,' as in that solemn verse ἅπαντα σιγῶν ὁ θεὸς ἐξεργάζεται, and in the famous sentiment, ὃν οἱ θεοὶ φιλοῦσιν ἀποθνήσκει νέος. All this however, is very tragical mirth, and much nearer Euripides than Aristophanes. There was not much fun in Menander: and of the little there was less than its fair proportion has been preserved in these fragments. It was as a sentimentalist rather than a comic poet that Menander was the most popular dramatist of the world for many centuries.

Alciphron tells us that in his time all the world was still running to see Menander's Misers, and Lovers, and Superstitious Men, five hundred years after the author's death.

The Comic Fragments are a field in which the greatest English scholars have done some of their best work: scarcely a page is there without some fine critical correction of Bentley's or Porson's or Dobree's. It is satisfactory to find from Kock's pages that the torch of Greek criticism is still being handed on in England. On p. 89, fr. 312, Kock adopts a certain emendation of the late Bishop Wordsworth, ἄλμα for ἄλλα: several of Mr. Ellis's might have been adopted, not only mentioned: when Dr. Blaydes shall have published his *Adversaria* on these fragments, which have already gone through the press, no doubt the contributions of our countrymen will be considerably augmented. Among foreigners in recent years who have exercised their genius on the text the first place is occupied by Cobet. Perhaps Dr. Kock is a little too ready to place Cobet's conjectures in the text. Thus on p. 115, fr. 402, he reads with Cobet ἐπ' ἀμφότερον οὐς ἡπίκληρος ἢ καλὴ | μέλλει καθευθίσσειν where the MSS. of Gellius give ΑΜΦΟΤΕΡΑΝΙΝ which is certainly the old reading ἀμφότερα νῦν, and the better reading, for νῦν is wanted. The Greeks said both ἐπ' ἀμφότερα and ἐπ' ἀμφότερα τὰ ὄντα: the Romans rather said *in utramque aurem*. Next to Cobet, Herwerden's emendations are most conspicuous and are often obviously right. We should have been glad to see more of them introduced into the text. Dr. Kock's own emendations are generally sensible and good, occasionally brilliant, and he is evidently a thorough metrical scholar. The caesura of the anapaest seems to be the rock on which emendators are most frequently wrecked. Even Cobet himself does not always escape: for instance, p. 175, he proposes ἐν ταῖς ταραχαῖς μάλιστα τὸν εὖ φρονούντα δέ, where the MSS. give only φρονούντα: 'qua conjectura caesura corrumpitur.'

Some of the more striking of Kock's conjectures are the following: p. 91, ἡγορασμένον δραχμῶν ἄγω προβάτιον ἀνάπληρον δέκα, where the MSS. of Athenaeus give ἀγαπητόν, which is however defensible and scarcely succumbs before Kock's illustration; p. 109, πολλοὺς λυγισμοὺς ἢ πονηρίᾳ κυκλοῖ where Stobaeus had λογισμοὺς—this, if we remember λυγισμῶν καὶ στροφῶν of Arist. *Ran.* 775, quite puts Cobet's ἐλιγμούς out of court; p. 186, τὰ πῖ-
θανον ἰσχὺν τῆς ἀληθείας ἔχει | ἐνίοτε μείζω καὶ
πιθανωτέραν ὄχλῳ: the MSS. of Stobaeus give

τὸ πιθανόν, the sense evidently requires something like τὰ πῖ-
θανον, 'what is incredible'; p. 190, for ὅταν τύχη τις εὐνοοῦντος οἰκέτου | οὐκ
ἔστιν οὐδὲν κτήμα κάλλιον βίῳ Kock prefers ὅταν
ἀτυχῇ τις, which gives a stronger sense. Kock introduces this into the text, but this is scarcely justifiable. He is however more than justified in substituting, p. 214, ὑπεδεξάμην 'I conceived,' for ἐδέξαμην which never bears this sense: ὑπεδεξάμην, ἔτικτον, ἐκτρέφω, φιλῶ. His parallel from Plat. Menex. 237 is by itself sufficient to establish his conjecture: τῆς τεκούσης καὶ θρεψαμένης καὶ ὑποδεξαμένης. P. 236: on the word ἐκκορηθείης Aristoph. Pax 59, a scholiast says ὡς πον καὶ ὁ Μένανδρος φησι πολλάκις: Kock suggests Παλλακῇ, probably rightly. Dr. Blaydes had already suggested this to me. There are many other good conjectures in the volume; there are also many inferior ones: and there are places where Kock seems puzzled by a simple sentiment: thus on p. 210, ἔστι δὲ | γυνὴ λέγουσα χρήσθ' ὑπερβάλλων φόβος, Kock remarks 'quid sibi velit φόβος non exputo.' Surely φόβος is a fearful prodigy, a 'monstrum': as Juvenal says, if a friend gives up a deposit, it is 'prodigiosa fides,' so Menander says that a woman talking rightly is a prodigy, which, though not a chivalrous, is quite an intelligible, nor absolutely groundless observation. On p. 69 the words καθάρων μελάντερος are quoted from Photius and Suidas. Kock adds the remark 'verbis κ. μ. bestiola significari videtur': surely the words refer to a person: perhaps some girl 'nigrior formica pice graculo cicada,' as Martial has it, was described as κ. μελάντερα. On p. 424, in an anonymous fragment where a sterile field is described, 'which, like ladies, attends only to appearances,' τὸ τῶν γυναικῶν, σχῆμα διατηρεῖ μόνον, Kock is at a loss, although sense and construction are both fairly obvious, and reads ῥῆμα, connecting it with the next line, but giving no sense. On p. 242 Arsenius's remark is given that Menander called envy πρόνοιαν τῆς ψυχῆς: Kock rightly points out that πρόνοιαν is wrong, and suggests παράνοιαν: but it is very extraordinary, when he himself reminds us that Socrates called envy 'the saw of the soul,' that he should not see that πρόνοια is to be here read for πρόνοιαν.

Kock and Meineke seem both to have missed a probable emendation in a fragment, p. 212: φιλόνομος δ' ἐστὶ καὶ μία γυνὴ | εἰς μῆνιν. Here Herwerden suggests καὶ λίαν omitting εἰς μῆνιν, which occurred to me also, but I now see that the true reading is μιὰ. This word μιὰρός was often applied to a woman,

as a pestilent creature, cf. Arist. *Lysist.* 253, ἄμαχοι γυναῖκες καὶ μιαραί: here ἄμαχοι corresponds to φιλόνομος in the text; cf. also Frag. 535 (K) γυναῖκας ἐπλάσεν ὃ πολυτίμητοι θεοί | ἔθνος μιάρων.

In a fragment on love from Stobaeus, p. 67, Menander says that those who are not taken captive in youth pay the penalty by loving more violently in old age.

οἱ δ' εἰς τὸ γῆρας ἀναβολὰς ποιούμενοι
οὗτοι προσαποτίνουσι τοῦ χρόνου τόκους.

Propertius probably had this passage in his mind when he wrote 'Saepe venit magno fenore tardus Amor.' The MSS. of Stobaeus vary between τοῦ χρόνον and ὥραίους. This discrepancy indicates a word which the copyists could not make out; it is strange that τάρχαίω has not been suggested: these men pay interest as well as principal. I now find Hirschig has anticipated τάρχαίω.

P. 152, fr. 530, l. 17 seqq. : εἰ μὲν τι κακὸν ἀληθὲς εἶχες, Φειδία, | ζητεῖν ἀληθὲς φάρμακον τούτου σ' ἔδει | νῦν δ' οὐκ ἔχεις κενὸν εὔρηκα τὸ φάρμακον | πρὸς τὸ κενόν οἰθήητι δ' ὠφελεῖν τί σε. | περιμαξάτωσάν σ' αἱ γυναῖκες ἐν κύκλῳ | καὶ περιθεωσάτωσαν.

In the third verse read κενὸν αἶρε καὶ τὸ φάρμακον | πρὸς τὸ κενόν οἰθήντα δ' ὠφελεῖν τί σε | περιμαξάτωσάν σ' αἱ γυναῖκες κ.τ.λ. The sense is: 'you have a trivial ailment: you need apply only a trivial remedy: but if you think it does you any good, let women rub you and lustrate you.'

P. 167, fr. 550, 551: Clemens Alexandrinus quotes these fragments, in the first of which Menander says every man has a good genius, but no bad genius: in the second that every god is good, or good in every respect. Clement carefully tells us the words may bear either meaning:

ἅπαντα δ' ἀγαθὸν εἶναι τὸν θεόν.

The emendations mentioned by Kock (ἀγαθὸν οἶομαι εἶναι, Dobree: ἡγοῦμαι ἀγαθὸν εἶναι, Kock) are not likely; I think εἶναι τὸν is a corruption of ἐννοητέον, 'we must conceive of every god as good,' or 'conceive God to be good in every respect.' τὸν θεόν cannot be sound: for if it were, the ambiguity noticed by Clement would not be in the words. It is also to be noticed that in Clement's comments on the passage εἶναι does not occur; and that the verbal νομιστέον precedes.

On leaving Menander we come back to Athenaeus and his cooks: and there is plenty of fun to be derived from these bragging artists. Anaxippus gives us a cook

who varies his dishes according to the profession or age of the guests, p. 296, vs. 41:

ὅταν ἐγγὺς ᾖ τῷ δ' ἡ σορός ἀρτύω φακῇν
καὶ τὸ περιδείπνον τοῦ βίου λαμπρὸν ποιῶ.

Here ᾖ τῷ δ' ἡ σορός is a good conjecture of Kock's own for ἦν δὲ ὁδ' ὕστερος of the MS. Dobree had proposed ᾖ δ' ὁ σταυρός, but Athenians were not crucified. Hegesippus tells us of a cook (p. 312) the odour of whose dishes was like the voice of the Sirens: no one could pass by until he was dragged away by a man with nostrils gagged. Sosipater's cook (p. 314) claims a knowledge of architecture, astronomy, and military science. Among other things he must τοῦπτάνιον ὁρθῶς καταβαλέσθαι, (vs. 39) a passage which strangely puzzles Dr. Kock; ὁπτάνιον is παρὰ προσδοκίαν for θεμέλιον. Euphron exhibits an artist who found everything else anticipated by previous masters; so he made stealing his speciality. In this passage, p. 318, several emendations have been overlooked: in v. 19 πολλοὶ γέροντες should be πολλοὶ γέροντες. At l. 24, the thief-cook addressing his favourite pupil, who is rivalling his master at thieving, describes how that pupil forced sacrificers to sacrifice several victims, instead of one, stealing parts of the victim as it was sacrificed:

τὸ γὰρ ἦπαρ αὐτῶν πολλάκις σκοπουμένον
καθεῖς κάτω τὴν χεῖρα τὴν μίαν λαθὼν
ῥριψας εἰς τὸν λάκκον ἱταμῶς τὸν νεφρόν.

Here τὴν μίαν should be τὴν λαϊάν. The left hand was the hand of thieving, (furtifica laeva). MIAN and ΛΑΙΑΝ are practically the same word.

Euphron claims even the poetic art as part of a cook's education; Damoxenus tells us that Epicurus was a cook. The line is corrupt:

A. μάγειρος ἦν κάκενός, οὐκ ἦιδει θεοί.
B. ποῖος μάγειρος;

For οὐκ ἦιδει θεοί I suggest οὐκ (or ἡ οὐκ) ᾗδουσι ὅτι; cf. Arist. *Nub.* 229, ταύτας μέντοι σὺ θεὰς οὔσας οὐκ ᾗδουσι; cf. also Plaut. *Bacch.* i. 2, 13. Hirschig gives ὃ γῆ καὶ θεοί which is adopted by Kock. But in the first place this could scarcely have been mistaken: secondly, there is an obvious objection to place it in the mouth of either speaker.

Diphilus having been included in the second volume, fragments like these form the major part of the longer citations after

Menander. But there is an interesting fragment of Apollodorus of Carystus quite Aristophanic in tone where the pleasures of peace are commended. Fortune is blamed for preferring to see the Greeks at war (p. 281):

ἐξὸν ἱλαροὺς παίζοντας ὑποπεπωκότας
αὐλουμένους ἰδεῖν.

The MS. gives ὠδει for ἰδεῖν, which is my own conjecture. There must be some mysterious objection to it, which I do not see. I do not understand Kock's σποδεῖν.

Of the new fragments which have for the first time been included in a collection the most interesting is the anonymous one, p. 420, found by Weil among the Egyptian papyri: in which a young man describes with all the ardour of a convert how he has found salvation in a philosophic school. It has some hard critical nuts to crack, which will repay the critic to attempt. I have not much more to add at present, but I may remark that on p. 302 the word lost after γέλσας¹ is probably ἡρέμα: that on p. 354 in the line αὐτοὺς παρασίτους τοῦ θεοῦ τοὺς Δηλίους the first word should be αὐτοῦ, 'parasites of the god himself'; that on p. 451 after the line γαμῶ γέρον εἰ οἶδα καὶ τοῖς γέιτοσιν the words γέλωτ' ὀφλήσω probably occurred.

The main external defects are the want of a good index, a work in itself, and of a separate list of the new fragments included for the first time: these are now scarcely to be detected after a tedious comparison of the lists headed K and M: and a separate list is especially desirable in this volume, which contains an enormous number of new Adespota. In Meineke's edition these occupy seventy-three pages, and number 498; in Kock's they fill 286 pages, and amount to 1582. Dr. Kock must have been at immense pains to collect these fragments. They are gathered from scholiasts, grammarians, lexicographers, rhetoricians, fathers, historians, philosophers, anecdotes: many of them quoted as verses, and consequently already, for the most part, known, and already published with the Comic Fragments: but many have up to this lain hid, poetic gems of various brilliancy embedded in a matrix of prose quotation, now for the first time detected by a careful miner, now first polished and set by a skilful lapidary. But Dr. Kock has been too comprehensive, too anxious to include everything that could possibly be regarded as a comic verse, or part of a comic verse: he has, there is no doubt, often set before us as verse what is

not verse at all. I could give several probable instances of this, but one which is quite certain will suffice. It is a most astonishing blunder, and one which Dr. Kock was about the most unlikely man in the world to commit. On p. 543, fr. 768 is thus given:

ἐγὼ γὰρ ἦδη σπένδομαι, χῶ καιρὸς τῆς ἐμ.....

Dr. Kock's note is:

'Cramer, *Anecd. Ox.* II. 408, 22, σφενδόνη· παρὰ τὸ σπένδω τὸ ἀναίρῳ κ.τ.λ., quae quamquam ipsa nocte sunt obscuriora, cum manifesto sint *tetrametri iambici reliquiae ex comoedia excerpti*, hic deesse nolui. Vocem καιρὸς sequebatur vocalis.'

So Kock writes. But this is no comic tetrameter Iambic. These are the sublime words of St. Paul, 2 Tim. iv. 6,¹ translated in our version: 'I am now ready to be offered, and the time of my departure is at hand.' There have been great blunders on the part of great scholars, but this 'takes the cake,' to use a metaphor which is both Aristophanic and modern. And the reader would like to know what criterion Kock obeys in making up his verses, when he detects them in their bed of prose. On p. 480, he gives us this quotation from Theophylact Simocatta: ἡ δὲ πᾶχνη λυμαίνεται τοὺς καρποὺς ὡς ἀπαραίτητος τύραννος καὶ τοὺς ἰδρώτας ὁ τάλας τοῖς ἀνέμοις χαρίζομαι. From this Dr. Kock gives us fr. 381 thus:

τοῖσιν δὲ καρποῖς ἡ πᾶχνη λυμαίνεται
καὶ τοὺς ἰδρώτας τοῖς ἀνέμοις χαρίζομαι.

Why does he leave out the highly poetical ἀπαραίτητος τύραννος? Why does he leave out ὁ τάλας? These have as poetical a look as any part of the passage. The following may be nearer to the original verses supposing that there were verses at all:

τοῖσιν δὲ καρποῖς ἡ πᾶχνη λυμαίνεται,
τύραννος ἀπαραίτητος ὡς, καὶ τοὺς [ἐμοῦς]
ἰδρώτας ὁ τάλας τοῖς ἀνέμοις χαρίζομαι.

Many instances like this will present themselves to a careful reader. But this collection of Adespota will probably prove the most interesting part of the book to scholars of a critical turn. It will give them employment and amusement for years to come, and in spite of occasional short-comings is one of the most valuable additions to classic literature which have appeared during many years.

But a second article would be necessary to do this work anything like justice. It is not

¹ The concluding words in the Epistle are καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφύστηκε.

so great a work as Meineke's, and in all probability would not have been completed without that edition, but is lighter, handier, and more instructive; it brings the critique up to the level of recent scholarship, and ordinary readers who possess Dr. Kock's edition, can dispense with both of Meineke's, between which this occupies a middle position

in respect of bulk. The tone of comment is pleasant, and not generally discourteous except towards Herwerden, to whom Dr. Kock seems to owe a grudge. On the whole the world of scholarship will heartily congratulate Dr. Kock 'de provincia tam diu administrata decedenti.'

A. PALMER.

EURIPIDES AS A PHILOSOPHER.

De Euripide Philosopho. J. BERLAGE.
Leyden. E. J. Brill, 1888.

THIS treatise—a thesis for the Doctor's degree at Leyden—leaves the impression, which under the circumstances may be considered highly favourable, that the author, when he had finished it, was ready to write a much better one.

The book (208 pages) is divided and subdivided into numerous heads, such as 'Quid Euripides de rerum natura senserit', with sections 'De ortu et interitu rerum' etc. Under each head the passages bearing on the subject are collected and compared, with a view to obtaining for result the opinion of Euripides. Such a classified collection is useful in itself; but the results, though not for that reason useless, are in great part negative. We cannot trace in Euripides with any certainty the doctrines characteristic of Anaxagoras or of Socrates; he cannot be shown to have favoured Alcibiades, or to have differed in his views of contemporary politics from the average man of the later Periclean age. Such is the upshot. The discussion, though sensible in the main, shows traces of immaturity and imperfect consideration, as for example in the pages on the origin of religion (p. 79), which do not rise above the level of a prize essay. Meanwhile however we remain without any answer to the main question of all. Since the *dicta* of Euripides on almost all subjects are as inconsistent as we might expect from a dramatist, how is it that his works leave upon us, and produced on such contemporaries as Aristophanes, so strong an impression of 'tendency', and what is their tendency?

But on p. 166 we find some remarks which, if true, are of such wide bearing and great importance, that they seem rather late in their appearance:—

ἀρετὴ autem apud Graecos fuit perfectio illarum facultatum quae virum faciunt agendo strenuum et

iustum, cogitando subtilem; neque ea in homine otioso esse potest sed in cive tantum qui cum civium societate coniunctus vivit. Quamquam autem in illis sententiis nihil inest, cur non talem virtutem etiam Euripides sibi proposuerit, puto tamen aliter se rem habere. Omnia quae nuperime enumeravi exempla virtutis excelsae; castitas singularis, mors petita non solum pro patria sed etiam pro singulorum hominum salute, iniuriae condonatae, praecepta quae non solum facta sed et cogitata sancta esse iubent cet., mihi videntur esse indicia rationum severiorum et religiosiorum, quas poetam, cum morum priscorum auctoritas dissoluta esset, in incipiti illo bivio sibi elegisse supra disputavimus. Si praeterea reputamus eum vitam otiosam potius laudasse quam publicam, non ineptam mihi videtur suspicio etiam virtutem ei obversatam esse diversam ab antiqua illa *ἀρετῇ*, angustiores scilicet eandemque angustiores, morum sanctitatem magis spectantem quam virtutem civilem, omnino propius accedentem ad recentiorum saeculorum humanitatem.

These remarks, much more clear and comprehensive (notwithstanding the reference back) than anything which precedes them, seem to me on the whole as true as they are striking. They imply a view of the poet more complete and more just than is current in any book of authority, and it would have been well if Dr. Berlage had laid them down more distinctly as the foundation of his treatise. The offence of Euripides, as some judges then thought it, his profound merit and interest, as it may well appear to us, does not lie in this or that erroneous or pervertible maxim. It lies in this, that he was one of the first to desire, and to conceive as possible, the general improvement of man. He tends to place the worth and interest of human life primarily in the daily thought and daily action of the average individual, and next in those influences of common family life which bear most directly on the inner and outer life of the individual, after these, and as an instrument to these, in larger organizations and more ostentatious activities. In doing so, he necessarily becomes a critic, and a not very friendly critic, of the specially Hellenic morality made by and for the Hellenic *πόλις*. The improvement of education, the true 'sophistic', so far as that

term has meaning, had rendered him, and no doubt many others, dissatisfied with that vigorous and graceful, but incomplete and in some respects singularly boyish conception of human capacity, which delighted Pindar and does not appear to have gravely displeased either Aeschylus or Sophocles, either Herodotus or, we may almost say, Thucydides. Here, as I conceive, should be the starting-point of a satisfactory treatise 'de Euripide philosopho.' Whether the later ἀρετὴ deserves to be called 'more narrow' than the old Hellenic, may well be questioned, when we consider what the Hellenic πόλις was, and what things that morality which dissolved the πόλις, transmitted through the schools of Athens and many a ramifying channel, has since done in the world. It appears to me the most undoubtedly precious legacy of ancient Hellas, which bore its best offspring in the act of death.

That Dr. Berlage has here taken in hand an efficient instrument, may be seen from his subsequent treatment of Euripides' much misunderstood 'misogyny.' On the subject of women, the poet's *dicta* are as utterly inconsistent as on most other subjects. While on the one hand he exaggerates and embitters the depreciation of the sex which he borrowed from the general stock of Hellenic literature, on the other hand he is, as Dr. Berlage truly says, the first Greek after Homer who shows any approach to a just conception of what under normal circumstances women may and should be to society. Are these mere careless discrepancies, or are they different aspects of the same mind? Dr. Berlage chooses the second alternative. Because Euripides conceived, however vaguely, an advance in individual and family life, to which such women were necessary as the Hellenic life of the seventh, sixth, and fifth centuries did not and could not produce, therefore it was that he assailed so fiercely the type which he saw. Space will not allow me to do justice to this view, which I believe to be in the main profoundly true; it is at least highly interesting. It does not require us however to assume with the author, that the women of Euripides' time were specially depraved, which cannot be proved and, if true, would weaken Dr. Berlage's position.

In the theological opinions of Euripides the author endeavours to find a chronological development. The evidence appears insufficient; and the author is obliged to avow, that works so near together in time as the *Medea* and the *Hippolytus* show a widely dif-

ferent attitude. It is possible of course that between them lies a revolution in the poet's mind, but I do not think this will be made out.

On points of detail I must be as brief as possible. 'Ἠλί, ὡς μὲν ἀπωλέσας καὶ τόνδ' Ἀπόλλων δ' ἐν βροτοῖς ὀρθῶς καλεῖ, ὅστις κ.τ.λ. (Eur. *Frag.* 781, 11): in re luctuosa aditamentum molestum et putidum.' The play on the name is introduced for the sake of its associations with the most pathetic scene in Greek tragedy (Aesch. *Ag.* 1080). The context raises a doubt, whether the critic understood the point.—'αὐτοὺς μὲν ἀνθρώπους οἴους δέ τι ποιῶ, Εὐριπίδης δὲ οἰοί εἰσιν.' From pp. 29 and 196 it seems that the author renders this *dictum*, according to the strangely persistent error, as if the infinitive to be supplied with δέ were εἶναι. This is not merely impossible by the form of the sentence, but makes Sophocles' criticism absurdly untrue. The infinitive supplied is ποιῶν: Sophocles admitted reality only within the limits imposed by poetic art, or rather by the Greek conception of dramatic art. Euripides, with or without reason, overstepped those limits.—'ἄνδρασι μὲν δόλιαί βουλαί, θεῶν δ' οὐκέτι πίστις ἄραρ, *viris vel constant consilia perfida; non amplius vero vis constat fides deorum*' (*Med.* 413). There is no antithesis between the sentences above quoted; the clause θεῶν . . . ἄραρ is closely joined with δόλιαί εἰσι βουλαί, the use of δέ being of the archaic fashion. 'Men are now proved perfidious and inconstant to their oaths.' The antithesis, 'woman's good fame is cleared', follows in the next lines, τὰν δ' ἐμὰν εὐκλείαν κ.τ.λ.—*Нес. 799, ἀλλ' οἱ θεοὶ σθένονσι χῶ κείνων κρατῶν νόμος (νόμος γὰρ τοὺς θεοὺς ἡγούμεθα καὶ ζῶμεν ἄδικα καὶ δίκαι' ὀρισμένοι).* The author, partly following Nauck, finds a great difficulty in this νόμος, because, he says, it is quite different from the 'law which even gods must obey', of which we hear elsewhere. Certainly it is: but why introduce at all this alien conception? Religion, says the speaker truly or falsely, depends for its authority on our belief in moral distinctions. This belief depends on νόμος: therefore divinity itself depends on, and in this sense is *subject to*, νόμος. The meaning seems perfectly clear and sequent.

I must not proceed further either with these smaller criticisms or with the discussion of wider questions, though there is material of both kinds. Enough has been said to show that this book deserves reading, and that the author's further treatment should be favourably expected.

A. W. VERRALL.

UNTERSUCHUNGEN UBER PLATO.

Untersuchungen über Plato: Die Echtheit und Chronologie der Platonischen Schriften. Von CONSTANTIN RITTER, Repetent am Stift zu Tübingen. Stuttgart, 1888.

ENGLISH scholars are apt to look askance on 'quantitative criticism.' The method is mechanical and laborious; it has many drawbacks, and its advocates are often prone to assign to it an exclusive or an exaggerated importance. Examples of this might easily be drawn from the field of recent Shakespearean study. Yet within due limits and combined with tools of finer temper, this instrument is of unquestionable value, and has assisted in giving substantial certitude to the solution of some problems of exceptional nicety. The discussion of 'end-stopped lines,' 'weak endings,' and so forth, may have been wearisome, but it has helped to bring the characteristic differences between Shakespeare's earlier and later styles into a clearer light. And this is a real gain, although such determinations are of less consequence to the appreciation of a poet than is the corresponding discovery to the interpretation of a philosopher. The question of the order of composition of Plato's dialogues, complicated as it is with doubts of genuineness, is manifestly not less important than it has hitherto been obscure. And it is through quantitative criticism cautiously applied that there seems to be at last some hope of touching firm ground in this quagmire.

'How mean an instrument
May do a noble deed!'

For the present, it is enough to go back to the year 1881, when W. Dittenberger published his *Sprachliche Kriterien für die Chronologie der Platonischen Dialoge* (*Hermes* XVI., pp. 321-345). Having learned that the particle $\mu\eta\nu$, for example, was rarely or never used by the earlier Attic prose writers, he read through Plato with this in view, and found that the familiar formula $\tau\acute{\iota} \mu\eta\nu$; was entirely absent from about two-thirds of the whole number of the generally acknowledged dialogues, and that in about half of them $\gamma\epsilon \mu\eta\nu$ was nowhere to be found; while on the other hand, in the remaining works more than a hundred instances of $\tau\acute{\iota} \mu\eta\nu$; and about sixty of $\gamma\epsilon \mu\eta\nu$ appeared. Further, in three of these last-mentioned writings, the occurrence of both

formulae is much more frequent than in the rest. The line of investigation thus marked out by Dittenberger has since been pursued by many scholars, of whom M. Schanz's is much the most significant name. His paper in *Hermes* XXI., pp. 439-459, has given fresh importance to this whole inquiry. The number of test-formulae has rapidly grown, and the many paths of observation successively opened show a remarkable amount of convergence.

Constantin Ritter in the little book now before us (less than 200 pp.) has not only summed up the results of previous observations, but has added much patient labour of his own. The facts are presented by him with a completeness that has been lacking hitherto. His work is distinguished not only by thoroughness, but by much candour and critical acumen. His ultimate aim is to interpret Plato anew from himself, to see him as he is, and not through Aristotelian or other spectacles, and of this endeavour he has given a promising sample in his Appendix 'On the Movement of Thought and Fundamental Intuitions of the *Theaetetus*.' But he has realised the truth that until the order of the dialogues is determined, at least in outline, all study of their meaning and connexion must be comparatively crude, being baffled by an insuperable obstacle.

Herr Ritter has applied the linguistic or stylistic test not only to the dialogues 'now universally acknowledged by some critics,' but to the spurious and doubtful ones; and he has boldly undertaken to reconcile some rather grave discrepancies between what may be called the material and formal evidence. The case of the *Phaedrus* is still the most serious in this respect.

For the twenty-one genuine dialogues (the *Parmenides* and *Lysis* are regarded as doubtful) our author tabulates the results of more than sixty tests. He states moreover not only the number of pages contained in Hermann's edition of each dialogue, but the number of questions and answers in each, so that the actual occurrences of a particular form of reply may be compared with the possibilities of such occurrence. Another special feature of his work is of importance with regard to recent attempts to break up the *Republic*. He has made a separate register for each of the ten books, with, on the whole, a remarkable evenness in the result.

The tests here referred to consist chiefly

of certain particles, adverbs, adverbial phrases, and formulae of reply, together with the curious recurrence of the Ionic dative plural of the first and second declension, a peculiarity which some of the orators seem to have anticipated. But our author is not content with tabulating observations; he discusses their bearings, and accounts for various inequalities, which show that an immediate inference from any single set of phenomena would be unsafe. The judicious remarks of Gomperz in his *Platonische Aufsätze* (1887) have had a wholesome effect.

It may be well to summarize a few of the more striking of such phenomena.

Τί μὲν; occurs more or less frequently in seven dialogues, and in fourteen not at all (but this includes the *Apol. Tim. Critias*, where there are few replies).

Τῷ ὄντι appears in eight, to the exclusion of ὄντως: four have ὄντως only, five both, three neither.

Σχεδόν is in eight dialogues always followed by τι, in six never, in one hardly ever.

Ὅσπερ prevails in some dialogues, καθάπερ not less markedly in others.

Τὰ νῦν or τὸ νῦν for νῦν occurs with varying frequency in six dialogues, singly in five, but in ten never.

Some dialogues (and only some) show an abhorrence of hiatus,¹ particularly in using πότερον, not πότῃ, before a vowel, whereas before a consonant πότῃ is preferred.

Εἰς or κατὰ δύναμιν is absent from twelve dialogues, but is frequent in six.

Lastly, the Ionic dative plural occurs only in five dialogues, and that with varying frequency.

The point to be observed is that (making allowance for the obvious fact that the *reply* test is not applicable to the *Timaeus* and *Critias*) the same dialogues have in every column the preponderance of instances. It is a case of 'concomitant variations.'

The main results of this elaborate inquiry are as follows:—

1. Now, if not before, it is clearly proved that the *Sophistes*, *Politicus*, *Philebus*, *Timaeus*, *Critias*, and *Leges*—in this order, or nearly so—form a separate group, and are the latest written. Ritter's peculiar view, that the *Philebus* is contemporary with the earlier books of the *Laws*, the *Timaeus* and *Critias* with the later books, is hardly made out, though he has something to show for it.

¹ This has been noticed in a general way by Blass and others. It is a rhetorical feature.

2. It is made extremely probable that the *Republic*, *Phaedrus*, *Theaetetus*, form a central group, of which the exact order remains uncertain. Ritter thinks that the two lesser dialogues may have been composed during occasional intervals in the prosecution of the *magnum opus*.

3. However this may be, the *Parmenides*, if genuine, cannot be much earlier or much later than the *Theaetetus*. It must belong to the central group.

4. All the other dialogues are earlier than these nine or ten. The *Phaedo*, *Euthydemus*, *Cratylus*, *Symposium*—and the *Lysis*, if genuine—are doubtfully indicated as the latest of the earlier set.

5. With regard to the *Republic*, the first book shows remarkably few signs of the later manner, but these few (including αὐτοῖσιν 345E) are significant. Herr Ritter seems disposed to think that the work may have been so far begun and cast aside and taken up again after an interval. But he refuses to follow the disintegrators beyond this point. The eighth book, which has been supposed to ignore the sixth and seventh, has more indications of 'lateness,' according to his tests, than any other.

6. Of the doubtful and spurious dialogues, some follow the earlier, some the later manner, while some (thus self-athetized) have imitated both impartially.

In this brief notice I can do little more than call the attention of Platonic students to a work which, although of modest dimensions, exhibits proof of great industry and of considerable insight. I hope at some future time to find an opportunity of discussing more at length some of the many interesting topics which it suggests.

LEWIS CAMPBELL.

NOTE.—In hinting that the first and most important of the above results might have been taken as proved, I refer to the contribution to this very subject which was contained in an edition of the *Sophistes* and *Politicus* published at Oxford in 1867 (General Introduction, pp. xix.—xlv.). It is true that the collection of instances there exhibited is incomplete, relying partly, as it did, upon the work of Ast, who, as a lexicographer, is not to be compared with Ellendt or Bétant. But the argument, if it has been little noticed, at least remains unrefuted, and while the tests employed (with the exception of the Ionic dative-plural-form) were different from those collected by Ritter, the conclusion to which they pointed, so far as it concerned the *Sophistes*, *Politicus*, *Philebus*, *Timaeus*, *Critias*, and *Leges*, was substantially the same with his.

This fact is the more observable, as the volume in question has no place in his list of 'Citirten Schriften;' and it may therefore be assumed that inquiries wholly independent of each other have led to this coincidence of result.—L. C.

SELECTIONS FROM POLYBIUS.

Selections from Polybius. Edited by JAMES LEIGH STRACHAN-DAVIDSON, Fellow and Tutor of Balliol College, Oxford. Clarendon Press, 1888. (Large 8vo., pp. xviii. 690.) 21s.

THE plan and division of this work are as follows:—Preface (pp. ix.–xviii.); Prolegomena (pp. 1–80); Text (pp. 83–626); Appendix (pp. 629–670); Index (pp. 673–690), and three Maps at the end. Turning first to the text, where Mr. Strachan-Davidson follows Hultsch, with a conservative bias in favour of the older editors, we find the ‘extracts’ from Polybius divided into forty-four ‘sections,’ to each of which a distinct title is prefixed. By another principle peculiar to this edition the text is continuously subdivided into ‘chapters,’ 409 in number, and reference is further facilitated by the introduction of Bekker’s notation in the margin, and by the restoration, inside each ‘chapter,’ of the ‘verses’ of the earlier editors. This has sometimes a curious effect, as on p. 98, where the beginning of Mr. Strachan-Davidson’s ‘chapter’ does not correspond with the beginning of the chapter in the other editions. It would have been convenient if the lines on the pages had been numbered; at present the references in the indices are only to pages of the volume. Further help is given to the reader by the use of head-lines and a running analysis in the margin, including dates in heavy type. Into the body of the text, between the ‘chapters,’ where a gap in the story occurs, are inserted short ‘introductions’ to supply the necessary connexions. The editor warns us (p. xv. n.) that these ‘Introductions’ are not preliminary summaries of what follow in the text. The appearance of their being so would perhaps have been avoided, if they had not been numbered to correspond with the ‘chapters,’ which they precede. To the text are subjoined notes, which have only one fault, that they are too few. The editor certainly shows himself in his notes of no mind to spare the average student constant recourse to his Lexicon, and other works of reference. This economy may have advantages, yet it is not easy to see on what principle the line has been drawn. Few authors employ a more outlandish vocabulary than Polybius, few employ common words in more unexpected senses. A great many

cases are noticed or translated in the notes, but not a few of perhaps equal claims are left unshriven. Notes on the Polybian sense of such words as *οικονομία*, *δυναστεία*, *ἦθος* would not have been amiss: *ἐφοδιάζειν* obtains recognition but not *στιβαδοκοιτεῖν*, *ὑπέρθεσις* but not *ὑπαρξίς*, *σύνταξις* but not *συμπολιτεία*, and so on. The *Prolegomena* on the peculiar uses of words are so admirable that one only desires they should be increased. Mr. Strachan-Davidson cannot expect all his readers to possess Schweighäuser. The Polybian use of *ἄλσις* (4, 76, 5) is not even in ‘Liddell and Scott.’ A note or index on the Greek terms for Roman officers, institutions, and articles would not be superfluous. It would also be an improvement if the explanation of a word were always given on its first occurrence. It is not uncommon to find instances such as *ἐπιβολή*, which occurs more than a dozen times in the first 150 pages, and is only explained on p. 547; so for *φαντασία*, *πραξικοπεῖν*, *ἀθεσία*, *φιλοτίμως*, *βίος*, and others. The editor might reply that a reference to the Index II. would show whether a word has been noticed, and direct the reader to the page where he will find it explained: but what is the reader to do in a case such as *εἰσφορά*, which occurs on p. 103, is noticed on p. 118, and is not given in the index at all? The reader will also probably desiderate more frequent cross-references in the notes, and though the index may guide him to a note in which a word is explained, it will do little to guide him to the numerous passages in the text where the word occurs. Similar criticisms apply to the notes and index of historical or material import. They are admirable as far as they go, but they stop short rather oddly, and a great deal of knowledge seems to be taken for granted in the reader. Polybius sometimes uses the Olympiad, but of this chronological device and its history the reader will get no explanation here. He must also find out for himself whether there was an eclipse of the moon in 168 B.C. and what its exact date (p. 533), and he must go to the chronologists for the dates of sundry events incidentally mentioned, as for example the attack of the Gauls on Delphi (p. 139). He will look in vain to his editor for any direction in regard to the legendary origins of the Achæan Dodekapolis (p. 147), the historic claims of

Athens to Delos and Lemnos (p. 556f.), the Byzantine *συμπολιτεία* (p. 410), and the reforms of Prytanis (p. 157). Polybius may omit the Athenian *ἀρχή* from a comparison of imperial powers (p. 84), and represent the Spartan Ephors as democratic magistrates (p. 231) without comment or remark. The Carthaginian Zeus is to be no stumbling-block to the reader (p. 164), nor a Carthaginian trierarch a problem (p. 131). References made by Polybius to previous passages in his text must frequently be worked out by the reader unaided (pp. 162, 325, 408).

Two mistakes unnoticed in the table of *Errata* may here be mentioned. On p. 230 for *μοναρχία* the second time must be read *τυραννίς* (cf. Polyb. 6, 4, 3), and on p. 237 'ignis et aquae interdictio' is identified with sentence of death.

For the *Prolegomena* and *Appendix* (apart from their arrangement), there can be nothing but praise. The arrangement is indeed open to exception, for it is curious to find some six and twenty luminous pages on the 'Life and Writings of Polybius' sandwiched in the Appendix between an excursus on the site of Spanish Carthage and an 'Additional Note on Cannae,' while a long note on 'Jovem lapidem jurare' figures as *Prolegomena* VIII. It is not exactly a justification of this arrangement that the Preface anticipates to some slight extent the Appendix; for an editor who is at once so competent and so reticent as Mr. Strachan-Davidson must not be allowed to repeat himself, while anything worth saying by him remains unsaid. Whatever he says, is a model of lucid, terse, consequent English, and his own style has certainly not been formed on that of Polybius. The English of this book is indeed, much better reading than the Greek. It is not however the style alone that is to be commended. *Prolegomena* IV., on the Battle of Cannae, taken in conjunction with the 'Additional Note' and Plan I. should settle the problems discussed, and if Appendix I. on the site of Spanish Carthage with Plan III. is less definitive, it is a not less masterly exposition of topographical autopsy applied to illuminate historical and archaeological problems. If in the other chapters of the *Prolegomena* the editor has less scope for originality, he shows to equal advantage as a lucid and logical expositor. His work throughout will be found to exhibit a sober, independent, and slightly conservative tendency, as against lovers of the last new hypothesis; and work of this character is eminently wholesome and fit for educational

purposes. That student indeed will be very far above the average who can study Mr. Strachan-Davidson's work without being much the better for his pains.

There are three principal grounds upon which the study of Polybius is recommended; he is a truth seeker and teller, he is an exponent, according to his light, of the now resuscitated doctrine of the Unity of History, and his work is the principal library record and monument of an important age. These merits, even if sometimes exaggerated, are considerable. In regard to the last point it must, however, be admitted that Polybius is not the only authority, that he is not a highly graphic authority, and that he covers too much ground to be everywhere primary. If any one unacquainted with Polybius is led by the allusions in Mr. Strachan-Davidson's *Preface* to hope that he may rise from a perusal of the work with the same lively vision of the 'Age of Polybius' as is afforded, for other times and places, by the works of Aristophanes or of Cicero, he will be disappointed. Nor is it given to any author of any age to supersede all other sources, and students in want of a picture of the age of the Scipios are not to be limited to the covers of Polybius. The references in Mr. Strachan-Davidson's notes to some extent suggest this consideration, but it is a pity perhaps to introduce the *Selections*, and the somewhat bald and abstract narrative therein contained, as if they could render a whole age intimately accessible, or relieve posterity from the burden of consulting other authorities. To take a particular example, who will be content to derive the story of the Achaean Federation and its leaders from Polybius alone, although that is a topic where he ranks as the prime authority? This tendency to the apotheosis of particular authorities to the exclusion of others, even if inferiors, is not altogether a good method even for ordinary students, and their education. There is no question, however, that Polybius preserves a vast quantity of facts of interest and importance, and that the study of these matters of fact in his pages is interesting and instructive, in spite of the poverty of his thought and language. That he is remarkable for historical honesty, and singularly free from bias and prejudice is also apparent, and these virtues go some way to atone for the lack of moral enthusiasm not unjustly charged against him. He combines with his honest appreciation of facts a somewhat doctrinaire method of viewing the succession of events known to him, which

has earned him high commendation in some quarters. If it must be admitted that he shows a right and perhaps a remarkable appreciation of the historical mission of Rome down to his own time, it should also be pointed out that his philosophical explanations and his prophetic anticipations in regard to that mission are not characterised by complete historic sagacity. His attempt to explain Roman history in terms borrowed from Greek experience and philosophy is in fact a failure and a warning; what is now to be learnt from it is chiefly a caution to avoid repeating similar errors on a larger scale in our own case. On these and other defects in his author Mr. Strachan-Davidson hardly dwells in this edition. It must however be admitted that elsewhere he has pointed out the unsuitability of Polybius for the purposes of ordinary students with ruthless candour. In the charming essay which Mr. Strachan-Davidson contributed to the *Hellenica* (1880) he remarks: 'With all his excellences it is not probable that Polybius will ever be widely read. He cannot command the tones to sway or impress the mind. His book remains a storehouse from which the historian and the antiquary may draw, rather than a possession to enrich the mind of the ordinary reader.' And again: 'Although hardly any writer has said more interesting things than Polybius, he is tedious and uninteresting as a whole. It is characteristic of the man that the fragments should be the most valuable part of his work.' After further and equally just criticism Mr. Strachan-Davidson asks: 'Would it be well for ordinary classical students to give up any one of these [Thucydides, Tacitus, Herodotus] to spend the time over Polybius? It

must be confessed that Polybius as a writer cannot stand for a moment in the light of such a comparison.' Why then these *Selections*? Reduced to a third of their present bulk they would still have afforded a sample of the honest poverty of Polybius, sufficient for the ordinary student, while Mr. Strachan-Davidson's own papers, wherever printed, would certainly deserve and obtain the diligent consideration of all serious students of Roman antiquity. There seems to be, in fact, either too much or too little of Polybius in this volume. A much smaller selection would serve the purposes of a literary sample, or of a school book, while the more advanced student cannot really confine himself to what he finds here. Yet if these tentative remarks are refuted by practical experience, and the scholarly labours of Mr. Strachan-Davidson succeed in winning a substantial position for Polybius in the academic curriculum, no one will be better pleased by that refutation than the present writer, who, in common with many engaged in academic teaching, regrets the limitations and want of variety in the established courses of study. It is at any rate certain that Mr. Strachan-Davidson's volume gives Polybius, so to speak, such a chance as he has never had before of taking rank with the authors hitherto almost exclusively studied. Seeing as clearly as any one the demerits of Polybius for educational purposes, Mr. Strachan-Davidson deserves all the more commendation for undertaking, in the interests of education, a work which, if it prove successful, will owe almost everything to the industry, skill, and judgment of the editor.

R. W. MACAN.

THE CAMBRIDGE EDITION OF THE SEPTUAGINT.

The Old Testament in Greek according to the Septuagint. Edited for the Syndics of the University Press by HENRY BARCLAY SWETE, D.D. Cambridge, at the University Press. 1887. 7s. 6d.

THE Syndics of the Cambridge University Press have earned the gratitude of all biblical scholars by having fairly taken in hand the preparation of a critical edition of the LXX.: and they may be congratulated on having found an editor so competent for

the main purpose, so careful, and so trustworthy, as Dr. Swete. Though I am not without a personal regret that my own University has not thought fit to mark the close of the present century by undertaking, with the help of new materials and a better method, a revision of the great edition which it began to publish at the close of the last century, I cannot help rejoicing that the great school of experts in biblical Greek which has grown up at the sister University in the course of the present generation has

resolved to bring to bear upon the LXX. the experience which it has gathered in the fields of New Testament criticism. There is, moreover, a kind of moral fitness in the work being undertaken at Cambridge, for it was at Cambridge that the first conception of it was formed. Bishop Pearson, at that time Lady Margaret's Professor of Divinity, in a preface to the Cambridge reprint (1665) of the Sixtine text, expressed a hope, which did credit to both his insight and his scholarship, for an edition of the LXX. which should gather together not only the various readings of the MSS. but also the quotations in the Fathers: he added the further hope that Isaac Voss should undertake such an edition. But for a hundred and fifty years the hope remained unfulfilled: and the edition of Holmes and Parsons which endeavours to fulfil it is unfortunately so unequal in its execution as to be entirely inadequate to the requirements of modern philology. A student who takes the trouble to go through the hundred and forty-two volumes of MS. collations of which the work is a digest, and which are still accessible in the Bodleian Library, will find among them some collations which contain internal evidence of the care with which they were made; but many of them are obviously the work of unskilled hands, and some of them are fragmentary. The work of collation has practically to be done over again: and the present volume is the first outcome of a scheme for undertaking it which was originally framed and begun by Dr. Scrivener, and which has since been adopted, with some modifications, by the Syndics of the Cambridge University Press.

The scheme contemplates two editions: one an edition corresponding to that of Holmes and Parsons, and containing a full *apparatus criticus*; the other a manual edition, containing only the variants of the more noteworthy uncial MSS. The two editions will agree with one another, and differ from all previous editions, in giving neither the Sixtine text nor a revision of it, but the text of a single uncial, Codex B, supplementing the *lacunae* of that text from the text of Codex A. The scheme is the best that could have been devised. More than one generation must pass before a critically revised text of the LXX. will be possible: what is needed in the meantime is a collection of the materials, referred to the standard of a single ancient text, and a manual edition of that text for the every-day use of students.

Of such a manual edition the present

volume is the first instalment. The absence of such an edition has been for many years a standing reproach. There is probably no ancient book of even secondary value, of which the printed editions are so far behind the modern standard of scholarship. The text which was issued under the auspices of Sixtus V. in 1586(7) has been frequently reprinted, and the words on the title-page of most of the reprints, 'juxta exemplar Vaticanum,' have sometimes misled even scholars into the belief that the text was that of Codex B. There are, indeed, grounds for thinking that some of the editors of the reprints, overlooking the direct statement of the Sixtine editors that they had collated other MSS., have themselves believed that they were reprinting the text of Codex B. The error is more pardonable than the fidelity with which they have sometimes left even the printer's errors of the Sixtine text uncorrected. The mistakes which have been handed on from one reprint to another are almost incredible. As the number and importance of these mistakes are not generally known, I will give some examples, taken not from the whole work, lest it might be supposed that they were accidental slips bearing an insignificant proportion to the rest, but from a single document, the book of Ecclesiasticus.

In xii. 17 the MSS., including Cod. B, read *κακά ἂν ὑπαντήσῃ σοι*: Vulg. 'si incurrerint tibi mala.' The Sixtine edition, probably by a misprint, has *ὑπανθήσῃ*: this impossible reading is retained in Jean Morin's Paris reprint of 1628, in the Oxford reprints of 1817 and even of 1875, and in Tischendorf's editions.

In xxii. 11 the MSS. read (with only the variant *ἐξέλειπε* for *ἐξέλιπε*) *ἐπὶ νεκρῷ κλαῦσον ἐξέλειπε γὰρ φῶς*: Vulg. 'supra mortuum plora defecit enim lux eius.' The Sixtine text, probably by a misprint, omits the words *ἐξέλειπε γάρ*, and makes nonsense of the passage. But the omission is found also in Jean Morin's reprint, and in the Oxford reprints, including that of 1875. The words are restored in the London edition of 1653, the Cambridge edition of 1665, and in the editions of Bos, Breitinger, Holmes and Parsons, and Tischendorf.

In xxxvi. 14 (16) (19) the MSS. read *πλήσον Σιών ἀρεταλογίας σου καὶ ἀπὸ τῆς δόξης σου τὸν λαόν σου*: Vulg. 'reple Sion inenarrabilibus verbis tuis et gloria tua populum tuum.' The Sixtine editors, by an obvious misunderstanding of an *αι* (for *ε*) in the MS. before them, read *πλήσον Σιών ἀραι τὰ λογία σου*: and this extraordinary blunder

is repeated in the Oxford reprints, including that of 1875.

In xxxvii. 6 the Sixtine edition has *μὴ ἀμνημοσύνης αὐτοῦ*, an impossible reading which probably comes by a printer's error from the Complutensian [Codd. S¹, 248] *μνημονεύσης*: in all other editions to which I have access the word is corrected to *ἀμνημονήσης*, but all the Oxford reprints retain the Sixtine blunder.

In xl. 21 the MSS. read *αὐλὸς καὶ ψαλτήριον γλυκαίνουνσι μέλη*: Vulg. 'tibiae et psalterium suauem faciunt melodiam.' The Sixtine editors, probably having before them an itacized text, printed the impossible *μέλι*. Their mistake is left uncorrected in Jean Morin's text, in the London reprint of 1653, the Cambridge reprint of 1665, in all the Oxford reprints, and by both Bos and Tischendorf. The blunder is the less excusable because the phrase *γλυκαίνειν μέλη* occurs a few chapters later in the book, viz. in xlvii. 9.

In xlviii. 18 some editions have a mistake which is almost ludicrous. The MSS. read *ἐν ἡμέραις αὐτοῦ ἀνέβη σεναχηρίμ*: this was printed correctly in the Sixtine edition, but the last two words were separated by a rather shorter interval than usual. Consequently they were wrongly divided, and read as *ἀνέβησεν ραχηρίμ*, a mistake which first appears in the Latin translation which Sixtus V. caused to be published in 1588, where 'ascendit Nacharim' is read. Almost all subsequent editors have corrected the blunder; but the Oxford reprints perpetuate to the present day this dubious marriage of a corrupt use of a Greek verb with an unknown king.

It is obvious that while editions which retain blunders of this kind continued to be the chief editions in ordinary use, the study, philological or otherwise, of the LXX. could not be expected to make much progress. The publication of some one ancient text in an approximately accurate form is the first condition of that new study of the LXX. the importance of which in relation both to the textual criticism of the Old Testament and to the philology of the New Testament is beginning to be widely recognized.

The Cambridge committee, having resolved to publish such an ancient text, have done wisely in fixing upon the text of Codex B. Whatever may be ultimately found to be the critical value of that text—and I venture to hold the provisional opinion that it is the least valuable of the great uncials—it seems to be clearly better than that of

Codex A. for the purpose of the present edition, i.e. as a standard of comparison.

The work of the editor, Dr. Swete, in carrying out the scheme is marked by singular accuracy and soundness of judgment. The work of the editor of a single MS. requires both the one and the other. In a work designed only for scholars the former quality alone may suffice: the task of an editor is to reproduce his original, letter for letter. But in a work which is to serve also for the purposes of ordinary reference, and for beginners, a certain amount of discretion is necessary. The faithful reproduction of every orthographical peculiarity of a MS. would be, in such a work, needless for a scholar, and confusing to a beginner. It is consequently necessary for an editor to exercise his discretion in regard to the admission or rejection of certain forms of words. In the great majority of cases, the judgment of the present editor will probably commend itself to all who have given special attention to the subject. There are, however, some points on which I venture to hope that he will exercise his discretion differently when the present volume is revised, and before the other volumes appear.

1. It seems desirable to indicate, in some more marked way than that of a note among the variants in the margin, the insertion of words which are not in the governing MS., or the adoption of an interpretation, however legitimate, of the MS. text. For example, in Gen. xxii. 11 *ὁ δὲ εἶπεν* is supplied: a bracket or other mark should indicate this. In Gen. xli. 36 *ἀ* is supplied: it is quite possible that the omission of it in Cod. A is not accidental but intentional; in any case the word should be placed in a bracket. So also with the insertion of the article before *θεοῦ* in the singular instance of its omission, Ex. x. 17; of the clause *οἷδὲ ἀπὸ ἀνθρώπου ἕως κτήνους* in Ex. xi. 7; of the words *δοῦναί σοι* in Ex. xiii. 5; and of *τῷ πλυσίον* in Ex. xxii. 9 (8): in the latter instance there is the greater reason for some indication that the words are inserted by the editor, because the analogy of v. 12 (11) below raises a presumption that the words to be supplied, if any be supplied, should be rather *τῷ κυρίῳ* than *τῷ πλυσίον*. A similar course seems desirable where the editor has varied the reading of the MS. on exegetical grounds: for example, an obelus or other mark should be appended to the *ὁ* which is read for the *οὐ* of the MS. in Lev. vii. 10 (20), and to the alteration of *θάμβος κύριος* into *θάμβος κυρίου* in 1 Reg. xxvi. 12: I have chosen these as examples because in neither case is the alteration imperatively re-

quired. There are also some cases of questionable interpretation of the MS. reading, to which attention might suitably be directed in a similar way: for example, in Gen. iii. 10, the *περιπατῶντος* of the governing MS. is interpreted by *περιπατοῦντος*: the Hebrew does not help us to choose, and *περὶ παντός* will just construe. So also in Gen. xiii. 12 *ἐνσκήνωσεν* is interpreted by *ἐσκήνωσεν*: but *ἐνεσκήνωσεν* is not less possible, for many words, which, like it, appear to be peculiar to patristic Greek really come from the LXX.¹

2. The case of orthography and of grammatical inflexions is more difficult. It is often impossible, as in the case of the New Testament, to determine for certain whether a given form belongs to the age of the translator or to that of the transcriber. The difficulty is complicated in the case of the LXX. by the uncertainty which exists as to the times at which the several portions of the translation were made. In the present state of our knowledge of Hellenistic Greek, by far the safest rules are that an editor should follow his MS., even though this may lead to the introduction of forms which are not found elsewhere, and that he should avoid uniformity. In the great majority of cases which admit of doubt Dr. Swete deserves our thanks for his adherence to these rules. But I venture to hope that he will adhere to them even more closely in future. The edition would be an even more important contribution than it is at present to Hellenistic philology if the MS. had been followed, instead of being altered, in such cases as the following: (a) the contracted dative of nouns; e.g. *δόσι* Gen. xlvii. 22, *δυνάμι* Ex. vi. 26, Num. i. 3, *κρίσι* Ex. vi. 6, *κτῆσι* Gen. xlix. 30, *πόλι* Lev. xxv. 29, which are all altered by Dr. Swete into the corresponding forms in *-ει*: (b) the vocative of *θυγάτηρ* which, with the same MS. reading in each case, is written *θύγατερ* in Ruth iii. 1, but *θυγάτηρ* in Ruth ii. 2, 22: (c) the forms of *γίγνομαι*, among which certain of those in *γεν-* are as legitimate as those in *γων-*; hence e.g. *παράγειν* might have been retained in

¹ I am indebted for several of the references in this paragraph to the Rev. H. A. Redpath.

2 Reg. i. 3: (d) the forms *ἐμμέσω*, *ἐργαστρί*, might properly be left unaltered; they are too constant in the MSS. to be treated as the peculiarities of a single scribe; (e) such forms as the genitive *ἡμῖος* for the more usual *ἡμῖους* in Ex. xxvii. 5, and the dative *ἡμῖον* for *ἡμῖσει* in Num. xxxii. 33, might also have been retained: the contractions are found in more than one MS. and in more than one passage: they are analogous to those of the Latin *-u* nouns; and the unfixedness of the inflexion of *ἡμῖος* is shown by the existence of the variant *ἡμῖος* in Phocian inscriptions (*τὸ ἡμῖον, ἐπὶ τῷ(ι) ἡμῖῳ* *Sammlung der griech. Dialecten-Inschriften* Nos. 1523, 16, 1555 b 12) and by the use of *ἡμῖον* as indeclinable in Byzantine Greek.

I will add, in conclusion, the further hope that the remaining volumes may be based on collations not of the autotype and facsimile editions, but of the actual MSS. themselves of Codd. A and B. The labour would no doubt be considerable: but the value of the results to be attained would amply justify it. I can only speak from experience of Codex A, and I will give but a single instance of the unsatisfactoriness of the results which come from using only the autotype. In Gen. xxvii. 23 the original reading can clearly be made out underneath the later corrections to be *ἦσαν γὰρ αἱ χεῖρες αὐτοῦ ὡς αἱ χεῖρες τοῦ ἀδελφοῦ αὐτοῦ*: this has been corrected by a much later hand to *ἦσαν γὰρ αἱ χεῖρες αὐτοῦ ὡς αἱ χεῖρες Ἡσαῦ τοῦ ἀδελφοῦ αὐτοῦ δασεῖαι*: it is unsatisfactory that an edition like the present should print the text in its later form with merely the marginal note "*ἦσαν*] sup. ras. pl. litt. A^a": the 'rasura' being clearly that of the original *χεῖρες* of which only *χ* was left, at the end of a line, the remaining letters being written by the corrector in the margin. But I should like, at the same time, to bear testimony to the singular accuracy of Dr. Swete's work in the uncorrected and unobliterated passages: in the very few instances of discrepancy between my own collation and his, I have found on re-examination that Dr. Swete was right and I was wrong.

EDWIN HATCH.

PLUTARCHI MORALIA.

Plutarchi Chaeronensis Moralia recognovit
GREGORIUS N. BERNARDAKIS. Vol. I.
Lipsiae, Teubner, 1888. 3 Mk.

THIS is the first instalment of a complete edition of the miscellaneous treatises on a

variety of subjects — religious, political, literary and physical — which go by the name of Plutarch's 'Morals.' The volume contains, besides the two spurious dissertations 'on the training of children' and 'consolation to Apollonius,' the twelve treatises

'how a young man ought to hear poems,' 'on hearing,' 'on friendship and flattery,' 'on test of proficiency in virtue,' 'how to profit by our enemies,' 'on large acquaintance,' 'on fortune,' 'on virtue and vice,' 'care of health,' 'conjugal precepts,' 'the banquet of the seven wise men,' and the theosophical essay 'on superstition and atheism.'

No complete edition of the Greek text has been published since Wytttenbach's (Oxford, 1795-1830), which the editor did not live to finish, except that by F. Dübner in the Didot series (Paris, 1841). The former is not based upon the best MSS., and those which the editor used were only imperfectly collated; the latter professes to be based on a new collation by Contus of the Paris MSS., but there is nothing to distinguish the changes introduced on the authority of these from conjectures of the editor and his predecessors, there being no *apparatus criticus*. The edition of R. Hercher (Teubner, 1872) is vastly superior in a critical point of view to either of these, but owing to the premature death of the editor it did not extend beyond the first volume. The editor of the volume before us has undertaken a most difficult task and one from which most scholars would shrink in dismay—a thorough revision of the text with the help of the best MSS. M. Bernardakis is already favourably known to scholars by his *Symbolae criticae et palaeographicae in Plutarchi vitas et moralia* (Teubner, 1879), in which he has made many happy suggestions for the correction of the text, and by his spirited defence of his compatriot A. Koraës (Coray) against the sneers of Cobet. M. Bernardakis in his preface, which extends to ninety-three pages, speaks modestly of his own labours, which must have been considerable in the examination and careful study of MSS.—all the more so because of the great want of uniformity in even the best, such as Paris *E*, those which are most trustworthy in some of the treatises being valueless in others. In the case of some of the treatises there are no good MSS. extant, but he speaks hopefully of a possible discovery by others, having been fortunate enough himself to light upon three—in the libraries at Milan, at Venice, and at the convent of Mount Athos, some of the readings in which confirm in a remarkable manner the conjectures of Xylander, Wytttenbach and Reiske. Not only a full list of all the known MSS., but a selection of readings from some of the best is given, as a test of their worth. In this respect

the editor has been able to supplement the researches of Treu.¹

The Preface concludes with some terse remarks on the general style of Plutarch (he takes no notice of his extraordinary fondness for the use of the participle—Prof. Gildersleeve's title 'polymetochic' would become him more perhaps than any other Greek author), and his use of certain words and forms of words. In Mr. Strachan-Davidson's notice of Hultsch's *Polybius*, Vol. I., ed. 2, in this Review,² attention is drawn to that writer's dislike and avoidance of the hiatus between two vowels. Plutarch had evidently the same dislike, and he frequently sacrifices the natural order of words in the sentence and uses different forms of the same word, merely in order to avoid the disagreeable effect of a concurrence of vowels. But it was perhaps beyond the editor's scope to enter into further details.

We now come to the text itself, which is based upon an independent study of the principal MSS., and must, so far as it goes, be accepted as the standard one. The editor has exercised a sound discretion in admitting only such conjectural emendations as carry conviction with them, and explain the origin of the reading which they replace. Being a Greek by birth, he has an instinctive feeling for the language, which is a very safe guide, and prevents him from accepting suggestions for the alteration of the text, even in deference to great scholars like Madvig. Attic forms he has not obtruded on his author, except where they can be found in other passages of Plutarch.

In the foot-notes, which are scanty, not only are the rejected MS. readings given, together with the name of the proposer of the reading by which they have been replaced, but reference also is made to the original source of quotations from classic authors—which Plutarch is so fond of making—whether from Plato, Homer, Aristotle, Thucydides, the Dramatists with their fragments, or the Lyric poets. This strikes us as a much more convenient and satisfactory method than that by which Kaibel has disfigured his edition of Athenaeus—viz. inserting them in the Greek text between brackets.

¹ *De codd. nonn. Paris. Plut. Mor. narratio*, Lauraviae 1867, *Ueber die handschriftliche Grundlage der Moralia*, Breslau Progr. 1877 and 1884, *Geschichte d. Ueberlieferung von Plutarch's Mor.* Ohlau, 1881. According to Treu the best MSS. are Vienna 148 (not, as he writes, 184), Venice 250 (V²), Milan 82, Paris 1672 and 1956. The latter is pronounced by Bernardakis to be *facile princeps*.

² Vol. II. December, 1888, p. 319a.

We heartily wish that M. Bernardakis's life may be spared to complete not only the present work, the preparation for which has occupied so many years, and in the execution of which he has exercised, so far, such sound judgment, and combined sober criticism with extensive and accurate knowledge of his

author, but also the larger edition with a complete *apparatus criticus* which he promises. The present handy volume is a credit to modern Hellenic scholarship, and will be welcomed by all students and lovers of the Boeotian sage.

H. A. HOLDEN.

ZOSIMI HISTORIA NOVA.

Zosimi Historia Nova. Ed. L. MENDELSSOHN. Teubner. Leipzig. 1887. 10 Mk.

STUDENTS of the later Roman Empire have some reason to look forward to possessing within the next twenty years satisfactory texts of the later Greek historians. For a long time one has been obliged to make the best of the Bonn *Scriptores Byzantini*, a series of volumes on which the editors can in few cases be said to have deserved congratulation; in fact if one possessed the Paris edition of the seventeenth century, there would be no occasion to consult the Bonn edition of the nineteenth. But during the last few years C. de Boor, A. Reifferscheid, and now L. Mendelssohn have come to the rescue; and we have at last really sound texts of Theophanes, Theophylactus, Nicephorus Patriarcha, Anna Comnena and Zosimus. Using these new editions the historical student feels that he is standing on the firmest available ground.

The palaeographical starting-point for a new edition of Zosimus was determined by A. Kiessling in 1863, when he showed that Vatican cod. Gr. 156 was the only really important MS., as all the others are derived from it. Mendelssohn's text mainly depends on a collation of this codex made by Dr. A. Mau of Rome, whose skill in palaeography is well known. The Preface contains, besides an account of this MS., a discussion of the vexed question as to the date of the historian, an account of the laws of hiatus which he adopted with modifications from Polybius, and a valuable treatise on his sources. It is to be regretted that the editor has not added an *index verborum* as well as an *index nominum*. The value of M. de Boor's texts of Theophanes etc. is greatly enhanced by the excellent glossaries of Greek words with which he has provided them.

That Zosimus wrote between 425 A.D. and 502 A.D. is certain; the further limit is determined by the circumstance that Olympiodorus' work, which went down to 425 A.D. was used by Zosimus in the later portion of his history; the nearer limit by the fact

that Zosimus was one of the sources of Eustathius of Epiphania, who wrote in 502. But an observation of Tillemont, accepted by Mendelssohn, renders it possible for us to advance from 425 to 450: the French scholar pointed out that the words ἐπὶ χρόνον συχνόν in ii. 38, 4 imply the abolition of the *folllis* and the limitation of the burdens of the *praetura*, alleviatory measures which were passed by Marcian in 450. On the other hand it is not permissible to conclude from this passage that it was written after the abolition of the Chrysargyron by Anastasius in 501 (Preface, p. ix.) In future we may speak of Zosimus as a historian who flourished in the second half of the fifth century.

It is an interesting fact that Zosimus constructed his sentences according to regular laws of hiatus, imitating his model Polybius of Megalopolis, whose name (Πολυβίω) is the first word of his history. His laws however are not so strict as those adopted by Polybius. Mendelssohn gives a full account of the exceptions which Zosimus allowed himself and the means which he employed to avoid the collision of vowels (such as the use of ὅσπερ for ὅς, plural for singular, compound for simple verb, ἀρτίως for ἄρτι, &c.). On this subject I have a few criticisms and suggestions to make.

The 8th exception (I. i. p. xxix.) admitted by the editor is the case of proper names. *tam ubi praecedit nomen proprium quam ubi sequitur*. Nine apparent instances are mentioned; but Mendelssohn at the same time remarks that 'the author manifestly avoids hiatus when he can, even in proper names,' and on this principle would emend one of the passages where emendation is easy. I would observe that of these nine instances four at once disappear, namely (1) ἄχρι παντός τοῦ βίου Ἰουλιανῶ, iii. 2, 4; (2) οὕτω Ἰουλιανός, iii. 7, 2; (3) προσήκει Ἰουλιανόν, iii. 9, 4; (4) ἐπετάχτο δὲ ἐν τούτῳ Ἰοβιανοί, iii. 30, 2. It seems clear that in the Graecized forms of Julianus and Joviani the consonantal pronunciation of the initial spirant was retained, and consequently there was no hiatus (just as in the case of Οὐάλης, Οὐαλειτιμιανός).

A fifth instance is (5) τῶν ἐν τῇ Λιβύῃ ἐν ἀδύλῳ κειμένων, vi. 7, 6; but here I have no doubt that the hiatus is legitimate, not because Λιβύῃ happens to be a proper name, but because the vowel of the preposition ἐν has a tendency to be slurred (᾽ν ἀδύλῳ) like the vowel of the preposition ἐς. This principle will explain several other passages which Mendelssohn would like to emend: ὁδοῦ εἰς i. 40, 2; Λίμνη εἰς i. 58, 2; ἡμέρα εἰς ii. 5, 4; τρίτῃ ἐν ii. 5, 5; ἦει εἰς iii. 10, 1. In another case (6) the hiatus is quite correct and serves a purpose: Ἴωνες δὲ καὶ Δωριεῖς οἱ ἐν τῇ Ἀσίᾳ ἐξήκοντα, ii. 22, 2: the hiatus shows that ἐξήκοντα does not refer to the Ionian and Dorian but to τριήρεις in a preceding clause. Mendelssohn is wrong, I think, in saying *ubi et pausa et notae numeralis accedit excusatio*, implying that the chief excuse is the accident that Ἀσία is a proper name. It seems to me that the *pausa* is the one and sole reason; and also that the hiatus not only does not require an excuse, but is desirable for the sake of the sense. (7) τῇ τοῦ Τερτύλλου ὑπάρῳ τιμῇ occurs in vi. 7, 4, but as Mendelssohn himself has elsewhere recognized, passages of the Sixth book (of which only thirteen chapters remain) cannot be fairly adduced to prove anything, as the author left it incomplete and unrevised. There remain two passages, one of which—(8) ὑπὸ Γαίνῃ ἔταξε iv. 57, 2—has been probably emended by the editor, who would write Γαίνην, and the other—(9) ἐν δὲ τῇ Ῥώμῃ Ἡλιοκράτης v. 35, 4—is left by itself. I think we may conclude that Mendelssohn is wrong in setting down *nomina propria* as a case in which Zosimus released himself from his law of synapheia, and that, whatever be the explanation of the one remaining passage, it certainly is not that Ῥώμῃ or Ἡλιοκράτης is a proper name.

In two passages Mendelssohn conjectures λαθραῖως for λάθρα in order to avoid hiatus (see p. xxxii.). It may be pointed out that it is only necessary to write λάθρα and the passages come under his fourth exception, (d) *in terminatione in a et oi exeunt*; but it

is probable that the termination α should be added to the exception: cf. ἰδίᾳ ἕκαστον iv. 6, 2. ἑώρα ὀκνοῦντας iv. 40, 3 ought also to be placed here.

In v. 24, 6 the circumstance that the statues of Athene of Lindos and Zeus of Dodona were not consumed in the conflagration of the senate-house is introduced thus: θαύματος δέ τινος τηρικαῦτα γενομένου ἄξιον οὐ προσήκει παραδραμεῖν σιωπῇ. Mendelssohn would read *τι τηρικαῦτα γενομένου* to avoid the hiatus and give a construction to ἄξιον. It seems far more probable that ἄξιον was the marginal exclamation of delight written by some zealous pagan of the sixth century, and that a late copyist inserted it in the text at the expense of the construction. In the texts of ancient classical writers, as readers of Cobet know, the same word (ἄξιον, 'fine!') has more than once intruded itself.

In vi. 8, 1 I must protest against the ascription of an error to Zosimus which seems really due to the accidental omission of a word from the text. Jovius (or Jovian, as he is called by Olympiodorus), the Praetorian Prefect, who abandoned the cause of Honorius and went over to the usurper Attalus, is thus mentioned: Ἰόβιος ὁ τῆς αὐλῆς ὑπαρχος παρὰ Ἀττάλου καθεσταμένος. But we are told in 7, 2 that Lampadius had been appointed Praet. Pref. by Attalus. On turning to Olympiodorus, from whom Zosimus derived the facts, we obtain the clue: frag. 13 πατρίκιος Ἀττάλου ὀνομασθείς. It seems highly probable that πατρίκιος fell out between ὑπαρχος and παρὰ: 'Jovius, the Praetorian Prefect, has been made a Patrician by Attalus.' On the other hand, in the account of Stilicho's victory over Radagaisus (v. 26) Mendelssohn is right in rejecting the alterations of Ἰστρον proposed by Leunclavius and Reitemeier, for it is plain from many expressions in the narrative that Zosimus had somehow or other become possessed of the idea that the victory which was really won at Fiesole was won beyond the borders of Italy.

J. B. BURY.

FAUSSET'S CLUENTIVS.

M. Tullii Ciceronis pro A. Cluentio Oratio, with Explanatory and Critical Notes by W. YORKE FAUSSET, M.A. Rivingtons. 1887. 6s.

It is a pleasure to welcome this edition, which rises above the usual level of the

school-book, and evinces ability and scholarship from which we may hope for much in the future. The *Cluentius* is a very important speech from many points of view, and however good Ramsay's edition may have been in its day, a new treatment in English has been for some time a great

desideratum. Mr. Faussett's work has many merits: especially patient and fairly full exegesis and illustration; general lucidity of statement; sound construction of the text. The faults that strike me are a certain diffuseness (which however is an aid to clearness), a tendency to repetition, and an occasional lack of the precision which comes only of long devotion to study at first hand, and of a determined habit of probing other men's statements to the ground before accepting them. Mr. Faussett has, it may be hoped, a long career as a scholar before him, and will be enabled to win his way to the front in these as in other respects.

Nothing would be more pleasant to me than to be able to give minute attention in this review to every part of Mr. Faussett's book, which is indeed worth it; but space compels me to restrict myself, so I shall deal almost entirely with the Introduction and the explanatory Notes. It may seem ungracious to dwell on points concerning which I disagree with the editor, but I do so in the hope that he will speedily be able to issue the edition in a revised form, and that it may prove useful to draw attention to matters which seem to need reconsideration.

The work is in five sections: Introduction, Text, explanatory Notes, critical Notes, and a Glossary. This last elucidates about forty selected words, but the elucidations are so like in form to many of the explanatory notes that it is not easy to see what is gained by the separate treatment.

The Introduction first deals with the circumstances surrounding the speech and trial; then expounds fully and fairly the vexed questions raised by the subject-matter of the speech, many of them doubtless destined never to be solved. Every scholar who gives to these questions minute consideration will be apt to find reasons for dissatisfaction with every other scholar's explanations. This reflexion deters me from attempting in the narrow limits of a notice like this any criticism of Mr. Faussett's conclusions. I will only mention that some small details in this part of the work obviously need correction: thus on p. x. it is said that Cicero had in 66 B.C. combated the 'Attic style' of C. Licinius Calvus, although that orator was not more than sixteen years old at the time. It is, to say the least, very dubious whether the *pro Quinctio* and the *pro Roscio Amerino* are in the style of Hortensius. And is it recorded that more than one of the ancients professed to detect 'Patavinity' in Livy? The fourth section of the Introduction is 'on the occa-

sional colloquialism of Cicero's style'; and the whole ends with some very clear and useful genealogical and other tables. The fourth section seems to me to need thorough sifting and re-examination. The question with which it deals is very interesting, but vastly more difficult than the editor seems to conceive. No intelligible test of 'colloquialism' is propounded by him. In some passages (here and in the notes also) he uses 'archaism' and 'colloquialism' as convertible terms; and he seems to assume generally that if a usage is found in the Comic poets and in Cicero, and ceases with him, the usage may be deemed a 'colloquialism' in his writings. Surely this procedure is mistaken. There are at all times in every language phrases, forms and constructions which are on the point of vanishing from use; and it is only natural that some things should occur in Cicero for the last time. There are pretty definite indications that he sometimes clung to a usage after it had been abandoned by most men of his time; in such cases he may be charged with archaism but not with colloquialism. Instances probably are the gen. in *-i* of Greek names in *75* and the gen. sing. of the gerund with a plural substantive in the gen.—both treated as colloquial by Mr. Faussett. When we examine the separate items in the editor's list we have practical illustration of the slipperiness of the ground on which he here moves. *Postulo* is certainly used by Cicero with the Plautine sense 'expect' (though in the two instances quoted the meaning is 'demand'); but why should a sense be called colloquial in Cicero which often occurs in good writers after him, as well as before him? A great deal of the later Latin writing must be stamped as colloquial if that epithet is to apply to everything that happens to be in Plautus. As to *indignum facinus*, 'a monstrous thing,' the implication (here and in note on § 145) that it occurs only in Cicero and Plautus can hardly be maintained. There is no reason to suppose that *undique exclusus* in § 175 was suggested by the Plautine use of *exclusus*; but even if it were, this sense is so wide-spread in later poetry that it seems strange to call it colloquial. The ironical parenthetic *credo* surely pervades Latin from first to last. The statement, '*Adfinis* with dat. "a party to,"' § 127 note, Com. poets, is not fortunate. In note on § 127 is quoted a line from *Trin.* 131 which happens to be the only place in Plautus where the word *adfinis* occurs with any other meaning than that of a connexion by marriage, whence some scholars have argued the line to be spurious. The metaphorical

sense is found once in Terence (*Haut.* 215), but with the gen. not the dat. I believe that in other pre-Ciceronian literature there are only two passages where *affinis* occurs at all: one in Accius with the ordinary sense, the other in Pacuvius, where the meaning is metaphorical but the construction (*ad* with gerund) is unique. After Cicero the metaphorical use vanishes. *Affinis* is a word with which, as with *amicus*, *vicinus*, *familiaris*, and others, it is natural to expect the dat. as well as the gen.; the latter with the substantival, the former with the adjectival use. If the whole of the MSS. evidence for *fortassis*, *amplexo*, *nostrorum* (= *nostri*), *nihil quicquam* in Cicero be fairly considered with due regard to the probabilities, it will be found to be wanting. The evidence from MSS. for *ad-sentio* (which Quintilian positively states not to have been Latin), is stronger than that for *amplexo*. As to *senati*, an examination of Neue's citations would, I think, induce Mr. Faussett to remove it from his list. Again, why should the use by Cic. of legal phrases be deemed 'colloquial'? The statement that '*elogium*, *logus* and *dica* occur only in the Com. poets, the lawyers and Cic.' is incorrect. I think the only passage in which *elogium* occurs in comedy is *Mercator* 409; but it is found in Cato, the elder Seneca, Quintilian, Suetonius, and generally in late Latin, where it supplants *titulus* in some of its uses. It is very questionable whether *dica* occurs in the Roman legal writings; it was never used in Latin excepting in reference to the Greeks. What legal sense has *logus*? Where does it occur in Cic. outside of one fragment preserved by Nonius (where the reference is to jesting in the *ludi*)? From the Comic poets who use it Terence must be excluded; indeed outside Plautus it is found in comedy only in one fragment of Turpilus, but it does occur in later Latin. Perhaps the most surprising attribution of colloquialism in the whole list is to the use of participial adjectives in the comparative and superlative degree. Even Draeger's very imperfect lists of examples show the usage to be practically general in Latin literature. Exception might be taken to almost every other item in the editor's catalogue, but I must pass on to speak of the explanatory notes. The compass of the speech, and therefore of the notes, is so great that I can only select a few matters for comment.

§ 1. *altera . . . altera*: the neatness and lucidity of the opening sentence of the speech are entirely spoiled by taking these words as ablatives. The reason given that 'Latin generally prefers a personal to an

impersonal subject for a verb of action' is too weak to support the result, and is more than outweighed by a consideration of Cicero's inveterate tendency to personify *oratio*, *causa*, etc.: the extension of the personification to *pars causae* is natural and need cause no difficulty.

§ 3. *nemo est enim qui invidiae sine vestro ac sine talium virorum subsidio possit resistere*. To take *talium v.* as explanatory of *vestri* is surely forbidden by the marked separation which the words *ac sine* produce. No doubt Cicero was thinking of the new jury-courts, as in § 95 *sine vestra sapientia ac sine iudiciorum remediis*. It is quite possible that the latter passage caused the insertion of *ac sine* in § 3, or that *sine* was accidentally written twice over and the *ac* inserted because a copula was felt to be needed. It is of course easy to parallel *vestro talium*.

§ 6. *Att.* 1, 17, 11 does not supply an example of pres. subj. second person in a command addressed to a definite person, for *cures* is in the apodosis of a conditional sentence.

§ 9. *Præiudicium* = 'prejudice' is not merely 'post-classical'; it is not Latin at all.

§ 10. The assumed distinction between *ni* and *nisi* breaks down on being tested by MSS. evidence all through Cicero's works. It is very doubtful whether he ever used *ni* excepting in connexion with the *sponsio* and other technical forms. *Nisi* was often written *n* in MSS. and naturally got to be sometimes copied as *ni*.

§ 11. It is hard to believe that Cic. intended *petam longius exordium* to mean 'I shall look out for an unusually long prelude.' Mr. Faussett's own rendering, 'shall carry you some way back for the commencement of my proof,' seems to require *longius* to be an adverb; and in a note on § 58 he certainly appears to indicate that it is so.

§ 12. If all the instances of *coniungi* with abl. given by Ciceronian MSS. be carefully examined, the evidence for the construction will be seen to be far from strong, and it is assuredly not easy to explain.

§ 18. *Instituere exercitum* is rather to organise a force than merely to drill it (which is *exercere*): cf. *Caes. B.G.* 6, 34, 6—*instituta ratio exercitus Romani*, 'the established organisation of the Roman army.' In passages like this, where the figure called *distributio* is employed, it is not necessary to draw nice distinctions between the verbs; two of those used here, *instruere* and *instituere*, are in many of their usages convertible.

§ 22. It should have been noted that the

temporal abl. denoting a space of time *before* the given date is of great rarity.

§ 24. The distinction between *usus* and *experientia* (which must not be pressed too far) may be illustrated by Lucr. 5, 1452—*usus et impigrae simul experientia mentis*.

§ 27. The employment of *admirari* (like *admiratio*) of unpleasant surprise is not rightly described as rare.

§ 28. The note on *quisquam* is incomplete; there are instances in Cicero where the implication of *quisquam* is certainly positive.

§ 30. *ad hanc mortem*: here *ad* means 'on the occurrence of' (a frequent sense, especially in Cic.), not 'in addition to,' which (apart from being in itself unsuitable to the sentence) would require a verb.

§ 37. *horti*: not exactly 'pleasure-ground,' but a country (or more commonly suburban) house and grounds.

§ 41. The proper title for the municipal magistrates is *duoviri not duumviri*.

§ 45. The note on *animum inducere* needs more precision. The sense is always *statuere*; the *ut*-construction is found only twice in Cic.; the acc. and inf. is perhaps confined in Cic. to one passage and in Livy to two or three; there is also the odd construction with acc. alone in *Att.* 7, 3, 8.

§ 53. note on *venio*. For 'neuter subject' 'neuter pronoun as subject' should be read.

§ 66. It is very unlikely that Cic. applied *cupidus* (elsewhere common in the sense of 'biassed') here for once to a *iudex* with the meaning 'greedy.'

§ 67. I do not understand the statement that *iam* at the beginning of the paragraph here and in § 46, 47 introduces a *general* truth. The use of *iam* has no necessary connexion with the nature of the statement that follows it.

§ 74. 'some magistrates, e.g. the consuls, had both *lictiores* and *viatores*' is vague and misleading; the possession of *lictiores* was of course bound up with the possession of the *fascēs*.

§ 77. The assertion that *vir* refers to public character, *homo* to private, cannot be sustained. The point of the jest in the well-known passage of *Qu. Fr.* 2, 11, 5 *virum te putabo si Sallusti Empedoclea legeris, hominem non putabo* is missed. The meaning is 'I shall deem you heroic if you get through the *Empedoclea* of Sallustius; human I shall not deem you.' See my note on *Arch.* § 16.

§ 81. *ne eripi quidem pecunia*: the editor is, I believe, wrong in making *quidem* qualify *eripi* only and not the whole phrase *eripi pecunia*. It is true that *quidem* does as a rule refer to the word it follows, but there

are exceptions; and in particular the tendency to place only *one* word between *ne* and *quidem* is so great that sometimes compound phrases to which *ne . . . quidem* refers are intersected by the *quidem*.

§ 88. The rule laid down about the use of a 'descriptive' adjective (why this limitation?) between a demonstrative and its substantive vanishes from view on inquiry, buried beneath the exceptions.

§ 90. The note on the *provocatio* of Iunius lacks clearness.

§ 95. Can it be truly said that any subjunctive *depends* on *nedum*?

§ 97. Munro on Lucr. 6, 1232 ignores the possibility of *morti* in *m. damnatus* being abl.; the reasons of Schmalz in the new edition of the *Antibarbarus* (s.v. *damnare*) are strong against it, and are capable of being reinforced.

§ 99. The note on the use of the local abl. greatly lacks precision.

§ 101. It would be well to restrict *anaphora* to its ancient use, of single words recurring at the beginning of parallel clauses. The extended use of the word in modern grammatical writings, where it covers almost any parallelism in the structure of clauses, often produces vagueness and confusion.

§ 103. The statement about the Latin cases should be confined to the spoken Latin of the vulgar.

§ 118. One of the jests of Cato here quoted from Gellius should have been given from *De Or.* 2, 260, whence Gellius probably took it.

§ 119. The doctrine that *infamia* was the result of a *turpe iudicium*, *ignominia* of the *scriptio* of the censor, is very far from being correct.

§ 126. The mere order of the censor '*equum vendere*' cannot have been in itself equivalent to making a man an *aerarius*; its effect would only be to remove him from the number of the *equites equo publico*, or possibly from the *equites* altogether. Probably when the censors disgraced a man by issuing this order they commonly went farther and made him an *aerarius*, but some additional pronouncement would be needed for that end.

§ 135. There can hardly be any practical doubt that *elogium* was borrowed from Greek; its structure cannot be explained from Latin. The quantity of the *e* in the earlier Latin is doubtful.

Ib. Is it likely that Cic. would use *cenatoria subscriptio* in a metaphorical sense after employing the phrase in its ordinary sense three times in the sections immediately preceding, to say nothing of the frequent

occurrence of equivalent phrases in this part of the speech? The difficulty of taking *subscriptio* as a causal abl. is not so great as the editor thinks, owing to the incompleteness of Draeger's list, to which add *Div. in Caec.* 8; *Fin.* 2, 83 and 3, 34; *Brut.* 308: there are other examples which I have not at hand. The distinction between the 'internal' and the 'external' cause is more-over often hard to apply: see e.g. *Att.* 1, 1, 4 *familiaritate*.

§ 147. Mr. Faussett's note on *quasi mente quadam legis* is not quite clear to me; but the interpretation I give to the words—'by the intellectual force, if I may so call it, of the law'—is, I think, intended to be rejected by him. Just because *mens legis* was a strong and unusual expression Cic. apologises for it by *quasi quadam*: see my note on *Acad.* 1, 21. The identification of law with intellect or reason was very familiar to the Romans.

§ 148. The note on *mortales* should be more exact. Cicero's usage is differentiated from Sallust's not by the distinction between sing. and plur. (as might be inferred from the note), but by the necessity in Cic. of conjoining some word with *mortalis* such as *omnes, multi, nemo*.

§ 162. The note on the Roman notation will mislead some readers into supposing that the Romans had no method for making the difference between tens, hundreds and thousands (when expressed by numeral signs) visible to the eye; such methods were of course the bar above the numeral and the three sides of the square about it.

§ 178. *Optare* is not 'to set one's heart on a thing,' but to desire something which one can only obtain by great good fortune.

§ 189. A ἀπαξ εἰρημένον like *scelerum adfluentem* should be narrowly scanned and only accepted on the most cogent grounds. The reference to *refertus*, which is used freely both with gen. and abl., is useless. To me it seems more probable that the two MSS. known as S and T (Classen's A and B) have altered the terminations of the two words *scelerum omnium*, owing to the influence of *perpetuum* which immediately precedes, than that Cic. should for once desert a common usage of this class.

There are a good many points in the notes on the subject-matter about which I should have liked to say something had space permitted. These notes are on the whole careful and good, but they might be much improved by revision in the light of ancient authorities. The problems presented by the text of the *pro Cluentio* are often of great interest, but I cannot touch on them here. Mr. Faussett's edition is nowhere more in advance of Ramsay's than in the construction of the text. I hope that in a new edition some compression will be found possible, in order to provide room for notes on a considerable number of difficulties or important facts which are not noticed. It should be observed that Mr. Faussett has been fortunate in obtaining assistance from Prof. Nettleship and Mr. Roby.

J. S. REID.

DOWDALL'S LIVY, BOOK XXII.

Livy, Book XXII. Edited with Introduction, Notes and Maps, by the REV. LAUNCELOT DOWNING DOWDALL, M.A., Late Scholar, First Senior Moderator and University Student, Trinity College, Dublin; B.D. Christ Church, Oxford. 3s. 6d.

THIS is not a school-book, the editor's object being 'to supply the needs of advanced students, especially at the Universities, by providing them with a correct text of Livy . . . and an ample commentary, dealing with textual difficulties and questions of grammar, geography, and history as they arise.' This object Mr. Dowdall appears to have successfully attained. He gives Madvig's text, not indeed that of Madvig's latest edition (1886), but that of the third

edition (1880). The distinction however, is of little moment, for though there are quite twenty passages in which Madvig's two editions differ, yet two-thirds of the changes affect only single words, and most of the others are comparatively unimportant. Mr. Dowdall also reserves to himself the right of private judgment where Madvig's conjectures appear to him 'too rash or improbable.'

In ch. 2, § 3, *et omne veterani robur exercitus*; in 20, 11, *fuere*; and in 53, 5 and 12. *L. Caecilium Metellum* and *L. Caecili* are in agreement with Madvig's latest edition.¹ In

¹ In the edition of 1880 Madvig read *id omne veterani robur exercitus*; *fuere*; *M. Caecilium Metellum* and *M. Caecili*. In the last two cases the intended reading was given in the *corrigenda*, and *L.* appeared in the text.

38, 9, Madvig now reads '*mirari se, quidni, qui dux priusquam aut suum aut hostium exercitum . . . &c. nosset, iam nunc togatus in urbe sciret, quae sibi agenda armato forent, diem quoque praedicere posset, qua cum hoste signis collatis esset dimicaturus*;' the change being the substitution of '*quidni*' for the unintelligible '*quodne*,' and the omission of *et* before *diem*; the gain in point of sarcasm being great. The change is worth Mr. Dowdall's consideration.

I have noticed no misprints in the text, but the marginal numbering of § 10 has been omitted in ch. 18. In the notes one would be glad to think that the statement on p. 85, col. 2, '*40 - 25 = 15 - 4 = 11*' was a printer's error. The proposition as it stands is certainly not in accordance with fact; but it appears to be used as a compendious form of the following: *40 - 25 = 15*, and *15 - 4 = 11*. Altogether there is throughout the notes a certain recklessness in the use of mathematical formulae. Thus on p. 149, col. 2, appears the following, '*fugisset*, subj. because it = reason assigned by ambassadors for his surrender.' Why '='? 'Is' would do just as well, and 'gives' much better. This is only one instance among several. Rather worse is the abuse of the formula of proportion. On p. 47, col. 1 we find '*iussitur: iusso :: facitur: facto*,' and on p. 136, col. 2, '*antiquo: antiquus :: veto: vetus*.' Why not keep these symbols to their proper place, treatises on mathematics?

On p. 57, col. 1 (note on *Beneventanum*, 13, 1), it is strangely said that '*Beneventum* . . . was originally called *Maleventum* from its unhealthiness.' It is true that the Romans objected to *Maleventum* as a word apparently ominous and so changed the *male* to *bene*, but *Maleventum* was no real compound of *male*. Surely the true derivation is from *Μαλός* (compare *Tarentum*, *Agri-gentum*). This however must be a slip, which with the blemishes mentioned above will not detract materially from the solid value of the notes. They are on the whole clear, while they are full of learning, with copious references to authorities and parallel passages.

The topographical notes are good, but the inference contained in p. 197 (note on *flumini propius*, 45, 6) is hardly sound: 'though it is not distinctly stated on which side of the Aufidus the battle was fought, yet as the Romans faced south and had their right on the river, it seems evident that it took place on the left or north bank.' Mr. Strachan-Davidson (*Selections from Polybius*, Proleg. iv. and App. iii.) has

proved — conclusively, I think — that the battle of Cannae was fought on the right or S.E. side of the river (of which the general course is from S.W. to N.E.), though probably at some little distance from it. Livy, as Mr. Strachan-Davidson points out, ought to have stated, as Polybius does (iii. 111, end), that Hannibal on the arrival of the consuls moved from his original camp near the village of Cannae, crossed the Aufidus and encamped in a new position on the N.W. side of the river. That Livy was not aware of this is clear from 43, 11, and yet his account of the battle is unintelligible without supposing Hannibal to have changed his camp. For if the battle was fought on the N.W. side of the river, you cannot get the river on the right of the Romans as they face south, unless you put them in a loop of the river, which we have no authority for doing. Livy makes the Romans face south with their right on the river, and yet implies that the battle was fought on the side remote from Cannae. His account therefore is not consistent as it stands.

I doubt the translation of *foede* in 3, 1, and 6, 9. It seems to me that as a rule Livy uses *foedus* to suggest horror rather than disgrace.

On p. 24, col. 2 (note on 5, 4), Mr. Dowdall supports the manuscript reading '*ad gemitus vulnerum*,' which he translates 'at the groans of the wounded,' adding '*vulnerum* = objective genitive, i.e. groans arising from wounds: for *vulnera* = *vulnerati* cf. 21, 29, 3.' In 21, 29, 3 *vulnera* is not equivalent to *vulnerati*, and if *vulnerum* is equivalent to *vulneratorum* here, it is not an objective genitive.

On p. 37, col. 1, where it is observed that 'after the battle of Cannae we find two dictators existing together 23, 22, 11,' it should be added that only one was *rei gerundae causa*.

The note on *Punicum* . . . os, 13, 6, is interesting. In the summary of the chapter 'through an error of pronunciation' should be 'through a misunderstanding.'

On p. 96, in the notes on 22, 20, *haud frustra* is rendered 'not without reason' or 'not without good results.' I think the editor hardly appreciates the logical force of the sentence, which I take to mean: 'and it was thought that a sensible man like Abelux must have had good reason for changing sides.' 'Et' introduces a second explanation of the credit gained for the Romans by Abelux' perfidy. Thus 'not without good results' is an impossible rendering.

On p. 154, col. 1, the note on *patrum* (34, 1) is so condensed that it would probably be misleading to any one who did not already understand the history of the subject. It ought, at least, to be pointed out that Livy is here using the terms *patrum* and *plebis* in an untechnical sense, and also that the terms are perhaps slightly justified by the fact that the patricians were still more or less jealous of plebeians as such. This was shown by their manœuvres to prevent two plebeians from holding the consulate (Livy, 23, 31, 13).

On p. 197, in the note on *pedites*, Mr. Dowdall says 'it is remarkable that Varro posted the Roman infantry, *in which he was so much superior to Hannibal*, in column rather than in line.' (The italics are mine). The truth is that the superiority in all but numbers was quite the other way.

Hannibal's heavy infantry were chiefly Hamilcar's veterans, splendid soldiers who had lately adopted the arms of Roman legionaries. The greater part of the Roman infantry were recruits. This explains Varro's crushing defeat, and, if we forget this, not even the vast superiority of the general and the cavalry on the Carthaginian side will make the defeat intelligible.

The student of Livy will find in the notes almost all that he can want to know presented to him in a very unpretentious form.

The Introduction deals with Livy's authorities for the Second Punic War, and there is a good map of Southern Italy, with another of Corsica and Sardinia set in the corner of the sheet. The paper and printing are excellent.

M. T. TATHAM.

SOUNDS AND INFLECTIONS IN GREEK AND LATIN.

Sounds and Inflections in Greek and Latin, by J. E. KING and C. COOKSON: Clarendon Press, 1888. (488 pages, with indices.) 18s.

EVERY one must have noticed how thoroughly, if rather tardily, our scholarship has acknowledged within these two or three years the importance of the revolution accomplished by the German *Neugrammatiker* of the last decade. It is no longer held safe to swear by Curtius: perhaps indeed his work is getting too much ignored. The absolute rigidity of phonetic law and the far-reaching effects of analogy are practically, if not theoretically, allowed on all hands, and hecatombs of cherished etymologies are unwillingly offered on the altar of a reconstituted science. But though America has held her own in the propaganda, England has till now produced no adequate expositions of the new views, and our authors have, if for this reason only, earned the gratitude of all students who are not prepared to consult the German originals. They set forth with lucidity and comprehensiveness the doctrines of the leaders of their science, and their shortcomings are mainly due to the difficulties besetting all compilations which attempt to bring together the opinions of men who work on different lines. I shall endeavour to point out the most striking of these faults, not with the idea of condemning the book, but rather of suggesting improvements for the second edition.

The first criticism that suggests itself is that from the point of view of the ordinary student, such as the candidate for the First Part of the Classical Tripos at Cambridge, the book is written on rather too generous a scale. It is too big, too detailed, and scarcely within the reach of any who do not mean to make linguistic science a special study. For them a primer is still called for, to supply only the broad principles and the general results. We must judge the present work as meant for embryo specialists. In such a book, starting from so uncompromising a statement of phonetic invariability (p. 14), it is above all essential that every formal equation and etymology given should be referred to its rules or else definitely explained: at the very least an irregularity should be acknowledged, otherwise beginners stumble hopelessly, and advanced readers detect the old Adam of 'sporadic change.' Unfortunately our authors admit this objection almost everywhere. It seems largely due to a too implicit reliance on that very risky book, G. Meyer's *Greek Grammar*, of which by the by they only use the first edition: the edition of 1886 often differs amusingly. The most serious of many points in which he has misled them relates to the treatment of the sonant liquids in Greek. We are told that they often passed into *ip pi, op po, up pu* etc. (Meyer² § 27–30), while no attempt at a rule is given, nor is the difficulty clearly recognised. One can hardly speak too strongly

of such antinomian practice joined to so rigid an orthodoxy of sentiment. What is a learner to think when our authors tell him on p. 91 that γ = Gk. $\alpha\rho\rho\alpha$, and on p. 75 that $\iota\rho$ in $\kappa\rho\rho\eta\mu\iota$ represents a liquid sonant; on p. 115 that $\tilde{r}$ = $\alpha\rho\rho\omega$, while on p. 306 I. E. $\tilde{u}\tilde{r}\tilde{d}\tilde{i}$ = $\beta\acute{\iota}\lambda\alpha$? No $\alpha\tilde{u}\tilde{r}\tilde{o}\tilde{s}$ $\tilde{\epsilon}\tilde{\phi}\alpha$ could justify such inconsistencies, and Meyer is no Brugmann, useful and (on occasion) strict though his work may be. It is a great misfortune that Messrs. King and Cookson could not use Brugmann's *Grundriss*. If their second edition is checked throughout by the principles laid down in that epoch-making book, its value as an introduction to the science will be immeasurably enhanced. One further suggestion may be made before proceeding to a detailed criticism. Cannot footnotes be added giving references to the original source of each statement, like those which are given in the Grammars of I. Müller's *Handbuch*? It need not take much room, and the gain would be very great.

The introductory chapters, on the history of linguistic science and on the classification of the dialects, are in general admirably concise and clear. Conciseness indeed goes rather too far in the account of the Greek dialects. Thus it is really misleading to select the retention of the $\tilde{a}$ as the 'most prominent characteristic of Doric,' unless Doric is defined as everything outside the Ionic-Attic group. And whatever explanation be given to the $\pi\lambda\alpha\tau\epsilon\iota\alpha\sigma\mu\acute{o}\varsigma$ of Theocr. 15, 88, it surely cannot have been the broad vowel which was the very opposite of a peculiarity? The classification of the I. E. family would be improved by reckoning only eight divisions: the Indian and Iranian, the Baltic and Slavonic, are as little to be separated as Latin and Oscan, Ionic and Aeolic. Ch. iii., on phonetics and alphabets, leaves little to be desired. The main faults of the book come in with the detailed treatment of phonology. ' $\kappa\alpha\pi\nu\acute{o}\varsigma$ = *vapor*' (p. 61) deserves its query, which is equally required by ' $\iota\upsilon\tau\epsilon\rho$ = *πότερος*' etc. (p. 362). On p. 62 comes the first example of 'metathesis,' a vicious principle which reappears throughout: cf. pp. 104, 125, 217 (*bis*), in spite of the disclaimer on p. 200. Moreover the statement that ' $\acute{\alpha}\rho\pi\acute{\alpha}\zeta\omega$ shows metathesis, I. E. $\sqrt{\text{surp}}$,' makes a worse confusion. $\pi\tau\epsilon\rho\acute{o}\nu$ for $\pi\epsilon\tau\rho\acute{o}\nu$ (p. 65) needs explaining: why not rather Skt. $\acute{p}\acute{a}t\acute{a}t\acute{r}\acute{a}$, i.e. * $\pi\tau\epsilon\tau\rho\acute{o}\nu$, with dissimilation and weak root? *morior* (p. 68) should not be given to illustrate original α : the note on *mortis*, p. 105, ignores Skt. $m\tilde{r}\tilde{t}\tilde{i}$ - and $m\tilde{r}\tilde{i}y\acute{a}t\epsilon$. $\beta\acute{o}\theta\rho\varsigma$ = *fodio* (*ib.*) shows an unexplained β : see Brugmann, *Grd.*

i. § 319. The list for ' α to u ,' p. 73, includes many where the reverse really happened— $\theta\acute{\upsilon}\rho\alpha$ $\phi\acute{\upsilon}\omega$ are hardly younger than *fores fore*. The note on $\iota\pi\pi\acute{o}\varsigma$ (p. 75) does not relieve the difficulty, and that on $\pi\acute{\iota}\tau\eta\eta\mu\iota$ $\kappa\rho\rho\eta\eta\mu\iota$ etc. only explains one unknown by calling up another. The explanation of these ι forms seems to me very simple. $\sigma\kappa\acute{\iota}\delta\eta\eta\mu\iota$ = *scindo*, *caedo*, came from $\sqrt{\text{sqhajt}}$ (d); $\sigma\kappa\epsilon\delta\acute{\alpha}\omega$ Skt. *skhad* from the wholly distinct, but nearly synonymous *sqhed*. The proportion $\sigma\kappa\acute{\iota}\delta\eta\eta\mu\iota$, made $\pi\epsilon\lambda\acute{\alpha}\omega$: $\pi\acute{\iota}\lambda\eta\eta\mu\alpha\iota$, $\pi\epsilon\tau\acute{\alpha}\nu\eta\mu\iota$: $\pi\acute{\iota}\tau\eta\eta\mu\iota$ etc. On p. 91 we can hardly help inferring that $\kappa\alpha\rho\delta\acute{\iota}\alpha$ and Skt. *hrd* are cognates. Those who still think so might at least explain the genesis of the 'unoriginal' Skt. *h* (see p. 132). The treatment of $\iota\chi\nu\acute{o}\varsigma$ (p. 93) is extremely confusing. To begin with we have the generally repudiated 'aspiration before nasals,' and then the equation ' $\iota\chi\nu\acute{o}\varsigma$ = * $\tilde{i}(h)$ mago' comes without a hint that it is an *alternative*. The following ' $\tilde{f}\tilde{r}\tilde{i}\gamma\acute{o}\varsigma$ or $\sigma\tilde{r}\tilde{i}\gamma\acute{o}\varsigma$ = *frīgus*' suggests that a Latin *fr* = $\gamma\tilde{r}$ is regarded as conceivable. Surely that ghost is laid? The plausible connexion ' $\Sigma\tau\rho\upsilon\mu\acute{o}\nu$ $\sqrt{\text{sreuj}}$ ' (p. 94) can only be allowed if the name is not Greek. The difficult intervocalic σ in $\pi\rho\acute{\alpha}\sigma\sigma\omicron\nu$ (p. 104) ought not to have been ignored. P. 108 gives two examples of a method far too common—the setting a word between two mutually exclusive but equally fascinating etymologies, and leaving it there in the position of the proverbial donkey. If $\tilde{\epsilon}\tilde{\pi}\alpha\theta\omicron\nu$ answers to $\pi\acute{\epsilon}\pi\omicron\nu\theta\alpha$ it cannot dally with *pator*; and if $\pi\alpha\chi\acute{\upsilon}\varsigma$ = *bahú-* it cannot be given over to *pinguis*, for Grassmann's Law requires an initial spirant (cf. *of-FenD-iā* $\sqrt{\text{bhendh}}$ etc.). The comparison of $\acute{\alpha}\nu\acute{o}\mu\alpha\tau\alpha$ and *cognomen* (p. 110) ought to be guarded for beginners by a reference to p. 212. The theory of dissyllabic roots, endorsed by Hübschmann, might certainly claim a right to elucidate p. 115. The equations on p. 124 would do very well without '*obscurus* and *σκία*'—what about Skt. *chāyā*? The comparison ' $\kappa\acute{\alpha}\eta\alpha\varsigma$ = $\kappa\acute{o}\nu\iota\varsigma$ = *cinis*' involves very serious irregularities, implying clearly that the Skt. lingual may be treated like a dental. The same laxity is traceable in ' $\sqrt{\text{kas}}$ $\kappa\acute{\alpha}\sigma\tau\omega\rho$,' two pages before, in ' $\gamma\acute{\alpha}\nu\theta\omicron\varsigma$ ' (p. 135), and in ' $\gamma\acute{\alpha}\theta\alpha\rho\alpha$ = *gñt-ter*' (p. 141). On p. 130 we are told that $\tilde{\epsilon}\tilde{\tau}\epsilon\mu\mu\omicron\nu$ is parallel to $\pi\acute{o}\tau\mu\omicron\varsigma$: it ought then to be carefully distinguished from $\tilde{\epsilon}\tilde{\tau}\epsilon\tau\mu\omicron\nu$ (p. 158) like $\tilde{\epsilon}\tilde{\nu}\epsilon\gamma\kappa\tilde{\epsilon}\nu$. ' $\kappa\acute{\lambda}\acute{o}\nu\iota\varsigma$ for $\kappa\lambda\acute{o}\nu\iota\varsigma$ ' (p. 132) has been sufficiently pulverised by Brugmann (M.U. iii. 20 n.). To explain the β of $\beta\acute{\iota}\omicron\varsigma$ by comparing $\beta\alpha\rho\acute{\alpha}$ (p. 135) is odd, since the difficulty lies in the labial for a velar

before *ι*. The connexion of *δίδυμος* and *δίναμαι* with *√ gen* (p. 138) is about as bad as could be conceived—a palatal *g* becoming *δ*, and *η* appearing as *υ*! Why is Osthoff's *durus* rejected? *tricae* should not be mentioned with *torquere* (p. 139) unless some explanation is forthcoming. As to I. E. *√ gheuǵh* (p. 143), it must obviously make **juh* or *juh* in Skt., while the participle *gūdhá* proves a final *palatal*: the *√* should thus be *gheuǵh*, excluding *κεύθω*. But Fierlinger's *Ω-γγ-ία* makes *geuǵ(h)* more likely. Notice that on p. 208 '*custos*, *√ keuǵh*, *κεύθω*' are given without any note of inconsistency. Mr. Bury's ingenious comparison of *παρθένος* and *virgo* (p. 145) fails because Grassmann's Law would bring **for(g)u-o* out of I. E. *ghrgh*. *ποδαπός* (p. 146) has I. E. termination *-ngo-* (Lat. *-inguos*), not *-go*. What is the meaning of '*ῥδωρ* for *σφεδωρ*' (p. 148) and '*ῥραξ* for *σφεραξ*' (p. 170: there is a wrong reference on p. 184)? cf. also pp. 190 (*ῥλη*), 204 (*ῥπνος*), 214 (*ῥνις*). Are these Greek changes or ablaut? Just below comes '*διδάσκω* for *δτ-δκ-σκω* (?)': this very questionable statement is required only by the admission of *decet*. In the *δ* scale all is then orderly: ablaut ii. *δοκέω*, *doceo* (causal), iii. **διδακ-σκω* (*dek*), iv. *disco* (*-dk-*). Contrast p. 250, where the frank confession of ignorance on a hard point of vocalism not yet cleared up is a great improvement on the rash statements too often made in this book without any reservation. On p. 156 we cannot allow the identity *φάος* (*φάφος*) and *fax*, and the account of *γλυκύς* seems to state that *δεῦκος* proves a *√ dleuk* and admits *dulcis*. On *νός* a reference might be made to Osthoff's account (M.U. iv. 185 note) since it explains the declension of *νός*. The account of intervocalic *s* in Latin gives not a hint of the great number of exceptions: next edition will doubtless contain some reference to Mr. Conway's theory. It would be interesting to know on what authority it is stated (p. 166), that Alcaeus and Sappho replaced the no longer living *F* by *β*. How is '*φαίνεται μοι κήνος βίσιος θεοίσι*' scanned? *ῥάστν* and *ῥεστία* should not have been connected (p. 160) without a note on the vocalism. The *δ-* in *ὄπατρος ὄζνξ* (p. 172) cannot be for *sm*, whatever it is. On p. 187 we cannot consistently accept the statement that '*ovis* was used for the sake of clearness for the more correct **avis*' (= *ῥφις*). Phonetic change being unconscious, we cannot check it by any such considerations. At least so runs a cardinal theorem of the school whose exponents our authors profess to be. The fact that both *ovis* and *bos* contravene Latin

phonetics is a strong argument for the theory, at first sight so strange, that they came originally from the dialects: the coincidence may conceivably throw some light upon primitive Roman life. The account of *gravis*, closely following, does not settle the point. The proportion *gmīō* : *venio* :: *grus* : **vorvis* is not exact—the last should clearly be **vorvus* if the parallel will hold at all. The *-is* is always considered a further suffix, and 'metathesis' is a very dangerous tool. For a safer explanation see Brugmann's *Grundriss* i. § 290 n., ii. § 103. On p. 194 we have the equation *κισσός* (i.e. *κιθ-ιός*) = *hedera*: the *ι* should have been noticed—why not **κεσσός* like *μέσος*, and moreover is the *σσ* Attic? Is '*βυσσός* beside *βαθός*' (ib.) another case of that strange intruder '*υ* for *η*'? Why is the change *sr* to *fr* 'doubtful' (p. 212)? The medial *-br-* is just what establishes it, and cases of initial *r* alone go back to the I. E. doublet in which the *s* has vanished. *pressi* from *perdh-si* (p. 217) is another case of unlicensed 'metathesis.' How are we to explain the genesis of '*κοῖνος*' (p. 219, cf. 301)? *o + ī* is as much a hiatus as *oi* would be. The spelling *coelum coeruleus* (p. 220) is carelessly allowed. On p. 228 the Skt. *bhuǵ* is equated to I. E. *bheuǵh*, but this would become **buh*: it should be *bheuǵ(h)*, i.e. a doublet (Brugmann's *Grundriss* i. § 469-8). The theory of *āyo* (p. 232 sq.) is very important, and one cannot help feeling that Hübschmann's view of its vocalism has not been accepted because imperfectly apprehended. At any rate the summary on p. 233 thoroughly misrepresents him. What he really says is (1) that from a root *āg* in the *ā* scale the aorist-present in Skt. must be **ijāti*, (2) that consequently we must allow an *ā* scale, in which the imperf. present is *āgō* and the aorist-present *āgō*, Skt. *ājāmi* and **ajāmi*. Brugmann (*Grundriss* i. § 318) accepts Hübschmann's position, which is really unassailable: it is curious to note that on p. 246 our authors assume it without question. In the ablaut list, p. 245, *θείνω* ought to have been given between *φόνος* and *πέφαται*, if only to emphasise the fact so constantly ignored, that *θείνω* *ἐπεφνον* etc. belong together as much as *κτείνω* and *ἐκτανον*. The lists of doubtful cases which close the description of ablaut are misleading through their including so much that can be easily explained as the notes suggest. The cases left are few, and only mean that we have still probably a few subsidiary rules to graft upon our theory of vocalism.

So closes the phonology, except the chapter on Accent, and our complaints become

fewer. We note one or two serious omissions. No mention is made of I. E. voiceless aspirates *kh*, *qh* etc.: their existence is at any rate allowed now, though no rules for them can be said to come under the *quod ab omnibus*. Nor is there any reference to the very important I. E. consonant changes summarised in Brugmann's *Grundriss* i. § 469. That the treatment of accent is imperfect is the authors' misfortune rather than their fault, since their chief authority, Wheeler, was as yet unscathed by Bloomfield. The latter's recent criticism (*A.J.P.* ix. 1 *sqq.*) must considerably affect any future treatment of the subject. Coming to details, there is some carelessness in the statement of Verner's Law which will probably puzzle a learner. On p. 260 we are told that 'when the root is accented in Sanskrit, in German we have surd fricatives in the corresponding conjugation.' Two pages later we find that in these verbs 'the Indian termination *t* corresponds to a German *d*.' The fault is that no provision is made in the rule for cases where the explosive falls between two unaccented vowels. On p. 269 *ei* is called a late form by comparison with *eis* and *ēsoi*. But *ēsi* is indisputably the I. E. form, and how can *ei* have arisen except from this? A misprint occurs on p. 271—*pādum* for the gen. plur. Is the accent of *παράσι* so certainly wrong (p. 278) when we have *pitṛsu*? ἀμφί and ἀβή, on the next page, cannot be equated exactly: the *am* must be either *ám* or *ḡm*. Presently we have *ἰθαρός* compared with Skt. *vīdhrá*, while on two other occasions (pp. 93 and 246) it shows us the weak root of *aíthw*.

Passing to the chapter on Nouns, the I. E. type **ieúg-s* (p. 291) ought to have been written *yeúg-s*. Two misprints strike us: 'vékós' (p. 294), and 'aíus' for *aiús* (p. 298). Between these is a doubtful statement as to Lat. *Dis*, for *D(u)is* (*sic*)—this ignores the *i* that precedes the *u*. It should have been **Din-s*, by analogy of the genitive *dinós*. The scheme of the strong flexion on p. 299 is very doubtful. In view of the clear evidence for a movable locative suffix can we prefer *παρί* to *pitári*? It would perhaps be more satisfactory to suppose that the two I. E. types *dōtor-* and *dōtér-* differed by sentence accent. On p. 304 *über* (= **oúbar*) would perhaps be referred better to an I. E. *ōndh*, like *īdōp*. The statement that '*usas* (*sic*) was still neuter in Sanskrit' (p. 308) finds no encouragement in Grassmann or Whitney. A much better explanation of *decōr* is suggested by Schmidt (K.Z. xxvi. 401 *sqq.*), viz. that it is due to the old plural of *dēkos*, whose *-ōs* is proved by Skt.

vacāms(i), Zd. *vacā*. Thus *φάος*: *φῶος*, *frigus*: *rigōr* (whose initial *s* has been dropped), are simply singular: plural. This would improve the declension on p. 351. The note on p. 312 would have been better left out—how can *majoRem* be parallel to *formoSus*? χαμαί is given as a locative (p. 316) and as a dative (preferably) five pages later. The adverbs in *-εί* ought not to have been mentioned without a note on the type *ἀστακτί* (p. 318). In dealing with the genitive it would have been well to mention the suffix *s* (the weakened form of *es, os*), which appears so prominently in Indo-Iranian. '*Bhuvás*' (for *-ás*) has escaped the corrector on p. 325. The equation *βασιλειῆος* = *βασιλῆος* (p. 327) neglects the Greek contraction rule. Brugmann (*Grundriss* ii. p. 300) still gives up these difficult stems. It is surely very unnecessary to query the strong flexion of the nominative plural (p. 329)? The accusative was weak, but Skt. *mātṛs*, with its hysterogenous *ṛ*, is not much proof. Γοργώ, voc. Γοργῶ, is not a nasal stem (p. 335), but is parallel to Skt. *sēnā* voc. *sēne* (see K.Z. xxvii. 369 *sqq.*). '*Skt. aṇvās*' (plur.) has been left on p. 336. The flexion of primitive Italic *o-* nouns (p. 343) is certainly 'insecure.' Considering that contraction of vowels was complete in the I. E., 'Italic' forms like *equo-es, equo-om* etc. would puzzle us, even if we could understand what the 'loc. *equo-sue*' stood upon. On p. 347 *dīēum* = **Zeua* is hardly right—it should rather be **Zḡfa*. Among the numerals, the very serious difficulties of 6 are shirked; while *ἕκτος* receives slovenly treatment. How can '*sextus*, Anglo-Saxon *sixta*' prove 'an original σφεκτος?'

The Verb is on the whole well handled, though in a subject so difficult criticism is bound to find a good many disputable points. Hesitation on the question of the old school **phéromi* should surely not be shown by writers professing so strict a creed: p. 441 gives the case for I. E. *bhērō* with admirable decisiveness, but on p. 376 Curtius holds the large print, while 'another explanation' in small type proves to be that which relegated **bharami* to the limbo of curious antiquities. The simplest interpretation of *είε* (p. 380) seems to be that **eiher* was formed like *eiher*, by levelling, whence came *είε(τ)* by regular shortening. *ᾠείρνυτο* (p. 387) is best explained as a compound verb, **ᾠείρηνμι* (ᾠ: Skt. *ā*, cf. *ᾠκαρός, ᾠφελῶ* etc.): the Lesbian *ᾠείρην* gives us another conjugation. The Greek aorists in *-θη* have at last received a really satisfactory explanation from Wackernagel, in the last number of Kuhn (K.Z. xxx.

302), and in the same issue (p. 224 *sqq.*) there is an admirable investigation of the 'passive' π by Zimmer: both these may well be substituted in the next edition for the views of Brugmann here given. The reduplicated verbs (p. 398) should be divided into nonthematic and thematic, both original classes. 'Skt. *ácinavam*' (p. 401) is imaginary, possibly due to confusion with *ácinavam*. On p. 403 a misprint twice repeated makes the Skt. 9th class form plural in *-ñi*. The note on *añ*, *añs* etc. (p. 466n.) gives De Saussure's theory without any reference to its complete refutation by Osthoff and Hübschmann, whose views are taken elsewhere. Monro's explanation of the 1st aorist *a* is certainly not 'simpler than that of Brugmann,' since the latter treating *ἔδειξα*, *ἔδειξαμεν* and *ἔδειξαν* as original makes the extension of the *a* just three times as easy as in a theory which gets all from *one* form *ἔδειξα*. The treatment of the Imperative is seriously weakened by the small weight given to Thurneysen's extremely acute paper upon the subject (K.Z. xxvii. 172), full of suggestions reaching considerably beyond the immediate point. Brugmann has adopted his account of the suffix *-tōd*, as our authors might have seen in the *Greek Grammar* (p. 91). The printer is evidently responsible for the curious slip which gives Skt. *ihī* as a 'pure verb theme without personal suffix' (p. 434). *vis* (from *volo*) is left as obscure (p. 449), though the identity with Skt. *vēṣi* (cf. *ῥέπει*) is given by Stolz. '*Bhāva*,' on the next page, is an awkward misprint, as *bhāvati* actually has aorists of that form. Following this, the thematic class

with *nō*, *nē* answers to the unthematic *nā* verbs, not the *neu*. The treatment of the Italic and Celtic *ō* forms (p. 469) is rather over-sceptical. Thurneysen's article (B.B. viii. 269 *sqq.*) is suggestive here. The same paper presents a very strong case for the identity *ferētis* = *φέρητε*, which would elucidate the problems of p. 470. On p. 473 the mention of *datūrus* suggests that the denominatives *parturio* *esurio* from agent nouns ('desideratives') are left unexplained. It might have been added, moreover, that the 'strong stem has penetrated to' the Latin *-tus* participle through the influence of the so-called supine. Two very useful summaries close the book as appendices. P. 480 shows a misprint in Skt. '*evan*' for *çvan*. The sigmatic aorist should not have been given to ablaut ii. (p. 485) without a reference to the '*vddhi*' forms: see Brugmann, *Grundriss*, i. § 314.

Here I may close what will not, I hope, be mistaken for a hostile criticism. Only a strong appreciation of the invaluable service Messrs. King and Cookson have rendered to English scholarship would make it worth while to catalogue these details. My criticisms are from a practical point of view, suggested by the wants of students who have used the book. So while conscious that some of them may be wrong or too exacting, I offer them in the hope that they may be of service in perfecting a work which must greatly advance the scientific study of the classical languages in this country.

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THE ARCADE-CYPRIAN DIALECT.

The Arcado-Cyprian Dialect. By HERBERT WEIR SMYTH, Ph.D. Transactions American Philological Association, 1887. Vol. xviii.

THE author of the above article having previously made (*American Journal of Philology*, vol. vii. p. 421 *ff.*) an examination of the inter-relations of the dialects of Thessaly, Boeotia, Lesbos, and Elis, in which he endeavoured to establish the connection of these with the North Greek of Phocis and Locris, undertakes in the present paper an examination of the Arcadian dialect, in the hope of defining with greater precision than hitherto its relations with the other Hellenic dialects. The material collected is designed

to serve as the basis of a further discussion of the question in the author's work on the Greek dialects which is now in preparation.

As the closely related daughter dialect of Cyprus necessarily enters largely into the discussion, the paper is entitled the Arcado-Cyprian Dialect, *i.e.* the Arcadian dialect before Cyprian attained to the dignity of individual existence. The attempt to establish the character of this is undertaken: (1) By noting all those points of agreement which are the exclusive property of Arcadian and Cyprian and are not possessed by any other Hellenic dialect. (2) By collecting all those instances of phonetic and inflectional resemblance which are the joint property of both Arcadian and Cyprian and of other

Hellenic dialects. (3) By noting the occurrence of peculiarities common to Arcadian and other dialects but not found in Cyprian, and similarly of peculiarities common to Cyprian along with other dialects, but not found in Arcadian. This excellent method of procedure, which will hardly fail to commend itself to all students of Greek dialects, has been adhered to with great fidelity in the paper before us. The results are in brief as follows :—

The close relation between Arcadian and Cyprian asserted by the tradition in Pausanias viii. 5, 2: Ἀγαπήνωρ δὲ δ' Ἀγκαῖον ἐς Τροίαν ἡγήσατο Ἀρκάσιον. Ἰλίον δὲ αἰλούσης . . . χεῖμὼν Ἀγαπήνορα καὶ τὸ Ἀρκάδων ναυτικὸν κατήνεγκεν ἐς Κύπρον καὶ Πάφον τε Ἀγαπήνωρ ἐγένετο οἰκιστής, is well known to be abundantly confirmed by the epigraphic remains of both dialects. Yet exclusive peculiarities shared by these two dialects alone are not numerous. Smyth enumerates only :—

(1) The use of ἀπό and ἐξ with the dative.
(2) The genitive sing. of masc. -ā- stems in -av for āo.

(3) The occurrence of the preposition πός as the equivalent of πρὸς.

(4) The development of the primitive verbal ending -ντι to -νσι, though the author freely admits that -νσι for the Cyprian is uncertain. Ante-consonantal ν in the interior of a word is everywhere omitted in the latter dialect, so that it is impossible to determine whether Cyprian *e·ke·so·si·* is to be transcribed *ἐξῶσι* or *ἐξο(ν)σι*.

The above array of evidence, though scanty, is nevertheless rightly held to speak with no uncertain voice in confirmation of the Agapenor legend.

Some will doubtless be surprised that use has not been made of the occurrence of the preposition *iv* for *ἐν* in Arcadian and Cyprian. But this feature, supposed until recently to be the exclusive possession of these two dialects, has recently turned up in Cretan (see Herforth, *De dialecto Cretica*, p. 210), and is therefore omitted from the list. But proper names in -κρέτης for -κράτης (e.g. Cyprian Ἀριστοκρέτης, Arcadian Σωκρέτης) ought to have been included, since so far as we have any evidence or even testimony their occurrence is restricted to these two dialects. The mention by Johannes Grammaticus of 'Aeolic' κρέτος for κράτος has no especial weight, and certainly cannot be held to imply the existence of proper names in -κρέτης in 'Aeolic.'

As regards the relationship of Arcado-Cyprian to the other dialects of the so-called

Aeolotype (i.e. Thessalian, Lesbian, Boeotian, Elean), Smyth fails to find any single dialectic feature common to all, a fact which clearly shows the unsoundness of postulating a primitive Aeolic unity in the sense in which we have a Doric unity. This is undoubtedly the sense of all careful scholars at present.

Yet, while this is true, Arcado-Cyprian is nevertheless claimed to show vigorous preferences for individual members among the so-called Aeolic dialects. In these claims the author seems to me to go too far, and to base conclusions upon uncertain or too slight data. Thus the points of touch between Arcado-Cyprian and the Homeric dialect are represented as consisting in the possession of the infinitive termination -ηναι (e.g. Arc. ἀπειθῆναι, Cyp. κυμερῆναι, Hom. φορῆναι) and of the peculiar βόλομαι for βούλομαι. But, to say nothing of other considerations, the Cyprian κυμερῆναι (which is the sole instance of the formation in this dialect) is quite uncertain, and Cyprian βόλομαι rests upon no more certain evidence than the Hesychian gloss σί βόλε· τί θέλεις.

So also the relation between Arcado-Cyprian and Lesbian rests solely upon the occurrence of proper names in -κρέτης in the two former dialects along with the statement of Johannes Grammaticus, above referred to, that κρέτος was used by the Αἰολεῖς.

Between Arcado-Cyprian and Thessalian the relationship exists merely in the occurrence of πτόλις for πόλις (in Thessalian οἱ πτολίарχοι, i.e. οἱ πτολίарχοι). But Arcadian πτόλις rests only upon the notice in Pausanias viii. 12, 7: καλεῖται δὲ τὸ χωρίον τοῦτο ἐφ' ἡμῶν Πτόλις, whereas all Arcadian inscriptions have πόλις, e.g. Coll. 1222, 12: 1252, 1; πόλιταῖ 1231, A, 44; so that an Arcado-Cyprian πτόλις cannot safely be inferred.

A firmer link is found between Arcado-Cyprian, Lesbian and Thessalian, viz. in the occurrence of the preposition ἀπύ for ἀπό, and of κέ for ἄν. But the special relation of Arcado-Cyprian to Boeotian and Thessalian which is claimed by Smyth on the basis of the treatment of the preposition ἐξ I should regard as extremely uncertain. Smyth would follow Schmidt in reading Cyprian *ἐς/βασι*, *ἐς τῶι*, *ἐς τᾶι*, where Deecke reads *ἐξ/βασι*, *ἐξ τῶι*, *ἐξ τᾶι*. With this *ἐς* for *ἐξ* before consonants he compares the Arcadian, Boeotian, and Thessalian *ἐς* for *ἐξ* in the same situation. But Deecke is to be upheld in reading *ἐξ* in all cases in Cyprian. The syllabic character in *ἐξ τῶι*, *ἐξ τᾶι* is precisely the same as that found in *ὁ Φάραξ* Coll. 17, where it can represent nothing else than ξ, and in *κᾶρυξ* Coll. 65, a bilingual inscription,

where we have the express evidence of the accompanying Greek transliteration. The sign in $\xi\xi\beta\alpha\sigma\iota\nu$ is slightly different, but beyond question. It is true that $\xi\xi\beta\alpha\sigma\iota\nu$, $\xi\xi\tau\omega\iota$ and $\xi\xi\tau\alpha\iota$ all offend against the Greek law concerning triple consonance; but $\xi\sigma\varsigma\beta\alpha\sigma\iota\nu$ κ.τ.λ. do not relieve this difficulty.

The point of contact between Arcado-Cyprian on the one hand, and Lesbian, Pamphylian, Thessalian, Boeotian on the other, to which Smyth calls attention, is undoubtedly a significant one, viz. the tendency of σ to become ν . But Smyth admits that it is quite doubtful whether Boeotian belongs here, and so far as Thessalian is concerned the only illustration that can be cited is $\acute{\alpha}\pi\upsilon$, which had already been utilized to show the relationship of Arcado-Cyprian to Lesbian and Thessalian. With these deductions we may hardly conclude more than that Arcado-Cyprian shares the tendency to change σ to ν with Pamphylian and Lesbian. The conclusion drawn by Curtius and others as to the relationship existing between Arcado-Cyprian, Lesbian, Pamphylian, Boeotian and Thessalian, on the basis of the retention of the primitive u -sound in ν , is properly rejected as of significance only when the fact is proved which it claims to establish.

Smyth's thesis of the vigorous preference of Arcado-Cyprian for dialects of the Aeolic type can hardly be admitted to be well established in the light of the foregoing considerations. The cautious student will not venture to claim more than the existence of a tendency in Arcado-Cyprian, Lesbian, Boeotian, Thessalian and Pamphylian, by which σ in unaccented syllables becomes ν , and the existence of $\kappa\acute{\epsilon}\alpha\varsigma$ common to Arcado-Cyprian, Thessalian and Lesbian. As regards the relation of Arcado-Cyprian to Doric, Smyth finds traces of borrowing on the part of the former in the occurrence of η by the compensative lengthening of ϵ (e.g. Arcadian $\phi\theta\acute{\eta}\rho\omega\nu$ = Att. $\phi\thetaε\acute{\iota}\rho\omega\nu$, Cyprian $\acute{\eta}\mu\iota$). The Arcado-Cyprian infinitive ending $-\epsilon\nu$ (if we read Cyprian $\epsilon\chi\epsilon\nu$ in Coll. 60, 10, 22) may be either borrowed from Doric or possibly be pan-Hellenic; most certainly the latter if we read Ionic $\delta\phi\epsilon\acute{\iota}\lambda\epsilon\nu$ in Cauer, *Delectus*, 527.

As to the relation of Arcadian (apart from Cyprian) to other dialects, Smyth finds a connection with Lesbian, Thessalian, and Boeotian in the tendency of contract verbs in $-\acute{\epsilon}\omega$ and $-\acute{\alpha}\omega$ to pass over into the $-\mu$ class; also an affinity with Ionic in the occurrence of $\epsilon\iota$ in the Tegean inscription, while connection with the Doric is seen in η for ϵ by

compensative lengthening, and probably in such infinitives as $\iota\mu\phi\acute{\alpha}\iota\nu\epsilon\nu$ (= $\epsilon\iota\mu\phi\acute{\alpha}\iota\nu\epsilon\nu$).

Special connection of Cyprian (apart from Arcadian) with other dialects is maintained in a number of cases. But several of these are shadowy. Thus the special relation of Cyprian to Aeolic, and of Cyprian to Boeotian is not made out. But Cyprian and Thessalian must be admitted to have a point of identity in Cyprian $\pi\acute{\epsilon}\iota\sigma\epsilon\iota$ and Thessalian $\pi\epsilon\iota\sigma\acute{\alpha}\tau\omicron\nu$ (i.e. $\pi\epsilon\iota\sigma\acute{\alpha}\tau\omega$), where we should regularly have $\tau\acute{\epsilon}\iota\sigma\epsilon\iota$, $\tau\epsilon\iota\sigma\acute{\alpha}\tau\omega$. So also Cyprian, Lesbian, and Thessalian have $\acute{\alpha}\nu$ - for $\acute{\alpha}\nu\acute{\alpha}$ in composition, and Cyprian, Boeotian, Thessalian and Doric agree in changing ϵ to ι before α , ω , ω (though this is rare in Thessalian).

Special relation of Cyprian to Ionic-Attic on the basis of the Cyprian genitives $\acute{\alpha}\mu\upsilon(\nu)\tau\omega$ (from $\acute{\alpha}\mu\upsilon\acute{\nu}\tau\alpha\varsigma$), $\epsilon\delta\acute{\epsilon}\alpha\gamma\acute{\omicron}\rho\omega$ (instead of $\epsilon\delta\acute{\epsilon}\alpha\gamma\acute{\omicron}\rho\alpha\nu$, cf. Cyprian $\acute{\omicron}\nu\alpha\sigma\alpha\gamma\acute{\omicron}\rho\alpha\nu$ and similar genitives) seems doubtful. $\acute{\alpha}\mu\upsilon(\nu)\tau\omega$ is no longer read by Deecke, and $\epsilon\delta\acute{\epsilon}\alpha\gamma\acute{\omicron}\rho\omega$, as admitted by Smyth himself (*Addenda*, p. 159), is not a current formation, only a single instance being known where Ionic names in $-\gamma\acute{\omicron}\rho\eta\varsigma$ form the gen. in $-\gamma\acute{\omicron}\rho\omega$, while the formation in $-\gamma\acute{\omicron}\rho\epsilon\omega$ is frequent. Cyprian $\acute{\omicron}\tau\epsilon$ and $\pi\omicron\tau\acute{\epsilon}$ would seem to constitute the only point of special relationship between this dialect and Ionic-Attic.

Between Cyprian and Doric the special relationship claimed by Smyth is contingent, at least in part, upon the interpretation of uncertain dialectic phenomena. Thus if we admit, for Cyprian, ω and η by compensative lengthening of σ and ϵ ; or if we admit the expulsion of secondary intervocalic σ (in the Cyprian $\phi\rho\omicron\nu\acute{\epsilon}\omega\iota$ for $\phi\rho\omicron\nu\acute{\epsilon}\sigma\sigma\iota$ Coll. 68, 4; $\delta\iota\mu\acute{\omega}\sigma\iota\varsigma$ 69), we shall readily recognize Doric affinities. But, as long as the correct interpretation of the Cyprian forms is so doubtful, it will hardly do to build upon them. Doric influence, however, seems to manifest itself in the rare Cyprian gen. in $\acute{\alpha}$ for $-\alpha\nu$, e.g. $\acute{\alpha}\mu\eta\acute{\nu}\iota\alpha$ Coll. 60, 18, and in the contraction of $\epsilon\sigma$ to ω in $\Nu\acute{\omicron}\mu\acute{\eta}\nu\iota\omicron\varsigma$, *Berliner Philologischer Wochenschrift*, 1886, no. 42, col. 1323.

A special interest attaches to Smyth's paper from the fact that he has appended to his discussion of the relationship between Arcado-Cyprian and other dialects an outline of the Cyprian dialect itself. This is brief and not designed to discuss theories to any extent or to deal exhaustively with the epigraphic material, yet as the first¹ published

¹ A fuller treatment of the subject is attempted in a paper of my own, *On the Sounds and Inflections of the Cyprian Dialect*, in the *Nebraska University Studies*, I. 2, which was already in press at the time of the appearance of Dr. Smyth's article.

attempt at anything like a systematic summary of the facts of Cyprian grammar it commands attention. I venture to notice in detail several questions touched upon by Smyth in this connection.

1. *ῥήπω*, Deecke's reading in Coll. 68, 1, which is taken by him for *ῥείπω* and has generally passed unchallenged, is properly rejected by Smyth (p. 115). The *ει* of *ῥείπων* is the genuine diphthong, as is shown by Attic inscriptions written in the Old Alphabet, where we have *EI*. Cyprian *η* cannot stand as the equivalent of this genuine *ει*, but only of that *ει* which arises from compensative lengthening or contraction.

2. *πός*, Coll. 60, 19, 20, 21, which Baunack and Meister wish to explain as derived from *ποτί* through the medium of an assumed **ποσί* (ante-vocalic form), is taken by Smyth (p. 67) after Bechtel (*Bezz. Beitr.* x. p. 287) as for **πότ-ς*. The weakness of the view advocated by Baunack and Meister is well characterized by the remark that in their explanation the form **ποσί*, like the Pelasgians, is there only to be driven away, since it is purely imaginary and found in no dialect or literary monument.

3. Deecke's reading *πότι* (Coll. 68, 1) as voc. sing. of *πότις* (for *πόσις*), 'lord,' is also rejected (p. 68). Deecke's reading would compel us to admit the retention of *τ* before *ι*, in spite of the fact that this is elsewhere regularly assimilated, while Cyprian *πόσις* occurs in a clear instance in Coll. 26, 2. To these phonetic considerations might have been added the fact that the signification 'lord' is foreign to the word in Greek, though Skrt. *patis* and even Greek *πότνια* point unmistakably to the primitive signification as that of *power, mastery*.

4. *ῥ κέ* is Deecke's reading in Coll. 60, 10, 23, i.e. *ῥ κέ* (= *ῥάν*). Meyer (*Gr. Gr.*² § 113) has rejected this and proposes *ῥ(ν) κέ* (*ῥν* for *ῥάν*), the final *ν* being omitted as not infrequently in Cyprian. Meyer compares Homeric *ῥάν κέ* as a syntactical parallel. But Smyth (p. 72) rightly defends Deecke's reading in view of Cretan *ῥ* in the Gortynian inscription iv. 31; v. 9, and cites with approval Baunack's explanation of the form as instrumental of the root *σπo-* (cf. Laconian *πῆ-ποκα* from root *πο-*). It might be added that Meyer's explanation of Cyprian *ῥν* for *ῥάν* is against the clear laws of the dialect as regards the contraction of *εα*. This combination does not contract, but either remains unchanged or (in Idalian inscriptions) becomes *ια*.

5. *ιαρός* (as the equivalent of *ἱερός*) is evidently claimed for Cyprian (p. 82), especially

on the basis of *ἱαρότατος*, Coll. 41, though Deecke (*Bezz. Beitr.* xi. p. 317) has announced that the inscription, which was hitherto read from right to left, is to be read from left to right. Compare also Meister in *Berliner Philologische Wochenschrift*, 1887, no. 52, who has further worked out the text. This deprives us of *ἱαρότατος*. The other forms cited by Smyth, *ιαρά* (= *ιαρά?*) and *ἱαρό(ν)δαν*, cannot authorize the conclusion that *ιαρός* existed by the side of *ἱερός* in Cyprian.

6. *ῥῥείσος* (on the basis of Deecke's reading *ῥῥείσος*, Coll. 68, 1) is accepted by Smyth (p. 85) as the Cyprian form of *ῥσος*. But the primitive form of this adjective was *ῥίσσος* (cf. Cretan *ῥίσσος*, *ῥίσσόμενον* in the Gortynian inscription). Smyth does not explain the precise origin of *ῥῥείσος*. The *ε* may easily be accounted for as prothetic before the initial *ῥ*. Cf. Homeric *ῥίσσαι* (the correct form—not *ῥίσαι*) for **ῥ-ῥίσσαι*, i.e. **ῥ-ῥίσσαι*. But *ῥε-* as the Cyprian resultant of *ῥίσ-* is not conceivable. Possibly we might assume a strong stem *ῥεω-* by the side of *ῥίω-*. But the Ionic *η* of the termination cannot be correct, and considering the many difficulties of the context it would seem best to reject the former altogether.

7. So also with the peculiar *ῥπισταίς* in the same inscription (Coll. 68, 3), which Smyth (following Deecke) accepts (p. 119) without apparent hesitation, as for *ῥπισταίης*, though admitting that the form stands alone.

8. Expulsion of intervocalic secondary *σ* (arising from *τ*), claimed by Deecke in *ῥρονέω* for *ῥρονέωσι* Coll. 68, 4 and *διμώσις* for *διμώσις* Coll. 69, and admitted by Smyth (p. 112), should be accepted with caution, as the reading of neither inscription (in spite of Deecke) can fairly be held to be assured until made to yield a better sense than at present. It is true that certain Cyprian glosses preserved in Hesychius do illustrate the disappearance of intervocalic *σ*. But I should be inclined to attribute these to a later stage of the Cyprian than is known to us from inscriptions. Moreover it should be noted that these glosses never exemplify the loss of the secondary *σ* arising from *τ*, which is the case we have to deal with. Hence though the phenomenon in question is not unparalleled (e.g. Laconian *ἐνιβώαις*, Roehl, *I.G.A.* 79, 15), yet it is exceedingly doubtful for Cyprian.

9. How *σπῆγος* (p. 112) is to be maintained as the contraction of *σπέος* (i.e. **σπέεσος*), Coll. 31, 32, is difficult to understand. Cyprian *-εε-* regularly becomes *-ο-* by aphæresis of the second *ε*, e.g. *Θεοκλέος* for *Θεοκλέεος*, i.e. *-έεος*. So also in Aædian.

Hence *σπέφεος would become σπέος, which I should read, rejecting Deecke's σπέως, despite the resulting identity of nom. and gen.

10. As to the Cyprian αἶλων (= ἄλλων) in the Bronze Tablet, Coll. 60, 1, and the recently discovered Cyprian 'Απείλωνι, *Berliner Philologische Wochenschrift*, 1886, no. 42, col. 1323, Smyth takes these (p. 114) as arising not by epenthesis from *ἄλιος, *'Απέλιων, as is commonly done, but as a further Cyprian development of an Arcado-Cyprian ἄλλος and 'Απέλλων. For the former of these he compares Cretan αἰκά = ἀλική; θέύγω = θέλγω. Smyth's view is decidedly preferable to any other. The Arcado-Cyprian form must have been ἄλλος and Cyprian αἶλος must have developed from this. So with 'Απείλων.

11. Smyth seems to share (p. 109) Voigt's suspicion of κατέθεσαν, Deecke's reading in Coll. 20. But I see no good reason why this form may not be explained as a contamination of κατέθειαν, found in Coll. 60, 27, and κατέθεσαν. The latter though not found may be safely assumed as a current form.

12. As to Smyth's endorsement (p. 68) of μῖ(ν) εὐξάμενος, Hall's proposed reading in Coll. 45, where Deecke reads εὐξάμενος (ῡ = ἐπί), it should be borne in mind that μῖ(ν) with omitted final nasal cannot be read before a vowel in Cyprian. Hence the reading is untenable. Voigt's μῖν ἔθηκε in the same inscription (where Deecke reads ἐνέθηκε) is no more tenable, since μῖν for μέν (i.e. μέν = μέ) is the ante-consonantal form; μέν the form employed before vowels. Cf. μὲν ἔστασαν Coll. 71. I should therefore retain Deecke's reading in both instances.

13. Smyth is inaccurate in his statement (p. 109) concerning the change of Cyprian ε to ι. He implies that the ε of εα or εο where these arise from εσ α, εσ ο, does not be-

come ι. Yet the Bronze Tablet has ἀτελίῃα for -έα, i.e. -έα: τέρχνῃα for τέρχνεα i.e. -εσα. The facts seem rather to be these: in the Bronze Tablet, and in fact in all Italian inscriptions, ε invariably becomes ι before α, ο, and ω. Elsewhere it is generally retained.

14. On p. 118, Smyth is correct in insisting (against Deecke, *Bezz. Beitr.* vi, 79) that the Cyprian κάτι (κάτ' Ἡδαλίων, Coll. 59, 3) cannot be taken as the progenitor (through *κάσι, *καί) of the vulgar καί. Cyprian κάς, κά (= καί) are also to be held separate from both κάτι and καί.

15. The Cyprian gen. Εὐθαγόρω Coll. 153, 154, which Smyth was at first inclined (p. 111) to refer to Ionic influence (following Meyer, *Gr. Gr.* § 345), is admitted in the Addenda, p. 159, to be doubtful. This is unquestionably the more prudent view, as already indicated above.

16. The Arcadian forms in -ής (for εὐς), viz. ἱαρής, ἱερής, γραφής, are taken (p. 79) along with the solitary Cyprian ἱερής as representing a primitive ē declension. The Boeotian forms in -ει (for -εις, i.e. -ης), e.g. Μέννει etc., are referred to the same category. This suggestion is deserving of consideration, though the facts are too scanty to justify more than a bare hypothesis.

17. The Arcadian δαμοργός, which is taken (p. 95) as for δαμοργός (contracted from δαμο(φ)εργός) with ω shortened to ο, is explained in the Addenda, p. 158, as for δαμοεργός with aphaeresis of the ε. The latter view is distinctly preferable since the shortening of a long vowel before liquid consonant is doubtful for a period of the language subsequent to the disappearance of φ. In my own paper I have referred δαμοργός to δαμοοργός, assuming aphaeresis of the first ο.

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HISTORY OF GREECE.

A History of Greece, by EVELYN ABBOTT, M.A., LL.D. Part I. (London, 1888.) 10s. 6d.

A new history of Greece written in English and summarizing the results of recent research has long been needed. In Germany during the last thirty years the greatest activity has been displayed in the production of historical works; the labour has been

carefully divided and every branch of historical study has been exhaustively investigated. The results so acquired have been collected and applied to general history, and the works of Curtius, Duncker, Holm and Busolt contain the best evidence of the energy of German historians. On the other hand Sir G. W. Cox is the only English writer since Thirlwall and Grote who has produced a Greek history of any importance.

It is time, therefore, for us to revise the old conclusions in the light of the new material which has been accumulated, and this task Dr. Abbott has undertaken.

The first volume of his work, which has recently been published, contains 550 pages and covers the period from the earliest times to the reforms of Clisthenes. A second part is to continue the history until the end of the Peloponnesian war. It is not stated whether Dr. Abbott intends to include the history of the succeeding century in his work.

He has in the volume before us made a careful and thorough digest of existing materials. While he follows and quotes the ancient authorities, his study of modern writers is equally comprehensive. In the conclusions drawn from the original sources Dr. Abbott is cautious and sceptical. There is always most room for originality where the direct record is most scanty, but Dr. Abbott has not cared to make good the deficiency of original material by imaginative conjectures. He has no sympathy with the ingenious theories with which, for example, Gilbert and others explain early Spartan history, and his view of Lycurgus and the Rhetrae is perfectly orthodox. Generally speaking his conclusions on disputed points are negative rather than positive, and there are cases in which he seems to carry the critical instinct too far. For instance, he not only refuses to form any decisive theory on the date of the Homeric poems, but denies that we can derive from them historical results of any value with regard to Hellenic life and civilization. This is an extreme conclusion, which is the more to be deplored as, if we reject the evidence of Homer, we deprive ourselves of a vivid and complete picture of early society.

The scheme of Dr. Abbott's book involves a separate discussion of the different states of Greece, both in the legendary and at a later period. Hence only the first seventy pages are concerned with Greece as a whole, and for the rest of the book (with slight exceptions) each state is considered apart from the others. This is a matter for regret. Greek history in spite of the isolation of the different states has a unity of its own; in particular we can trace a uniformity of constitutional change and a regular succession of forms of government, which can best be treated by the comparative method. For

the most part Dr. Abbott does not group or compare the history of the different states; the account of the Greek colonies (pp. 352—363) and the few pages devoted to a general description of the tyrants are so clear and suggestive that we can only regret that he has not applied the same method in discussing the development of states and the successive changes of government.

Throughout the work Dr. Abbott is careful to discuss legends, religious rites and festivals, especially when they illustrate or explain other aspects of history. He lays down the principle that 'No one mode of explaining the Greek legends can be safely adopted to the exclusion of others,'; and he points to the possible methods in which myths may have arisen, although he does not attempt to explain the origin of each legend, or indeed to separate what is historical in them from what is mythical. In connection with the discussion of prehistoric events it is noteworthy that Dr. Abbott says nothing of the original immigration of the Greek stock into Greece.

The account of constitutional changes at Athens is on the whole excellent. It is rather difficult to understand what view Dr. Abbott takes of the Athenian council before Solon. In attributing the introduction of the lot in the appointment of magistrates to Clisthenes, Dr. Abbott is at variance with almost all other modern authorities, and his view requires fuller discussion than he gives it. Grote and his successors disregard the testimony of Herodotus (vi. 109) and put the introduction of the lot at some time within the fifth century. Grote leaves the date indeterminate; Müller-Strübing and Duncker bring it into connection with the reform of Aristides; Busolt puts it as late as 460, and thinks that the change was part of the general reforms of Pericles and Ephialtes. It is impossible to arrive at any certain result, but the frequency with which well-known names occur in the list of chief archons before 478 (*e.g.* Themistocles in 493 and 482, Aristides in 489 and Xanthippus in 479) makes it likely that the principle of election was preserved, at least until the reform of Aristides.

In conclusion it is worth noting that the Grotian spelling of Greek proper names does not gain ground in England; Dr. Abbott is not a convert.

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ANCIENT ROME.

Ancient Rome in the Light of Recent Discoveries,
by RODOLFO LANCIANI, LL.D. (Harv.).
London, Macmillan. 24s.

THE title of this work and the distinguished name of its author will naturally raise somewhat high expectations in the minds of students of Roman archaeology. Few archaeologists possess so wide a knowledge of classical authors combined with so intimate an acquaintance with existing remains as does Signor Lanciani, whose official position as director of excavations in Rome gives him advantages which, to the same degree, can be enjoyed by no one else.

Considering this it must be admitted that his last work is a very disappointing one, and the reader cannot but feel that with a little more trouble and thought it might have been made a book of real scientific value, instead of being merely a sort of popular handbook, adapted for the use of the average tourist rather than for real students of this very important subject.

Measuring, however, this handsome volume by the lower standard, there is a great deal to be said in its praise. The mere chips of such a workshop as Signor Lanciani's cannot fail to contain among them much that is both new and valuable.

In his first chapter on 'The Renaissance of Archaeological Studies' the author gives many interesting facts with regard to the state of Rome in the mediæval period, and examples to show that reverence for relics of the past survived in the minds of a few of the Romans even during the darkest period of what used popularly to be called the 'Dark Ages.'

Signor Lanciani points out that Rome 'can boast of having had a museum, not of small objects, however precious, but a museum containing the grandest productions of ancient art, at least since the time of Charlemagne and the ninth century of our era.' This little museum was contained in the ancient papal palace of the Lateran; and in it were certain bronzes which fortunately still exist—namely the Capitoline Wolf, the tablet of the *Lex Regia*, the colossal head of Domitian, and lastly the noble equestrian statue of Marcus Aurelius, which is usually said to have been found near S. Croce in Gerusalemme, but, as Signor Lanciani remarks, 'It was never found, because it was never lost.'

The next chapter on 'The Prehistoric Life of Rome,' which the author takes as beginning precisely in the orthodox year 754 B.C., belongs rather to the domain of fancy than of strictly scientific deduction. According to Signor Lanciani, Rome, originally a village of Alban emigrants, was named 'from its most prominent topographical feature, from its connection with the Rumon or river: they called it *Roma*, which means the "town of the river" . . . they called the leader of the settlement *Romulus*, which means the "man from the town of the river." All that I have said is so simple and matter-of-fact that it conveys persuasion at once, as plain truth always does. But if another argument is required to prove that the names *Roma* and *Romulus* are derived from the aboriginal word *Rumon* or stream, here it is at hand.' The author then goes on to explain that this additional proof is derived from the fact that one of the gates of the ancient city was called the *Porta Romana*, which was so called 'because it led to the Rumon or river.' On turning, however, to the author's plan of the Palatine hill, we find that he places the site of the *Porta Romana* at the usually accepted place, namely the angle of the Palatine that looks down upon the Forum Romanum, and therefore quite away from the side towards the river.

Those chapters in which Signor Lanciani leaves such theorizing alone and relates his own experiences as an excavator are much more worthy of attention. He gives a very vivid account of the horrors of that great charnel-field on the Esquiline, which Maecenas converted into healthy gardens by burying the whole surface in a deep mass of pure earth. A portion of the Esquiline cemetery about 1000 feet long by 300 deep was reserved for 'slaves, beggars, prisoners and others, who were thrown in revolting confusion into common pits or fosses.' During the laying out the foundations of one of the most dreary quarters of modern Rome Signor Lanciani had opportunities of examining a large number of these pits. He writes: 'In many cases the contents of each vault were reduced to a uniform mass of black, viscid, pestilent, unctuous matter: in a few cases the bones could in a measure be singled out and identified. The reader will hardly believe me when I say that men and beasts, bodies and carcasses, and any kind of un-

mentionable refuse of the town were heaped up in those dens.' The wonder is that some fearful outbreak of disease did not occur as a result of this excavation of old horrors, and it can hardly be pleasant for the dwellers in the new stucco palaces to reflect upon what sort of a soil their dwellings stand. Signor Lanciani tells a curious story of how one of the new houses at the corner of the Via Carlo-Alberto and Via Mazzini collapsed while in process of erection, because (as it was afterwards discovered) half of its foundations extended over 'the site of the ditch, filled up with thousands upon thousands of corpses, which, when brought in contact with the air after twenty centuries, had crumbled into dust or nothing, leaving open a huge chasm.'

With regard to the prevalence of malarious fevers in early times, the author is inclined to trace a connection between the dying out of the volcanic fires in the Campagna round Rome and the growth of malaria. This may be quite reasonable, but there is not sufficient evidence to justify such a statement as this—'There can no longer be any doubt that malaria invaded the volcanic regions the very minute they ceased to be volcanic.' Among the many altars dedicated in Rome to the goddess of Fever and other similar deities, Signor Lanciani mentions one which he himself discovered. 'Near the modern railway station I have found, myself, an altar dedicated to Verminus, the god of microbes: and lastly, in the very centre of the Roman forum, there was an altar sacred to Cloacina, a goddess of typhoid, I suppose.' If this passage is meant seriously, it would pre-suppose on the part of the ancient Romans an acquaintance with the character and causes of disease far beyond any which they can possibly have possessed—on a par in fact with microscopic discoveries only made within the last twenty years.

Under the heading 'Police and Fire Department' Signor Lanciani gives an interesting sketch of the cohorts of *Vigiles* and their various *excubitoria* and *stationes*, several of which have been discovered within recent years—official quarters, not like the plain, whitewashed buildings of our modern police and firemen, but handsomely designed buildings, richly decorated with marble linings, stucco reliefs, and mosaic pavements.

The author is of opinion that even under the Empire there was no system of lighting used in the public streets of Rome, but this need appears to have been supplied soon after the end of the second century.

Some of the *graffiti*, scratched on the stuccoed walls of the barrack of the 7th cohort near the church of S. Crisogono in Trastevere, seem to show that the division of the *Vigiles*, known as the *Vigiles Sebaciarii*, had charge of the lighting of the streets and public buildings of Rome—the *Sebaciaria*, an institution which probably dated from the time of Caracalla. In the ruins of this excubitorium a curious bronze torch was found, with a flame-like cone at the top, formed hollow to hold some combustible substance. The hole for the flame is placed laterally, as if the torch was intended to be set in a socket and fixed leaning at an angle from the wall, naphtha or some other natural spirit being used as the source of light.

Signor Lanciani mentions the discovery of seven torches or 'sticks of fir-wood coated with tar,' a very dangerous means of lighting used in the subterranean shrine of Mithras, which formed part of a private house near the Church of S. Martino ai monti. The author refers to the difficulty of understanding how such incombustible buildings as those of ancient Rome could have been so often destroyed by fire, as we know they were from unimpeachable records. How the Pantheon could have been injured by fire certainly is a mystery, as concrete, brick, marble, and bronze are the only materials used in its construction.

But the Pantheon is quite an exceptional building in having had no external wooden roof, and with regard to other buildings, the fire which in 1823 ruined the Basilica of *S. Paolo fuori le mura* showed clearly how much injury fire could do to a structure in which nothing was of wood except the roof. The blazing beams of the roof falling in to the nave soon cracked or calcined the marble columns of the arcade in such a way that the whole building was ready to fall, and this must have happened in many a temple of ancient Rome.

Again, Signor Lanciani writes: 'It is also a mystery to me how the Coliseum could have been set into a blaze by a thunderbolt on August 23, A.D. 217, and that it should have taken not less than six years to repair the damage.' The explanation of this seems less difficult; up to that time the upper galleries or *maeniana* of the Coliseum appear to have been of wood, and so of course would burn with great rapidity. The whole of the present upper story, above the third order of columns and arches, is of later date than the fire of 217 A.D., and was, no doubt, built to replace the burnt wooden story. Its great height and extent make

six years seem no unreasonable time for the work to have taken.

At page 287 the author gives a very curious fact about the colossal bronze Hercules now in the circular hall of the Vatican. 'Very few persons know of the existence of a hole in the back of the head, through which a full-grown youth could easily make his way into the colossus.' This he suggests was a priestly device for making the statue deliver oracular responses—'Hercules, like Aesculapius, Apollo, and the Fortune, was undoubtedly an oracular god, as shown by the existence of many temples in which *responsa* or oracles were given in his name.'

The whole volume is very prettily illustrated with photographs and wood-cuts of the clever American style. Unfortunately

very few measured plans are given, and some of these are much out of date. The plan of the Palatine hill is simply a reprint of a not very accurate plan made fully fifteen years ago, and so shows none of the recent discoveries. That too of the House of the Vestals is an incomplete one, made before the building was fully exposed, though it would have been easy to bring it up to the present date by adding the parts excavated since the end of 1883.

It is much to be hoped that some day Signor Lanciani may give us a work on the same subject, but of far greater and more scientific value than this. Probably no one alive is so well qualified to do so: certainly no one has such complete command of the requisite materials.

THE FINANCIAL SYSTEM OF THE ROMANS.

Essai sur les Finances et la Comptabilité publique chez les Romains, par GUSTAVE HUMBERT, Ancien Procureur-général près la Cour des Comptes. Paris. Thorin. 1887. 2 vols. 18 fres.

THIS is a work of the most exhaustive and complete nature on a special branch of Roman administration, gathering together under a systematic arrangement all the scattered details bearing on the subject in the three periods of Roman history, the republic, the early empire, and later empire—the periods in which the Roman financial system arose, was organized, and decayed. The questions which the author sets himself to answer are, what legislative authority initiated any tax, what officers administered it, whether as directors or actual accountants, and what control was exercised over these administrators. The general clearness of the arrangement, together with an excellent index and table of contents, makes the book very convenient for purposes of reference.

Beginning with the republic, M. Humbert shows that the legislative initiation in the matter of taxation and finance generally came from the senate. Acting in a manner as their agents were two classes of officials, the first described as '*ordonnateurs*' (directors), who issued orders and regulations concerning the receipts and expenditure, but who had no handling of the moneys; this latter function belonging to the second class of officials, '*comptables*' ('accountants'

in the old sense of the word). The former were the consuls and afterwards the censors, sometimes the aediles, never the dictator; and in the colonies and municipia certain curators: the latter were the quaestors, whether of the city, the army, or the municipalities, and their subordinates. The chief blot in the financial system of the Romans was the absence of an efficient control over the officials. The administrative and judicial control were both committed to a *political* body, the senate or the knights, who were interested in screening guilty administrators belonging to their own order. M. Humbert dwells much on the importance of placing the administration and the judicial control of the finances in entirely different hands, and he thinks it high time for England to establish such an independent jurisdiction, and not to trust exclusively to the not too strict scrutiny of the Audit Office.

Going on to the period of the early empire—the dyarchy as Mommsen has taught us to call it—M. Humbert shows in detail who were the initiators, directors, and accountants of the several exchequers. Thus the senate had formally the right of initiation in all that concerned the *Aerarium Saturni*, though the emperor practically invaded their privileges by directing them in an oratio what to propose. Indeed all through the dyarchy the emperor was ever more and more encroaching on the functions of the senate. The censors and consuls were the

directors of the *aerarium*; the 'accountants,' variously named during the first years of the empire, from Nero's time were always called *praefecti aerarii* and nominated by the emperor from among the senators who had been praetors. The *aerarium militare* had the emperor at its head with *praefecti* at Rome and the provincial governors or imperial procurators in the provinces as directors, the 'accountants' being three *praefecti* chosen by lot and their subordinates. Again, the *fiscus* had the emperor at its head; the directors were centralized by Pallas under the official called *a rationibus*; the 'accountants' were freedmen *dispensatores*. In the municipalities their senate was the initiator, the *duoviri* the chief directors, and the quaestor with his subordinates the 'accountants.' In conclusion a chapter is devoted to setting out how far and to whom the treasury officials had to submit their proceedings and accounts, and the means of punishing fraudulent officials.

In the later empire the emperor was the sole head. He was 'the living personification of law and of all the powers in the state' (ii. 251). The directors were the different magistrates or their deputies, the *comites sacrarum largitionum, rei privatae, magistri officiorum, praefectus praetoris*, &c., and their subordinates. The 'accountants' were *susceptores* and *exactores*. The distinction between 'ordonnateurs' and 'comptables' M. Humbert thinks is strongly marked in the separation of the *tabularii* and *susceptores* (*Cod. Just.* xii. 49 (50), 4, compared with x. 72 (70), 13), though he acknowledges that in the later empire it is not always very apparent owing to the disappearance of the quaestors and the suppression of the category of the senatorial provinces (ii. 19). As to administrative control, cases of litigation between individuals and the state in matters of taxation went before the *rationalis* or *censitor*, or in case of a contract entered into between the state and an individual, before the ordinary judge. The directors had to submit their accounts to the emperor or heads of departments who had *discussores* under them, in the municipalities to the *duoviri*, and if found unsatisfactory, punishment was inflicted by the heads of the departments.

The above framework is filled with all the necessary detail. In each book there are elaborate discussions on the different branches of the finances, receipts and expenditure, the different exchequers, and on the question how far there were regular budgets. In the imperial periods we find

accounts of the gradual growth in numbers and power of the multifarious financial officials, of the elaborate system of land taxation, and of the fiscal condition of the provinces and municipal towns. Apropos of the land-revenue system M. Humbert quotes at great length in the notes (Part iii. 895, 899) the thorough-going discussions of Matthiass on the *Jugatio* and of Karlowa on the *Tributum* and *Capitatio*, and gives (Note 888) a series of testimonies from other historians and jurists to the disastrous effect of the union of administration and jurisdiction in the same hands. Everywhere there is the richest abundance of facts and references collected. Indeed that is only what is to be expected from M. Humbert's long labours for the great French Dictionary of Antiquities now in progress to which he, Lenormant, and Saglio are the chief contributors. If they were not, the Dictionary were not. The vast and exhaustive learning M. Humbert has collected for the legal and administrative articles therein contained has given him a complete mastery of all the erudition now available on the Roman financial system; and his clear and orderly mind, working on a subject of which he has intimate practical knowledge, has brought about a very beautiful cosmos out of that chaos of material. In the first two books he mainly follows Mommsen's *Staatsrecht* and Marquardt's *Staatsverwaltung*, with the addition in the second book of Hirschfeld's *Verwaltungsgeschichte*. He is ever ready to acknowledge in the warmest terms his obligations to these works, which must be the starting-point of any serious investigation of Roman state law or administration. But it is hard in reading the works of Mommsen to keep one's self from being dominated by his immense learning, his masterly handling of that learning and his powerfully insistent style. It is no small praise to M. Humbert to say that he is never so dominated, but always maintains a sober critical attitude. Thus, to take one example in the *Staatsrecht* (ii. 2 959), Mommsen combats Hirschfeld for refusing to accede to his view that the emperor was owner of the *fiscus*, but M. Humbert (i. p. 199) agrees with Hirschfeld, and points out that the legal test of anything being the property of a man was that if he died intestate it should pass to his *sui heredes, agnati*, or *gentiles*, which characteristic certainly never belonged to the *fiscus*. Similarly in the third book, where M. Humbert follows mainly Godefroi's notes on the Theodosian Code and M. Bouchard's

Essai sur l'Administration des Finances, &c., he at times dissents definitely and with good reason from them, as for example (Note 678) from their view that the *rationalis rei privatae* was more than a director, and had *arcarii* in his office; and (ii. p. 9, and Note

852) from their opinion that the *curator reipublicae* and *curator kalendarii* had the actual handling of money and so functions other than those of directors.

L. C. PURSER.

RÖMISCHES STAATSRECHT.

Römisches Staatsrecht von THEODOR MOMMSEN.
Dritter Band : II Abth. Der Senat. 10 Mk.

WITH this volume is concluded the great and without exaggeration epoch-making work, the *Handbuch der Römischen Alterthümer*, by Mommsen and Marquardt. The *Staatsverwaltung*, written by the latter, as also his *Privatleben*, have been published now for some years, but the third volume of the *Staatsrecht*, which was to deal with the rights of the senate and the citizens, has for a considerable time been delayed, and has caused a gap which we have hitherto had to fill either from scattered notices in the *Römische Geschichte*, or with better success from the *Römische Forschungen*. The publication of *Die Bürgerschaft* at the close of last year, and the present volume on the senate at last make the *Staatsrecht* complete. To attribute absolute finality to the *Handbuch* as a whole, in the face of the remarkable development of our knowledge of Roman antiquities during the past fifty years, would be rash and unreasonable; and indeed, as regards the *Staatsverwaltung*, it is almost certain that the fresh stores of epigraphical evidence, of which the successive issues of the *Ephemeris Epigraphica* are standing proofs, will necessitate many modifications and corrections of Marquardt's views. But the *Staatsrecht* stands on somewhat different ground. The period in which the Roman Constitution in relation to the ordinary magistracies, the comitia and the republican senate, reached its full development is illustrated in a very secondary degree by epigraphical evidence, while of the literary materials on which it is most dependent Dr. Mommsen has a knowledge and a mastery which, joined to his thorough training in jurisprudence, place him in a position quite unique. Nor is the method which he employs one which is likely to be reversed with any fruitful results. The attractive region of theory, hypothesis, and reconstruction of prehistoric institutions is one which

he consistently renounces. Taking his stand on what is attested by complete historical evidence, he traces institutions backwards into times less distinctly known, never however suffering any considerable gap to intervene between his data and the inferences drawn from them. No doubt the renunciation which this method implies precludes the possibility of a Roman Constitutional History in any complete sense. But a Constitutional History the *Staatsrecht* does not claim to be. It is rather the presentation of Roman political institutions as they mutually cohere and form parts of a system. Thus it is not necessary to decide, though it would be interesting to know, whether the Senate in its first origin was in a real sense intended to represent the gentes, and whether the original senators therefore were delegated by their gentes rather than appointed by the king. But it is necessary on the one side to determine the constitutional relations between the executive and the senate, and on the other to point out the lines of demarcation between the political spheres of the senate and the comitia. Again, it is not necessary to reconcile the conflicting statements of historians as to the original number of the senate, or its increase or duplication by Tarquinius, but it is necessary to know in what way the normal number when fixed was maintained. With Dr. Mommsen's radical conception of the senate's constitutional position *de jure* and *de facto*, the readers of his *History* and of the *Römische Forschungen* are to some extent already familiar, but what was broadly stated in the former works without a full citation of references is now worked out in detail, and the position, function, and privileges of the senate receive an exhaustive treatment in reference to the various departments of legislation, finance, foreign policy, provincial government, and in fact all public acts in which the senate either *de jure* or by means of usurpation and encroachment took the leading part. Out of such a mass of

material it is impossible in a short notice to touch upon more than a few points.

That during the best years of the Republic the senate was *de facto* the supreme governing body there is no dispute. Controversy can only arise on the question—Was it also *de jure* supreme? or was its position a usurpation of functions constitutionally belonging to the executive or the popular assemblies? Dr. Mommsen takes the latter view. *De jure* the senate was merely a deliberating and advising board, absolutely without initiative of its own, without the means of directly entering into relations either with the citizen-body or with foreign states, and whose resolutions were not legally binding upon the executive. But from this position it gradually emancipated itself. The life-long position of its members, the weight of their experience as mostly ex-magistrates, the early control which the senate gained of financial matters and external policy, and judicious use of tribunicial influence, were the chief means of a gradual usurpation of much wider powers. In the main no doubt this theory is correct, but none the less it involves a certain break of continuity in the development of the senate at the point when plebeians were first admitted into it. As E. Herzog has pointed out, the interregnum and the *patrum auctoritas*, originally functions of the senate as a whole, do imply a certain supremacy and sovereignty in the position of the original senate, even if the latter of the two privileges was, as Mommsen holds, more a negative *Nomophylaky* than an active check on popular measures. These functions were no doubt reserved (and the proof of this Mommsen now gives in full detail) to the patrician members of the plebeio-patrician senate of the Republic. But was this supreme position of the senate constitutionally altered by the admission of plebeians? Was not, on the contrary, the supremacy still maintained, though made more vague and less dependent on this or that particular function, and must we not add this latent sovereignty handed down from the original senate to the means by which the later senate with which we are familiar gained its position? and is it not truer to say that the development of the senate was less a usurpation than a transformation of a latent sovereignty into a practical supremacy *pari passu* with the conditions and circumstances of Rome's own development? This would seem to be the more probable view, and indeed Dr. Mommsen himself in a previous volume speaks of the *Nomophylaky* of the plebeio-patrician senate as

‘eine Fortsetzung oder Wiederaufnahme der alten *patrum auctoritas*.’ A typical example of Dr. Mommsen's method of dovetailing particular points into the general system of the constitution is his explanation of the much disputed term ‘*pedarii*.’ Correcting the mistaken definition of Gellius, he shows that *pedarii* were those senators who had the right to vote, but not the right ‘*sententiam dicendi*.’ Who were these senators, and what constituted the right ‘*sententiam dicendi*?’ According to Mommsen the answer to the latter question is, a magisterial position. Accordingly all patricians, as potentially interreges, had the right, and all those, whether patrician or plebeian, who entered it after tenure of a magistracy had it too. The *pedarii* were therefore those plebeians who were ‘*lecti a censoribus*’ without having held a magistracy. After the Sullan restoration this class no longer existed, and therefore the term ‘*pedarii*’ changes its meaning, and denotes the two lower classes of *aedilicii* and *tribunicii* in opposition to *consulares* and *praetorii*. This view, if correct, and it certainly seems to answer to all the passages in our authorities, is of course the answer to Herzog's contention that the plebeian senators must from their first admission have had the full senatorial rights. Again to the formal distinction between the terms *senatus decretum* and *senatus consultum* Dr. Mommsen assigns a constitutional meaning which has an important bearing on the development of the senate. Every resolution of the senate was a joint act performed by the presiding magistrate and the senate. As long as the most important part was assigned to the former, the result was a *decretum* of the magistrate *de sententia senatus*, or, by an abbreviation, *decretum senatus*. But as the magistrate became subordinated to the senate, the term *senatus consultum*, as giving greater prominence to the senate's part, became the usual expression, and indeed, in the period known to us, is the only term in regular use. It is interesting to compare this view with that of Herzog, who says ‘*Senatus consultum* mag der alteren Auffassung entsprechen, wonach der Senat das *consilium* des Beamten bildete, *decretum* dem daraus entwickelten Verhältniss, nach welchem . . . seine Entscheidungen Regierungsverordnungen waren.’

We have left but short space in which to notice Dr. Mommsen's view of the position occupied by the senate under the principate. As is well known, he has described the imperial government rather as

a dyarchy than a monarchy, but until the publication of this volume the explanation and justification of the description have not been given. The last chapter in the work deals with the 'Sovereign Senate of the Principate.' Dr. Mommsen holds that the Augustan system was a compromise between the senatorial government as constituted by Sulla on the one hand and the autocracy of the Caesarian dictatorship on the other. On the one hand the magistracy, so far as it can be said to be represented by the princeps, is once more completely emancipated from senatorial control: on the other the sovereignty of the citizen-body is step by step transferred from the comitia to the senate, a process which received its completion under Tiberius. That practically the senate was little more than an instrument in the hands of the princeps, and never a real check upon his autocracy, Dr. Mommsen does not deny, and indeed this is involved in the use of the term principate as a description of the *régime*. This formal sovereignty was shared between that body, and the foremost citizen, but it received its name from the stronger element. The following are the principal points in which Dr. Mommsen discerns the sovereignty of the senate. (1) The functions of the comitia as regards elections and legislation are transferred to the senate, and the foremost place, which had previously of right belonged to the people, is now assumed by that body the regular formula being 'senatus populusque Romanus.' 'The populus and respublica have become ideal notions, for which the real expression and the practical form is the senate.' (2) In all cases of interregnum senatorial government has the right to step into the gap, and so while the position of the senate is legitimate and permanent, that

of the emperor is a magistracy, standing indeed but extraordinary, and one which is not of necessity self-renewed. (3) The ultimate courts of appeal in criminal cases, that of the consul and senate and that of the emperor, are unmistakable instances of concurrent sovereignty. (4) The administration of the empire is to a certain extent shared between senate and princeps, as is shown in the division of the provinces in B.C. 27, in the assignment of Italian administration to the senate, with ever-widening exceptions it is true in favour of the emperor, and in the distinction between aerarium and fiscus, the former of which was at first, and probably till Nero formally at least, in the hands of the senate. (5) While the emperor reserved the gold and silver coinage as his own prerogative, the copper coinage was for a considerable period handed over to the senate, a step which, as has already been pointed out in the second volume (p. 985), involved a very real limitation on the power of the princeps, since under the conditions of the Roman system the disposal of the copper coinage involved the possibility of putting into circulation an almost unlimited amount of credit-money. There are many other points in connection with the senate which have fresh light thrown upon them in this volume, or which are for the first time brought into clear relationship with the principles of the Roman Constitution. It would be an interesting task to go through the article on the senate in Smith's *Dictionary of Antiquities*, correcting it in the light of Mommsen's exposition. Nothing could show in a more striking light the advance which has been made since the publication of that now somewhat antiquated book, in exactitude, insight, and systematic work.

E. G. HARDY.

Beiträge zur Landes- und Volkeskunde von Elsass-Lothringen. Die Alemannenschlacht vor Strassburg 357 A.D. Von W. WIEGAND. 1 Mk.

THE victory of Julian over the Alemanni in 357 was memorable not so much for what it effected as for what it failed to effect. It revived for the moment the prestige of the Romans in Gaul, but it was powerless to prevent the Germanisation of Elsass, which indeed dates from just this period. Associated thus closely with the national fate of Elsass, a topographical examination of the battle finds an appropriate place in a series of contributions to the local history and literature of Elsass-Lothringen. In spite of the unusually detailed accounts given by Ammianus and Libanius, the attempts hitherto made to localise the scene of the conflict have been unsatisfactory. F. Dahn

indeed in his elaborate discussion gives a purely imaginary picture of the battle based in no way on the nature of the ground. Hitherto the battle-field has usually been placed in the plain east of the range of the Hausberge. A consideration of the Roman line of march however shows that it must be put much to the south-west of this. Starting therefore from the two data that Julian marched from Zabern-Elsass against the barbarians encamped at Strassburg, Wiegand assumes that he took the direct military road, along which according to the Antonine Itinerary the distance was fourteen Gallic leugae, a measurement exactly confirmed by Ammianus (xvi. 12, 8). This road may be traced from about six kils. from Zabern to within about the same distance of Strassburg, both by visible signs and also by such names as *Hohe Strasse*, *Altstrass*, *Kaiser-strasse*, found in

old local records along the line. Running between the villages of Kleingöft and Wolschheim to the east slope of the Schälberg, and then to the south-east past Zeinheim, it mounts the plateau above Winzenheim, whence it descends near Küttolsheim to a more undulating tract, and passing Hürtigheim joins the road from Ittenheim to Strassburg. Turning to the contemporary account of the battle, Wiegand fixes on the plateau above Küttolsheim as the spot on which Julian halted and addressed his army. This is sixteen kils. on from Zabern, a distance which the army might naturally have reached by noon, and when once it had descended this plateau it would become visible to the enemy, and therefore this was the natural spot in which to make a final decision. The enemy's pickets were posted on a hill 'molliter editum . . . et a supercilliis Rheni haud longo intervallo distantem.' This Wiegand takes to be the height of Hürtigheim. To this then the Romans advanced, and found the Alemanni awaiting them. The latter occupied the heights on each side of the Roman road, with their right stretching towards Oberhausbergen, and their left towards Ittenheim. This exactly fits the details given by Ammianus and Libanius. The cavalry was according to both on the Roman right, and the gently sloping ground towards Ittenheim is eminently suited to horsemen. On the other wing the Alemanni formed an ambush *ὅπ' ὄχεσσι μετέσφον*. The clue to these words is no doubt to be found in the fact that, as Schweighauser and De Morlet show, an aqueduct supplying Strassburg ran along the side of the Roman road mostly underground, but crossing the streamlet Musau on an arch. This fixes the right wing of the Alemanni. The only objection to this view is the distance of the battle from the Rhine. Ammianus speaks of the river as 'barbarorum terga jam perstringentis,' whereas it is twelve kils. away. To meet this difficulty Wiegand suggests that the Rhine has since then changed its course. This is perhaps far-fetched, and a simpler explanation is suggested by the word 'jam,' which serves to describe the vicinity of the river, not during the battle, but after the flight. In any case it is impossible to suppose that the Alemanni either took up a position in the Rhine valley, or that they opposed the Roman line from the flank. In the former case they would be in face of a strong Roman position in an unprotected plain and hampered by the river behind; in the latter they would have failed to cut off the Roman line of advance; in both they would have deliberately renounced a position suitable to all we know of German tactics. There are unfortunately few battles of which the known facts suffice for so thorough a treatment. Monographs similar to this on the victories of Agricola over Galgacus, or Suetonius Paulinus over Boadicea are impossible, but as a measure of the indebtedness of Alsations to Herr Wiegand we may take the extreme delight with which we should see as much light thrown on our own early battle-fields.

E. G. HARDY.

IN a previous number of the *Classical Review* (vol. ii. pp. 82, 83) we noticed the first part of Dr. Lolling's *Hellenische Landeskunde und Topographie* which appeared in Dr. Iwan Müller's *Handbuch der klassischen Altertumswissenschaft*. The remainder of that work has now been published, and contains an account of the topography of Athens, compiled from the point of view of a classical scholar. It is an excellent piece of work, being clear and systematic, and based on a thorough study of the best sources of

information on the subject. Dr. Lolling follows the now familiar method of taking Pausanias as his guide in describing the noteworthy objects in the city; and, in order to render his delineation more clear, he has relegated the discussion of disputed points, as well as the citation of authorities, to the notes, which, except in the part relating to the Acropolis, occupy a greater space than the text itself. We notice that he regards the 'Theseion' as having been a temple of Hephaestus; on the other hand, as regards the site of the Pnyx, he takes the view which has been generally accepted since Chandler's time, not that propounded by Welcker and maintained by Ernst Curtius. It is to be regretted that in the account of the buildings of the Acropolis and the literature connected with them, so important a work as Penrose's *Principles of Athenian Architecture*, which laid the groundwork for the subsequent study of the subject, should be left unnoticed.

H. F. T.

THE same number of Dr. Iwan Müller's *Handbuch*, in which Dr. Lolling's treatise is concluded, contains also a valuable sketch of the geography of Italy and the provinces of the Roman empire by Dr. Jung ('Geographie von Italien und den römischen Provinzen,' von Dr. Julius Jung). Italy, it must be admitted, has fared rather badly in respect of the space which has been allotted to it, and the physical geography of that country, in particular, seems to us to have been rather scantily treated. We fail to find any general account of the mountain-ranges and rivers that intersect the area, and of the harbours and other determining features. For instance, though the Aufidus is mentioned in connection with Apulia, there is no description of its course, notwithstanding that it is distinguished among the rivers of Italy by its running almost across the whole breadth of the peninsula. There is also a deficiency of light and shade in the treatment of places, those which possess great historical or topographical interest being dismissed with as brief a notice as the most insignificant. The Vallis Ampsancti, with its sulphureous lake, which is famous both on account of its remarkable position and of the lines in which Virgil has depicted it:

locus Italiae medio sub montibus altis,
nobilis et fama multis memoratus in oris—

has surely a right to complain of being described as 'die Höhle Ampsanctus, aus welcher erstickende Dämpfe quollen.' So, too, a point of so great interest as the pass by which Hannibal crossed the Alps should hardly have been dismissed in a single sentence. For all this, the account which is here given of the separate districts of Italy is careful and accurate. But the really valuable part of this treatise is that which relates to the provinces; and it was probably in consequence of the typography of these being less familiar and presenting a great number of disputed questions that Dr. Jung has devoted especial attention to it. The ethnography also of the various peoples of the Roman world has been elaborately dealt with, and forms a conspicuous feature in the work. Finally, the bibliographical notices, which are appended to each section, are most serviceable, since they give a summary of the best authorities and sources of information both on general and special points, including inscriptions and coins, together with a critical estimate of their merits.

H. F. T.

Athènes et ses Environs. Paris: Hachette, 1888.
12 frcs.

THIS is the title of the first part, now issued separately, of a new *Guide-Joanne* for Greece. The original of this was embodied in the *Itinéraire de l'Orient* of the late Dr. Émile Isambert—a book which, at the time of its appearance in 1873, was quite the best handbook for Greece and European Turkey, and for the latter of those two countries still continues to be so. The description of Greece which it contained was greatly enhanced in value by its giving the results, in many cases unpublished, of the investigations of members of the French School of Athens; but subsequent explorations have added so considerably to our knowledge of the archaeology of the country, that a new edition of the book has long been required. The work of re-editing the account of Athens and Attica has now been intrusted to M. Haussoullier, who both from his intimate acquaintance with the country and his careful study of the subject is excellently qualified for the task; and this he has accomplished with great thoroughness, so that this part of the book has been re-written almost throughout. The objects of greatest interest in the museums are carefully catalogued, and the latest discoveries are noticed, such as the archaic statues, which were found in 1886 in the neighbourhood of the Erechtheum. The excavations at Eleusis are also described, and a plan of the sacred precincts at that place is appended. In respect of certain points in the topography of Athens a different view is now adopted from what we find in the previous edition. Thus, whereas Isambert adhered, at least pending the discovery of further evidence by means of excavation, to the old view, that the earlier Agora was situated in the space between the Acropolis, the Areopagus, and the Pnyx, M. Haussoullier agrees with those who assign to it the same position with the later Agora, to the north of the Areopagus. In the Introduction, though there is no sketch of the history of Greek art, like the admirable one of Kekulé in Baedeker's *Grichenland*, yet the reader will find a clearly written outline of the elements of Greek architecture, comprised in eight pages. The vocabulary of Modern Greek words and phrases, also, is sensible and well-chosen. We cannot speak so favourably of the information about the routes by which Greece may be reached from western Europe. In respect of the route by sea from Marseilles we are told that some of the Messageries steamers go by way of Naples, and a notice of objects worth visiting in that city is accordingly appended; whereas the boats of that company have for some time past ceased to touch there, as the editor might have discovered, if he had consulted the notices of steamers prefixed to the whole work. Again, some travellers at the present day may prefer to reach Greece by way of Constantinople or Salonica: but in this book, not only is there no intimation of a through route from Paris to those cities, but in the sketch-map of southern Europe, which accompanies it, the railways which lead to them are marked as unfinished.

H. F. TOZER.

Quaestionum Laconicarum Capita Duo. Diss.
Inaug. Phil. L. WEBER. Göttingen. 1887.

THE first chapter of this dissertation contains a careful investigation into the sources of the collection of excerpts which appears in Plutarch's works with the title τὰ παλαιὰ τῶν Λακεδαιμονίων ἐπιτηδεύματα (*Instituta Laconica*). The conclusion is that the principal part is drawn from Plutarch's *Life of Lycurgus*, while the rest is to be referred to some work περὶ πολιτείας

Λακεδαιμονίων, the writer of which used among other authorities at any rate Herodotus, Xenophon, and Aristotle. The *Instituta* were probably compiled by the same hand as the *Apophthegmata Laconica*, which precede the *Instituta* in the MSS., and are also extracted chiefly from Plutarch's *Lives*. The date assigned to the compilation is about the middle of the second century A.D.

One contention of the first chapter is certainly right. When at least fourteen articles of the *Instituta*, apart from a few necessary changes and additions, are found to coincide word for word with portions of the *Life of Lycurgus*, it seems incredible that any one should ever have explained this identity by the hypothesis of a third unknown work which Plutarch, as well as the author of the *Instituta*, faithfully transcribed. And yet Herr Weber regards this as the prevalent opinion in Germany ('regnat adhuc quantum uideo opinio,' p. 2), which it is his business to refute. But not all the articles of the *Instituta* can be shown to be excerpts from Plutarch's works as we possess them, and Herr Weber goes on to argue that since the person who copied out verbatim fragments of Plutarch was plainly neither intelligent nor learned, the simplest theory is to suppose that he had one other authority whom he treated like Plutarch. This may be so, but it is impossible to prove that the collection was vamped up out of two books only, and it is hardly worth while to frame conjectures about the method of procedure of so contemptible an epitomator. The point of interest and importance is to determine, if possible, the ultimate authority of those statements which are not taken from the *Life of Lycurgus*. Herr Weber thinks that in c. 10 of the *Instituta* he can detect traces of Herodotus (2, 80), but as there is no close verbal coincidence, and as the practices described are a commonplace of eulogists of Sparta, it is difficult to perceive the grounds of his confidence. On the other hand there are traces of the phraseology as well as of the statements of the *Respublica Lacadaemoniorum* of Xenophon (c. 10, c. 11, c. 13, c. 23): I do not see however why c. 7 should be referred to Xen. (*op. cit.* 2, 13) in particular. There are also curious verbal resemblances with a fragment which the scholiast on Aristoph. *Ach.* 320 ascribes to Aristotle, and with two passages of the pseudo-Heraclides. Herr Weber cites Heraclides from an antiquated text: a glance at Schneidewin's edition (p. 7, l. 7, 11) or, better still, at Rose's transcript of the Vatican MS., the archetype of the MSS. used by Schneidewin, would have helped to strengthen the argument. There remain fourteen sections which convey statements peculiar to the anonymous compiler and for which we have no other authority. The information given in these is neither very important nor trustworthy, for where we can check the scribe we find too often his utterances misleading. For all else save these sections writers on Sparta must quote not the *Instituta*, but the authorities on which the *Instituta* rest.

The second chapter is headed 'De Lexicographorum Glossis Ad Res Laconicas Pertinentibus.' The author first attempts to determine the value for the student of Spartan antiquities of Hesychius as compared with the other lexica. His results are that, where a comparison is possible, Hesychius proves more trustworthy for religion and ritual than the *Etymologicum Magnum* or any other lexicon, except *Lex. Scg. V.* in Bekker's *Anecdota Graeca*, but inferior to the other lexica and the scholiasts in the notes on political institutions. The practical use however of this conclusion is not very great, since glosses of both kinds are very scanty in the other lexica, very numerous in Hesychius. The other thesis maintained is

that the glosses in Hesychius relating to sacrifices, festivals, epithets of gods, etc., are one and all derived from a single work, a treatise *περὶ τῶν ἐν Λακεδαίμονι θυσίων*, written by a certain Sosibius, who lived at the court of Ptolemy II. This suggestion was first thrown out by C. Müller (*P. H. G.* II. p. 628), but proof is out of the question. Sosibius is cited in Hesychius as an authority in one article; a few other articles for which no authority is given coincide in substance with passages in Athenaeus to which the name of Sosibius is attached. This state of things justifies the modest inference that some other glosses in Hesychius may convey the learning of Sosibius. But this will not content the 'Quellenforscher.' Herr Weber seeks to demonstrate—unsuccessfully in my opinion—that the dialect of these glosses and the occasional use of the present tense point to a work composed not later than the end of the third century B.C., and proceeds to construct a series of unprovable hypotheses, that the glosses on religious matters are separable from those explanatory of dialect and political institutions; that these *glossae sacrae* are all to be traced to Sosibius' work *περὶ τῶν θυσίων*, and not to his commentary on Alcman; that the same work *περὶ τῶν θυσίων* was one source of a hypothetical compendium dealing with Sparta only; that this compendium was embodied in an abbreviated and corrupted form in the more comprehensive lexica, and has come down to the present time embedded in the pages of Hesychius. A piece of work far more useful than these speculations is the collection of seventy-six *glossae sacrae* given at the end of the book; the lemmata, it is true, are often corrupt, the explanations miserably meagre, but they are all we have and are very precious. If Herr Weber would get together and purify all the glosses in Hesychius bearing on things Spartan, he would do a real service to the student of Greek antiquities.

W. WYSE.

Die Neronische Christenverfolgung. Eine kritische Untersuchung zur Geschichte der ältesten Kirche von Lic. Dr. C. FRANKLIN ARNOLD. Leipzig: Richter (London: Trübner) 1888. 4 Mk.

DR. ARNOLD has made the passage in *Annals* xv. 44, which contains the only reference to Christianity found in the existing books of Tacitus, the subject of a special inquiry. He examines first the text of that passage (p. 4-11). The text of the whole of *Annals* xi.-xvi. is based on one MS. which was written in Monte Cassino between 1053 and 1087 and which was added by Cosimo to the library he had founded in 1444. This MS. is the Mediceus II. It is written in Longobardian characters. A facsimile of the passage in chapt. 44 is appended; and one expression only appears open to doubt. In the description of 'the live torches' in Nero's garden the Christians are said to be condemned 'ut ferarum tergis contecti laniati canum interirent aut crucibus affixi aut flammandi atque ubi defecisset dies in usum nocturni luminis urentur.' The Codex Agricola has *flammati*. The Chronicle of Sulpicius Severus (completed 403), which has here evidently copied the *Annals*, offers the reading *flamma usti*. Both these variations however as well as the suggestion of Nipperdey, that the words may be an interpolation inserted into the text after the Septimian or Decian persecution, and that they speak of punishments inflicted on Christians at a much later date, are discarded by the author. Dr. Arnold proposes to alter the text of the Mediceus into 'aut crucibus affixi sunt flammandi utque, ubi defecisset dies etc.' He maintains (p. 11-30) that neither the context in which chapt. 44 stands, nor its diction, which possesses all the peculiarities of Tacitus' style, give any reason

to suppose that any alteration or addition has been made to the original text.

The Roman historian did not consider the Christians guilty of having caused the fire, which raged from the 19th to 24th July 64, and laid waste more than half of the city. His own estimate of them however he shows sufficiently when he introduces them as 'quos per flagitia invisos vulgus Christianos appellabat.' The meaning of *flagitia* in this phrase is rendered clear by *Germania* (chapt. xii.) where we are told the Germans punished treason with hanging, cowardice and adultery with drowning, 'tanquam scelera ostendi oporteat, dum puniuntur, flagitia abscondi,' and from Plin. x. 96, 'nomen ipsum si flagitiis careat, an flagitia coherentia nomini puniantur.' As Pliny remarks especially that the food of which the Christians partook at their *agapes* was 'promiscuus tamen et innoxius,' there can be no doubt that he is alluding to the Thyestean banquets and Oedipodean marriages (referred to in the dialogue of Minucius Felix, chapt. 9), which were supposed to have taken place at their nocturnal assemblies. That Tacitus makes indirectly the same allegations against the Christians, is shown from the manner, in which he describes the early spread of Christianity. That pernicious superstition, he says, found its way to the city of Rome, 'quo cuncta undique atrocita aut pudenda confluent celebranturque. Celebrare means here to imitate, as in *Histor.* ii. 49, where after the account of Otho's suicide we read: 'ac postea Bedriaci Placentiae aliisque in castris celebratum id genus mortis.' And *atrox* is in an especial sense applied to deeds of blood: *Ann.* i. 45 and iv. 11. *Atrocita* were the banquets, *pudenda* the marriages, of which the Christians were accused. These accusations rendered them liable to the punishments which the Lex Cornelia (Sullae) de sicariis et veneficiis directed against murder and magical arts as well as against incendiarism. Persons found guilty of the first two of these crimes were condemned (Paulus lib. v. *Sententiae ad L. Corn.*) 'summo supplicio affici, id est bestiis obijci aut crucibus suffigi—ipsi autem magi vivi exuruntur.' These are the forms of punishment which according to Tacitus were inflicted on the people 'convicted of hatred of the human race.' The conviction was secured by torture (p. 64). Dr. Arnold does not agree with Nipperdey and Draeger, that the first of those who were accused confessed their religion. The sentence 'primum correpti qui fatebantur' requires as subordinate clause, he maintains, not 'se Christianos esse,' but 'se incendium fecisse,' or simply 'incendium.'

He next discusses (chapt. iii. p. 30 sq.) the arguments with which Gibbon and lately H. Schiller (*Gesch. des röm. Reichs unter Nero*, p. 431) have impugned the accuracy of the account given in the *Annals*. Both historians agree that Tacitus was unable to distinguish between the Christians and the Jews, and that the persecution of which he speaks and which he greatly exaggerates was directed against the latter. Schiller's opinion is, that the wooden booths, inhabited by Oriental traders, which surrounded the Circus Maximus, formed a ghetto, in which Jews and Christians lived promiscuously, worshipping in the same synagogues, observing the same feast days and keeping the same laws. It was in these booths that the fire broke out on July 19. The suspicion as well as the resentment of the people was directed against the 'Orientals.' To this popular feeling Nero, whose 'heart was ever open to the sorrows and pleasures of the multitude,' gave way. Schiller's opinion appears to be without foundation. According to Schürer (*Die Gemeindeverfassung der Juden in Rom*, p. 16), the Jews did not inhabit a separate quarter: they were scattered over the city. Hebrew families

were found in the fourteenth district beyond the Tiber, which was not touched by the fire, as well as on the Campus Martius and the Subura, that is in the ninth and fourth districts. But the conflagration first broke out in that part of the town which lies between Mons Caelius and the Palatine, that is between the eleventh and second districts. The Jews, so far from being made by Nero the victims of unjust accusations, possessed considerable influence with the emperor, through Poppaea—one of their proselytes—the actor Aliturus and many other Orientals, who had access to his court. They, ‘the real persecutors of Christianity before the destruction of Jerusalem,’ may have, as Renan thinks (*Orig. du Christ.* iv. p. 156), suggested to Nero the first idea of offering the Christians as a sacrifice to the anger which the fire had created. The main question however is whether Tacitus, like Pliny and Suetonius, knew Christianity to be a ‘*superstitio*’ distinct and different from that of the Jews. The author points out that the passage in the 44th chapt. of the *Annals* is undoubtedly the first in which the historian speaks of the ‘*auctor nominis ejus, Christus*’, but possibly not the last. The lost portion of the *Hist.* which contained the destruction of Jerusalem has formed the source, on which Sulpicius Severus drew in his record of that event. His chronicle shows here, ii. 30. 6 (according to J. Bernays, *Ueber die Chronik des Sulp. Sev.* Berlin, 1861, p. 57), the same unmistakable traces of Tacitean diction, which it displays in the passage quoted above. The chronicler states that in the council of war in Titus’ camp one of the members expressed his opinion in favour of the destruction of the temple on the ground that not merely the Jewish but also the Christian superstition would thereby be destroyed. ‘Both these errors, although contrary to one another,’ he said, ‘had sprung from the same authors; the Christians had come from the Jews. If the root were once destroyed, the plant would soon wither.’

These words appear to be in exact keeping with the knowledge which Tacitus, to judge from his *Annals*, possessed of the new religion. He was at the same time acquainted with the Jewish system; he had no doubt read Josephus (comp. *Hist.* v. 13 with *Jos. Bell.* J. vii. 5, 4), and he knew the conditions on which proselytes were admitted into the Hebrew community (*Hist.* v. 5). There can hardly be any doubt that Tacitus clearly distinguished between the two religions, and that he did not commit the error which Gibbon and Schiller have ascribed to him and which, if true, would contain a serious reflection on his character as a historian.

In the remaining chapters (V, VII-IX) Dr. Arnold discusses the various references to the Neronian persecution found in later writers, and he describes the different shapes which the record of that event gradually assumed in ecclesiastical tradition.

In the summary thus far given we have been obliged to confine ourselves to certain points. It is to one only of these that we venture to take exception. In quoting (p. 58) Renan’s remark, that Jews who had ‘secret entrées’ at Nero’s court had really instigated the persecution, Dr. Arnold justly says that so grave an accusation should not have been brought without sufficient historical evidence against the Hebrew community in Rome. But the evidence which he adduces (p. 62) only shows that Jews may have, as the Christian writers of the second century averred, circulated false rumours about Christians, but not that they abused their influence in the manner indicated. And in the passage (I Clem. Rom. V. VI.) where Clement warns the Corinthian congregation against that jealousy and envy, the fruitful source of calamities as recorded in the Old Testament, and the cause in his

own age of the death of the two great Apostles St. Peter and St. Paul as well as of many saintly women, he evidently refers to divisions which must have taken place within the Christian community, and which found vent perhaps in denunciations.

Altogether Dr. Arnold’s treatise appears to us valuable as bringing together all the references found in ancient writers bearing on *Annals*, xv. 44, and throwing light on a passage which is of great importance to the history of early Christianity.

CHARLES MERK.

Die Stellung Augustins in der Publicistik des Gregorianischen Kirchenstreits, von CARL MIRT, Privatdozent der Theologie in der Universität Göttingen. Leipzig, 1888. Pp. 113. 3 Mk.

THIS essay starts from the ‘indisputable fact’ that Luther and Augustine are the two men who have exercised the most influence upon the development of the Christian Church. A scientific investigation of this influence in the case of Augustine is still a desideratum, and the essay is a contribution towards supplying the want. It consists mainly of an analysis of the literature of the second half of the eleventh century, with a view to estimating the influence which the writings of Augustine had upon both sides in the great controversy between the Papacy and the Empire. The analysis is worked out in a very thorough way, and the results are tabulated in a convenient summary. This summary shows a very large number of quotations from S. Augustine’s works, and from a great variety of them; quotations from his *Epistles*, *Sermons*, the *City of God*, the *Treatises on St. John*, and the treatise on *Baptism against the Donatists*, being specially abundant. But, of 371 citations, only 222 are given with a correct reference to the source, 29 being given with a false reference, and 120 with no reference at all. Not only the same treatises, but the same passages, are frequently quoted. This fact, coupled with the frequent absence of references, tends to show that *collections of extracts* were in use, and that the controversialists rarely drew directly from the works of Augustine. Great as was the desire of both parties to have him as an authority for their own side, few of them were at the pains to study him for themselves. The only Father who is quoted as frequently as Augustine is Gregory the Great. But that does not prove that his influence was equal to that of Augustine; for Gregory was much more of an ecclesiastical politician than Augustine, and therefore frequently treats of the subjects so hotly debated in the eleventh century, where Augustine is entirely silent about them.

A. PLUMMER.

A Collation of the Athos Codex of the Shepherd of Hermas. Together with an Introduction by SPYR. P. LAMBROS, Ph.D., Professor of History in the University of Athens. Translated and Edited with a Preface and Appendices by J. ARMITAGE ROBINSON, M.A., Fellow and Dean of Christ’s College, Cambridge: at the University Press, 1888. 8vo. Pp. xii. 36. 3s. 6d.

THIS book adds another to the remarkable list of documents illustrative of early Christian history discovered within the last few years. Its history partakes of the character of romance. Some of our readers may require to be reminded that the book called the *Shepherd of Hermas* is a work of the early part of the second century, and contains a series of visions followed by a series of ‘Mandata,’ or preceptive discourses, and a series of similitudes.

Until about thirty years ago the *Shepherd* was known only in a Latin version. A second Latin version from a Palatine MS. in the Vatican was edited in 1857, and three years later an Ethiopic version was published. But a short time previously, viz., in 1855, what purported to be the original Greek text of almost the entire work was offered to and purchased by the University of Leipsic. The vendor was Constantine Simonides. To our younger readers the name Simonides carries no associations except those connected with the poet of Ceos. But to us of an older generation it calls up the vision of a dignified and imposing gentleman with a long beard and plausible manners, having also great knowledge of old manuscripts, and good store of interesting documents for sale, including such things as biblical papyri of the first century, some books of Homer's *Iliad*, written B.C. 87 and boustrophedon, the whole history of which moreover was said to be traceable.

He had also palimpsests, of which that of Uranius was the most famous, as it possessed the singular peculiarity that the obscure writing, or what professed to be the original, appeared to be written over, not under, the blacker text. It was this MS. that was made the ground of a criminal charge against him, as he was prosecuted in Germany on the double charge of having stolen the MS. from some library unknown, and of having forged it. We are not concerned to defend the logic of this double accusation. Certain it is, however, that some of his MSS. were genuine, but that others, and those the most interesting in their alleged character, were forged. Considering the extent and variety of his work, Simonides is perhaps the most remarkable forger on record.

At the time that he sold the copy of the *Shepherd* to the University of Leipsic, his character was not as well known as it soon after became. The copy consisted of three leaves of a paper MS. from Mount Athos in a fourteenth century hand, and a copy of six other leaves of the same MS. which he had not been able to bring away with him. The text was immediately edited by Anger and Dindorf, who promised to add a volume of critical materials. This volume, however, never appeared, and for a good reason. Simonides was arrested on the charge above alluded to, of forging or stealing the MS. of Uranius. His papers were seized (a circumstance of which his friends made great complaint), and amongst them was found another copy of the *Hermas* MS., very different from that which he had sold to the Leipsic Library. This Simonides accounted for by saying that they were made from different MSS., and Hilgenfeld has lately expressed his substantial agreement with this. But the general opinion has been that the second copy (that found by the police) was a genuine copy of the Athos MS., the other having been constructed from it by alterations due to Simonides himself. In fact, these alterations actually appeared on the second copy, some in pencil and some in ink. It may be asked what was his object in thus falsifying the text when he possessed a correct copy. The answer is found in the fact that he also produced what professed to be a palimpsest of the *Shepherd*. It was doubtless with a view to the construction of this palimpsest that he kept back his real Athos copy, so that it might present a different and what might appear to be a more ancient form of text.

Another Greek text of part of the *Shepherd* was discovered by Tischendorf in the Sinaitic MS. Although this was only a fragment, yet by its substantial agreement with the Athos MS. it was sufficient to prove that the latter was actually the original Greek, not, as Tischendorf had himself suggested, a middle age translation from some Latin version (different

however from both those above mentioned). Nevertheless the bad faith of Simonides made it impossible to place full reliance on his copy.

Now comes the discovery alluded to, namely that of the original of Simonides' apographon in the monastery of St. Gregory on Mount Athos. The discovery was made by Dr. Spyr. P. Lambros, who was engaged in cataloguing the MSS. of the Athos libraries. The exact correspondence of the Leipsic leaves with those in Athos leaves no room for doubt that they are part of the same MS., even if we had not the confirmation given by the tradition of the monks that the three missing leaves were abstracted by 'Minas Minoides,' who also they say made certain annotations now appearing on the margin of the MS.

Professor Lambros' collation¹ of the MS. has proved that Simonides' copy was not only inexact, but even unscrupulous, as indeed his other performances would lead us to expect. A man accustomed to alter and emend MSS. cannot be trusted to copy correctly. An eminent scholar or a former generation, who was employed to read the proof-sheets of an edition of Demosthenes, could not refrain from introducing his own conjectures into the text without giving any hint that he had done so. Simonides did the same, though in a coarser manner. Where there were gaps in the MS. he did not always mark them, but filled them up. So that we may say that now for the first time we have the Greek text of the *Shepherd* with the exception of the last leaf, which must have been lost when Simonides discovered the codex, otherwise he would have copied it or else carried it off.

But here we meet his handiwork again. He was not to be defeated by a difficulty so trifling as the loss of a leaf of the Greek text. Four years after the sale of his corrupted copy to the Leipsic library he printed along with other tracts what purported to be the missing Greek conclusion. As by that time his character was irretrievably lost, no one would look at his publication. But lately this document has been reproduced by Dreeske, who regards it as genuine, and Hilgenfeld, adopting this view, has taken the opportunity of publishing 'for the first time' a complete Greek text.²

Mr. Robinson's discussion appended to the present volume establishes beyond all doubt that this pretended conclusion is a paraphrase of the old Latin version. Fortunately we are able to compare with it a quotation of the original found in the Homilies of Antiochus, a monk of the seventh century. One passage may suffice to show how Simonides' work was done.

'Sin autem aliquid ex his dissipata invenerit (vulg. pecus aliquod ex talibus invenerit dissipatum) vae erit pastoribus; quodsi ipsi pastores dissipati 'reperi' (om. ed. vulg.) fuerint, quid respondebunt ei pro

¹ It does not seem correct to say that the collation is 'with the text ascribed to the apographon of Simonides in the edition of Gebhardt and Harnack.' Where these scholars had the Sinaitic MS. before them, the collation is generally speaking with their text. This is important to notice, otherwise it might be supposed for example that the MS. reads in Vis. III. 3, p. 36, 13, πανούργος εἰ περὶ τὰς γραφάς after καὶ τὸ πρότερον, or, immediately after, ἐκζητήσεις and εὐρήσεις instead of ἐκζητεῖς and εὐρίσκεις, or on p. 38, 9, διαφορὰν for ἕξοδον. Or we might suppose that Simonides read in p. 2, 2, πέπρακέν με 'ρόδῃ τινί, not πεπρακέναι καὶ ὁδὸν τινα, or again in 2, 4, μετὰ χρόνον τινα λουομένην, and not μετὰ χρόνου πολλοῦ ὁμικεῖν.

² *Hermas Pastor. Graece integrum ambitu primum.* Edidit Adolphus Hilgenfeld. Lipsiae, 1887.

pecoribus 'his' (om. ed. vulg.)? Numquid dicent a pecore se vexatos? non credetur illis, incredibilis enim res est pastorem pati posse a pecore.'

Antiochus has:

ἔαν δὲ εὐρεθῇ τινα ἐξ αὐτῶν διαπεπρωκότα, οὐαί τοῖς ποιμένοις ἔσται. ἔαν δὲ καὶ αὐτοὶ οἱ ποιμένες εὐρεθῶσιν διαπεπρωκότες, τί ἐροῦσιν τῷ δεσπότῃ τοῦ ποιμνίου; ὅτι ἀπὸ τῶν προβάτων διέπεσαν; οὐ πιστευθήσονται. ἄπιστον γὰρ πράγμα ἐστὶν ποιμένα ὑπὸ προβάτων παθεῖν τι.

Simonides gives us:

καὶ γὰρ εἰ πρόβατόν τι ἐκ τῆς ὅλης ποιμνης ἀποπλανηθῇ, λύπη ἔσται τοῖς ποιμέσι μεγάλη, εἰ δὲ καὶ οἱ ποιμένες αὐτοὶ διασπαρῶσι, τίνα λόγον δάσωσιν οὗτοι τῷ κυρίῳ ὑπὲρ τῶν προβάτων; ἐροῦσιν ἄρα ὡς ὑπὸ τῶν προβάτων ἀπεβλήθησαν; ἀλλ' οὐδέποτε πιστευθήσονται οὗτοι ὑπὸ τοῦ κυρίου τῶν ἀνθρώπων. ἀδύνατον γὰρ ἔστιν ὅλους τοὺς ποιμένας ἐκβληθῆναι τῆς μάνδρας ὑπὸ τῶν προβάτων, ἥ τι ἕτερον κακὸν παθεῖν αὐτοὺς ὑπ' αὐτῶν.

A moment's comparison will doubtless satisfy the critical reader that in the last quotation we have a translation from the Latin.

We may, after Mr. Robinson, note a few particulars.

1. The weak *λύπη μεγάλη* instead of *οὐαί*.

2. The form *ἔσται*. An easy mistake for a modern Greek who never uses the future forms in conversation.

3. The absence of any word corresponding to 'reverti,' which is in the old Latin and represented in the Palatine Latin as well as in Antiochus, but is significantly absent from the editio vulgata.

4. The difficulty Simonides found in translating 'dissipari,' used both of the shepherds and the flock, as he missed the word *διαπεσεῖν*, which is also the original of 'vexari,' where the Latin translator saw that 'dissipari' would not be suitable. Simonides has three different words.

5. The repetition of the pronouns; a characteristic of modern language.

6. *ὅλους* for *πάντας*, a regular modern Greek use. Hilgenfeld emends, reading *ὅλως*.

7. *μάνδρα* twice occurring in this Simonides fragment, although not elsewhere in the *Shepherd*. The word is in use in modern Greek.

There is a second appendix dealing with Professor Rendel Harris' recent paper on *Terms in Arcadia*.

T. K. ARBOTT.

Breslauer Philologische Abhandlungen. Erster Band, Drittes Heft. De vi atque indole rhythmorum quid veteres iudicaverint. Scripsit GEORGIUS AMSEL. Breslau. 1887.

THE author of this treatise has in about a hundred pages for the first time collected and arranged the various passages in Greek and Latin writers bearing on the nature and effect of rhythm. It will be sufficient to give a short analysis of the subjects treated. After an introduction on the sources from which the material is drawn, Book I. gives the statements of ancient authors on rhythm in general—its origin and nature, its application to dancing, poetry and oratory, the pleasure derived from it, its connection with and effect upon character, its educational value, the impression produced by change of rhythm. Book II. deals with the different kinds of metre, the subjects being as follows: the effect produced by long and short syllables, or by feet composed of them, e.g. dactyls and spondees, and the fanciful analogies connected with different kinds of feet; the effect of

rising and falling rhythms, of catalexis, of the three genera of rhythms (i.e. those in which the two elements of the foot are in the relations of 2 : 2, 2 : 1, 3 : 2), and lastly of logaoedies. Incidentally the meaning of some difficult passages is discussed, or new interpretations are suggested. Thus e.g. there is a detailed examination of Dionysius *De Comp. Verb.* c. 4, where Dionysius illustrates the importance of metrical form by showing how the effect of some lines in Homer would be spoilt by arranging the words in some other metre; and there is a lengthy, though inconclusive, discussion of an obscure passage in the *De Sublimitate* (c. 39), referring to the peculiar excellence of the rhythm in a famous sentence in the *De Corona*.

An Appendix contains contributions to the textual criticism of some Greek writers on music and metre, which have been communicated to Dr. Amsel by L. Cohn and W. Studemund. The most important are those which deal with Aristides Quintilianus and pseudo-Plutarch *De Musica*. They consist of accounts of MSS. and a number of various readings.

C. B. HEBERDEN.

Fragments of the Greek Comic Poets with renderings in English Verse, by F. A. PALEY, LL.D. Swan Sonnenschein & Co. 4s. 6d.

Is it pure accident, which has preserved for us so many plays of Aristophanes, while the poets of the middle and new comedies are only known to us in fragments? Dr. Paley may be supposed to have culled the choicest passages from Meineke's Collection, and however witty and pointed they may be, however well adapted for imitation by the Latin Comedians, this very neatness and elegance contrasts forcibly with the broad humour, which, like that of our own Shakspeare, reflects the grandeur as well as the coarseness of his age. When Dr. Paley complains in his preface that the Old Comedy 'had become an incentive to unrestrained vice,' he is unconsciously transferring to the Athenian population at the time of the Peloponnesian war the sentiments which nineteen centuries of Christianity have produced in the modern world. Aristophanes does not incite to vice, he is no preacher of immorality: he satirizes the infamous not with scathing moral reprobation, but with derision and contempt; if he ridicules Socrates it is because he forebodes a decay of public morals as the effect of the Socratic Scepticism: and he inveighs against the restless ambition and venality of the Demos as a conservative patriot, who had no sympathy with the statesman called by Dr. Paley in a note the G.O.M. of Athens.

The later comedians may 'rarely offend against decency,' but their imitators at Rome do not convince us of this fact, and at any rate they lived in a less strenuous age, and depicted a more frivolous society. When we come to analyse the contents of the present volume, the main point which strikes us is the inordinate appetite for fish which characterizes all members of the community. Eating and drinking are the staple subjects of the extracts, and the philosophy is of a cynical and Epicurean cast. There is one exception (perhaps two) to this general rule; for while Menander supplies a few finer touches, Philemon is by far the most attractive writer, judging from the fragments here presented: he is no mere retailer of commonplace witticisms; and there runs through his work a serious though not sententious vein of thoughtfulness.

Dr. Paley has adopted Meineke's text with few exceptions. He has made at least one good correction

in Anaxandrides (*Fr.* 53) where the fisherman's craft is said to be one.

ἄγουσ' ἐπ' αὐτὰ τὰ στόματ' ἀρίστου πύλας,

where the MSS. read ὑπ' αὐτὰ τὰ σωματ', which he translates :

'Tis that which opens wide the gate
To mouths which for a dinner wait.

On the other hand, a suggestion that for

ἄνδρες πάλοι ὀφιοφάγοι ταιοῦτοι τινες,

perhaps a spurious line, we should read πολυφάγοι for ὀφιοφάγοι leaves the metrical mistake untouched.

The translations which accompany the extracts must have been the composition of Horae Subsecivae. Dr. Paley is careful to guard himself in the preface against the assumption that he is a close translator, but occasionally he misses the point of the passage.

For instance Antiphanes (*Fr.* 20)

διὰ τὴν ἐπικαρπίαν γὰρ τῶν ἄδρῶν
ταῦτ' ἐσθίων τὰ φαῦλ' ἀνέχομαι,

the point being that from economical motives the speaker dines on immature meat, because the full-grown animal is more costly, is translated :

My diet thus I make on young and tender
Not from such flocks as after-profits render.

Again Antiphanes (*Fr.* 68)

A. σὺ δ' ἀγοράσεις ἡμῖν λαβάν,
Πίστ', ἀργύριον. Π. ἄλλως γὰρ οὐκ ἐπίσταμαι
χρηστῶς ἀγορεύειν

runs thus :

'Slave Trusty, take
This purse : provisions get and ready make.
Slave (*aside*). I'm no great hand at shopping,
but I'll try
On this occasion something nice to buy,'

but ἄλλως surely implies 'without money.' In Pherecrates *Fr.* 67 φάρμακον is translated 'poison' where it evidently means 'physic.'

Again Menander *Fr.* 670 :

νόμος φυλαχθεὶς οὐδέν ἐστιν ἢ νόμος,
ὁ μὴ φυλαχθεὶς καὶ νόμος καὶ δῆμιος.

To say that law is *only* law is rash :

Break it, you'll find that it can ply the lash,

where the antithesis of the two lines is lost. The exigencies of rhyme do not excuse unlimited padding : e.g.

ξηρὰν ἔχουσα τὴν φάρυγγα becomes

My throat is dry,
My windpipe steamed : to spit I vainly try.

But it would be ungracious to find more fault with one who has now passed away from us. All scholars are deeply grateful to Dr. Paley for his labours in the field of Athenian Tragedy ; but humour does not seem to be his strong point. Where the extract takes a more serious tone, he is more successful.

Here is one from Diphilus (*Fr.* 86) :

There is no life that hath not many an ill,
Griefs, losses, cares, disease, new torments still,
From which death only, that physician blest,
Sets free the sufferer, and gives him rest.

The volume is well printed on good paper, and misprints are rare.

E. D. STONE.

The Laches of Plato, with Introduction and Notes
by M. T. TATHAM, M.A., of Balliol College,
Oxford. London : Macmillan & Co., 1888. 2s. 6d.

THIS edition is based on the Zurich text of 1851, and contains Introduction, Text, and Notes, with an Appendix on ἀνδρεία in Plato and Aristotle, and Indices, Greek and English—in all pp. xxiv. 99. The editor hopes 'that the book may be useful as an introduction to the study of Plato ; but it is not meant for the lower forms of a public school, or for those who have not already some acquaintance with other Greek authors.'

The introduction is clear but quite inadequate in 'an introduction to the study of Plato' : there ought to be some account of the doctrines taught in the first stage of Platonism, and in particular the residuum of positive teaching in the Laches should be more precisely brought out, as is done by Bonitz in his admirable study of the dialogue (*Platonische Studien*, pp. 210—226). It is to be found as usual 'in den Sätzen, die unbestritten stehen bleiben' (Bonitz, p. 216). There are also one or two inaccuracies of detail throughout the Introduction : thus it is clear from *Tim.* 20 E (ἦν μὲν οὖν οἰκεῖος καὶ σφύδρα φίλος ἡμῖν Δροπίδου τοῦ προπάππου) that Solon was not brother but only an intimate friend of Dropides : 428 moreover and not 429 is the probable date of Plato's birth (Christ in Iwan Müller's *Handbuch*, vol. vii. p. 328). Lastly, why is the Lysis supposed 'to be the earliest of the dialogues' (p. xv.)?

As regards the text, it is high time that Schanz's admirable collation should supersede the antiquated Zurich edition. In the following places Schanz is manifestly right : 180 D τὰλλα ὅποσα (so T; Tatham ὁπόσου with B) βούλει ἄξιον συνδιατρίβειν : 188 D ἡρμοσμένος οὐ λύραν κ.τ.λ.—ἀλλὰ τῷ ὄντι ζῆν [ἡρμοσμένος οὐ] αὐτὸς αὐτοῦ τὸν βίον, where Tatham brackets οὐ only, without giving any note, but the preceding ἡρμοσμένος οὐ is responsible for the mistake : 192 E πλέον ἐκτέσται, where Tatham following Rutherford (*New Phryn.* p. 408) reads πλεονεκτέσται, in itself a dubious form, since ἐξομαι and ἐξω have different meanings and the future perfect is moreover strictly to the point here : translate 'knowing that if he spends, he will (then) have got more' : 195 C ἡ τὸ ὑγιεινὸν εἰπεῖν [οἶόν τε] καὶ νοσῶδες — here Tatham retains the text in spite of the perverse τε : for my own part I should read οἶόν τι (sc. ἐστίν) : 197 B καὶ γάρ μοι δοκεῖς τὸ οὐδὲ μὴ ἡσθῆσθαι ὅτι—the MSS. reading is here οὐδὲ μὴ, a barbarism which Tatham retains, although δοκεῖς οὐδὲ for οὐδὲ δοκεῖς is itself sufficiently strange (cf. οὐ δοκῶ, οὐ φημι, etc.), and 200 E τί οὖν ἂν τις ἡμῶν τίνα (Tatham τίνα, against BT) προαιροῖτο : this reading alone will make the question and the answer correspond. On the other hand, I agree with Tatham when he suggests that ὥσπερ γένοι in 187 E and ὅτι ἐγὼ αἰτίος in 191 C are marginal glosses : I wish he had banished them from the text. In more than one passage a reading different from the MSS. is adopted without remark : but in all such cases as I believe, and certainly in those cases where a point of syntax is involved (as in 187 E where πρὶν ἂν ἐμπέσῃ is read for πρὶν ἐμπέσῃ of BT) it would have been well to give a note.

The notes are for the most part correct, as far as they go : but more attention should (I think) have been given to the subject-matter of the dialogue : thus no notice is taken of the latent theory of ὀρθὴ δόξα and δημοτικὴ ἀρετή in 185 E. The note on καλὸν τε καὶ ἀγαθόν in 186 C says nothing as to the political sense of this term. Slight inaccuracies I have noticed here and there, as in 183 C, where αὐτόθεν = 'from this very

point' (ἐξ αὐτοῦ τούτου), explained presently by the introductory γάρ. In 186 D there is no 'irregular redundancy;' a colon should be printed after *Λυσίμαχε*. To say that 'Anacoluthon is *unfortunately* frequent in Plato' is to censure not Plato, but the use of the dialogue as a literary form. Plato's dialogues were intended as an image of spoken speech (Phaedr. 276 B); and therefore anacoluthon is not only justifiable, but even necessary. In the note on 191 B it is said that Plato's account of the Lacedaemonian stratagem at Plataea is inconsistent with Herod. ix. 61 ff. Strictly understood, it is; but I incline to think that Plato had in his mind the retreat of Pausanias described in ix. 56 ff., in consequence of which the Persians were drawn from their position. I am glad to see that Tatham keeps the MSS. reading in 201 A οὐδεὶς γὰρ ἔκφορος λόγος (Schanz λόγος); but (as he himself allows) the clause cannot be translated 'my words will not be reported to anybody outside.' With Schanz's text the meaning is clear, if we may take ἔκφορος as transitive (in defiance of Blaydes' somewhat hasty remark on Arist. *Eccles.* 472); but it does not suit the context, or Socrates' teaching generally, for he never was ashamed to seek a teacher, and not only μήτε χρημάτων φειδομένους *infra*, but especially εἰ δέ τις ἡμῶν καταγέλᾳσεται κ.τ.λ. in B show clearly that in this particular instance he wished to make no secret of his ignorance. I take the words as equivalent to οὐδεὶς γὰρ ἔκφορος (λόγος ὁ) λόγος, where ἔκφορος = ἐκφέρων *i.e.* φέρων ἔξω τῶν πραγμάτων, ἔξω τῶν ἐλαῶν, irrelevant because carrying us too far: a λόγος which leads us (cf. *ὅπῃ ἂν ὁ λόγος ὥσπερ πνεῦμα φέρῃ*) may sometimes lead us too far. I have noticed misprints (chiefly in the Greek) on pp. xv., 52, 59, 65, 72 (ter), 73, 82, 87 (bis): but there are more besides.

J. ADAM.

Cicero De Officiis III. H. A. HOLDEN. Seventh Edition. 1888. 9s.

THIS separate issue of the third Book differs from the last complete edition in the Introduction, which has been entirely rewritten and now includes the substance of the *Einleitung* to C. F. W. Müller's annotated edition, and in the text, which is now made to agree with that of the same editor. The Addenda at the end have also been somewhat cut down.

Colloquia Latina. By BENJAMIN L. D'OOGHE, M.A. D. C. Heath and Co., Boston, U.S.A. 1888. 12mo. Pp. 81.

MR. D'OOGHE's little volume deserves a welcome from all teachers of elementary Latin, were it only for the page of 'Hints and Suggestions' which introduces the dialogues. 'Read each sentence,' says the author, 'through carefully several times until you think you know its meaning; but do not translate it into English, for you must learn to read and understand Latin in the natural order of its words and thoughts without an artificial rearrangement into the English order.' This is thoroughly sound doctrine and most refreshing to a mind wearied with the mechanical habits of so many of our schools. Indeed, one of the most crying needs of the time in classical teaching is a reform in the all too prevalent custom of not only

translating every thing Latin into a *sui generis* kind of English, but translating first and trying to discover from the translation what the meaning of the Latin is. We would not be understood to maintain that translation into English should not be used at all by beginners in Latin. It is, of course, only through such translation that the teacher can tell whether the pupil understands his Latin and discover the points which trouble him—at least, without devoting an impossible amount of time to each individual pupil. But we have become so wooden in the practice of construing with its time-honoured custom of plunging into a Latin sentence for its subject and then its verb, or *vice versa*, and afterwards appending the other words, that any fresh and more rational suggestions such as Mr. D'Ooghe offers us arouse a feeling of lively gratitude.

In point of interest for the youthful mind the dialogues before us attain a happy medium between the rapidity of certain earlier productions of the kind and the learned lifelessness of others. The vocabulary used is in general excellent and calculated to help the pupil when he comes to the reading of the classic writers. The 'Notes and Questions' too which follow each dialogue are often admirably suggestive. We do not feel sure of the utility of calling attention so much to English words from the Latin stems. Such words often have a puzzling variation of meaning from that of their prototype, and furthermore are not always so clear in themselves to the young pupil as to help him materially in his Latin. We could wish at all events that when feasible they were combined in the notes with synonymous words from Saxon stems.

It is a pity that a book possessing so many good qualities should be marred by some rather serious defects of detail. Exceptional words or constructions are sometimes used where a commoner Latin idiom might easily be found. For example the sentence *si jocularis sit me rogas?* (p. 38) seems to us an unfortunate expression for 'you ask me *whether* it is funny?' and is not *ridicula* a better word than *jocularis*? Sometimes the author is betrayed into awkwardnesses through his familiarity with Greek idiom, as is conspicuously shown by his fondness for the interjection *O* with the vocative. The Romans, like the English, confined the use of the interjection to more solemn address than is to be found in the *Colloquia*. Notwithstanding the excellent advice of his introductory suggestions, Mr. D'Ooghe does not always arrange his own Latin 'in the natural order of its words.' We would suggest *Adesse non poteram* for *Non adesse poteram* (p. 24) and *Nam hercle America feris tantum idonea est non hominibus* for *A. est tantum idonea feris non hominibus* (p. 30). On p. 18 does not the author mean *Auctoritatem in eum nullam habeo*, and, if not, would not *illum* be better than *eum*? So on p. 42 we are inclined to think that emphasis requires the arrangement *Cernere eum, matrona, ego non possum*. In general we miss in much of Mr. D'Ooghe's Latin the smooth and natural rhythm of the selection from Terence which forms the last dialogue of the *Colloquia*. We do not speak of these points in a spirit of hypercriticism but with the hope that they may be rectified in another edition of the little book, which in spite of some faults ought to find a place on every Latin teacher's desk.

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EX VOTO DEDICATIONS FROM KOULAH (KOLOË).

WITHIN the last few years a considerable number of inscribed marbles have been discovered at or near *Koulah*, relating to the worship of Anaeitis or Μήτηρ Ἀνάειτις. In some of the inscriptions she is identified with Artemis, and sometimes is associated with the god Men or Men Tiamou. She was evidently regarded with deeply superstitious fear in the neighbourhood, and was worshipped as a deity of healing. The inscriptions referred to will be found printed in the *Μουσείον καὶ Βιβλιοθήκη* of the Evangelical School at Smyrna (*περίοδος* iii.), volume for 1880, pp. 127, 158, 164, 165; and *περίοδος* v., 1884-5 *passim*; *Bulletin de Correspondance Hellénique*, iv. (1880) p. 128. Koloe was the name of a town and lake of Lydia, north of the river Hermus, where there stood a well-known temple of the goddess, of which Strabo (xiii. 626) speaks as follows, his testi-

mony being remarkably confirmed by these inscriptions: ὑπόκειται δὲ τῇ πόλει (Sardes) τό τε Σαρδιανὸν πεδίον καὶ τὸ τοῦ Κύρου καὶ τὸ τοῦ Ἑρμοῦ καὶ τὸ Καῦστριανόν, συνεχῇ τε ὄντα καὶ πάντων ἄριστα πεδίον. ἐν δὲ σταδίοις τετταράκοντα ἀπὸ τῆς πόλεως ἔστιν ἡ Γυγαία μὲν ὑπὸ τοῦ ποιητοῦ λεγομένη [λίμνη], Κολόη δ' ὕστερον μετονομασθεῖσα, ὅπου τὸ ἱερόν τῆς Κολοιηνῆς Ἀρτέμιδος μεγάλην ἀγιστείαν ἔχον. φασὶ δ' ἐνταῦθα χορεύειν τοὺς καλάθους κατὰ τὰς ἐορτάς, οὐκ οἶδ' ὅπως ποτὲ παραδοξολογοῦντες μᾶλλον ἢ ἀληθεύοντες. The inscriptions however are some two centuries later than Strabo; they are usually dated (of course by the era of Sulla, B.C. 84), and belong to the second or third centuries. The following two documents have not, I believe, as yet been published. I print them from impressions kindly sent to England by Mr. Dennis, H.M. Consul-general at Smyrna.

1.

Marble stelè, adorned with a bas-relief representing a draped female figure with right hand raised. Underneath the relief is the inscription.

ΘΕΑ ΑΝΑΕΙΤΙΚΑΙ ΜΙ-ΝΙΤΙΑ ΜΟΥ
ΜΕΛΤΙΝ-ΙΚΑΙ ΓΛΥΚΩΝΑ ΠΕΔΩ
ΚΑΝΤΟΙΕΡΟΠΟΙΗΜΑ· ΕΥΧΑΡΙΣ
ΤΟΥΝΤΕΣ· ΕΤΟΥΣ Τ· Μ· ΞΑΝΔΙΚΟΥ

Θεᾷ Ἀνάειτι καὶ Μηρὶ Τιάμου
Μελτίνη καὶ Γλύκων ἀπέδω-
καν τὸ ἱεροποίημα, εὐχαρισ-
τοῦντες· ἔτους τ· μ(ηνὸς) Ξανδικοῦ . . .

'To the goddess Anaeitis and to Men Tiamou Meltine and Glycon paid their due sacrifice, with thanksgiving: in the year 300 (= A.D. 216), in the month Xandicus.' The formulæ are the same in several inscriptions

of the series. Meltine is a name not uncommon at Koloe; see Le Bas-Waddington, No. 700, and *Μουσείον καὶ Βιβλιοθήκη*, 1884-5, p. 54. The figure in the relief is evidently Meltine in an attitude of worship.

2.

Marble stelè, with bas-relief of similar character, representing a draped female figure with right hand raised.

ΜΗΤΡΙ ΑΝΑΕΙΤΙ· ΑΥΡ· ΜΟΥ
ΣΑΙΟΣ ΑΝΑΔΕΞΑ ΜΕΝΟΣ· ΤΗΝ
ΑΔΕΛΦΗΝ· ΑΦΦΙΑΝΣΤΗΛ
ΛΗΝ· ΑΠΑΙΤΗΘΕΙΣ· ΑΠΕ· ΔΩ
ΚΑ· ΕΤΟΥΣ· Τ· Κ· Θ· ΜΠΕΡΕΙΤΙΟΥ· Β

Μητρὶ Ἀνάειτι Αὐρ. Μου-
σαῖος ἀναδεξάμενος τὴν
ἀδελφὴν Ἀφφίαν στήλ-
(λ)ην ἀπαιτηθεὶς ἀπέδω-
κα· ἔτους τκθ· μη(νὸς) Περειτίου ρ.

'To Mother Anaeitis, I Aur. Musaeus, acting on behalf of my sister Aphphia, at (her) request duly rendered a (votive) tablet: in the year 329 (= A.D. 245), on the 2nd of the month Pereitius.'

Musaeus is his sister's surety. She has

been healed by the goddess, or owes some ex voto as a thank-offering. Her brother therefore supplies the funds for this purpose, and Aphphia is represented in the relief in act of adoration.

E. L. HICKS.

NOTES.

NEW WORDS AND FORMS FROM THE EPIDAUrian CURE INSCRIPTIONS. Ἐφημερίς Ἀρχαιολογική. 1883, pp. 211 ff.; 1885, pp. 2 ff.

(1) Ἀλικός (I. l. 120; II. ll. 19, 69), τὸ κτητικὸν of Ἀλκίης, according to Steph. Byzant. s.v. Paus. II. 36, l. 1, gives the name of the town as Ἀλίκη, deriving the form very likely from these cure inscriptions, since he adds that he knows of no credible allusion to the place or its inhabitants, except in these very Aesculapian records. Cf. Bursian, *Geog. v. Griech.* II. p. 98, N. 3, Emendations to the readings in Paus.; Wilamowitz, *Hermes*, xix. p. 449; Pantazides, *Ephemeris*, 1886, p. 144.

ἀστάς=ἀνοστάς (I. 112), ἀστάσας=ἀνοστάσας (II. 53).

(2) ἀτερόπιλος (I. 72), same word spelled with double λ (I. 34). The word means 'with one eye diseased,' cf. ἐτερόκωφος, ἐτερόμαλλος. The spelling with a single λ is probably correct. πῖλος is used of a person afflicted with πῖλωσις, Galen, 10, 432. The mistake, if it be one, of writing the word with a double λ could easily arise from the fact that the Doric ὀπιλλος so spelled is found elsewhere (I. 40, 75, 126) on one of the stelae. Kavnadias (*Ephemeris*, 1883, p. 225) writes as if ὀπιλλος was the second part of the compound, which of course it is not. πῖλος, however, seems sometimes to have been written with double λ. Cf. Thesaurum, s.v. πῖλωσις.

(3) τὰς δεμέλεας (I. 98, 100) probably = βδέλλας: cf. the gloss of Hesych. δεμβλεῖς· βδέλλαι. The word in Hesych. seems a doubtful one at best and should very likely be corrected.

(4) δενδρύων (II. 20). The connexion is as follows: οὗτος (sc. παῖς Ἀριστόρατος Ἀλικός) ἀποκολυμ[βάσ]ας εἰς τὰν θ[άλασσαν] ἐπειτα δενδρύων εἰς τόπον ἀφίκετο ξηρόν, κ.τ.έ. The meaning of the word δενδρύων may be gathered from the last words of a gloss in the *Etymol. Mag.* s.v. δενδρῶναι. Σημαίνει καὶ τὸ καθ' ἕδατος δύεσθαι καὶ κρύπτειν ἑαυτὸν: cf. Hesych. s.v. δενδρῶναι. Also Hesych. Photium, Suid, s.v. ὑποδενδρῶναι. Also Curtius, *Grundzüge d. Griech. Etymol.* I. 204.

(5) ἐπιπῆν (I. 119). The sense requires a form of πᾶσσω. Query: √πας-(?), *πάω(?)

(6) ἤνικε (I. 110) for ἤνικε. Kavnadias (*Ephemeris*, 1883, p. 226) says that this form occurs several times in an inscription from Troezen, soon to be published in the *Ephemeris*. This I have not as yet been able to find.

(7) ἱατρα (I. 45; II. 7, 35) = ἱατρεῖα, a physician's fees.

(8) περὶ Κορνούς (II. 29). Where Corni was, it is impossible to say. It lay without doubt on the road between Epidaurus and Pherae, the home of the patient in the record of whose cure the name occurs. But which Pherae?

(9) κυκᾶνι (I. 103—4) = κυκεῶνι.

(10) μεθάμερα (I. 114), cf. σήμερον, σήμερα.

(11) ῥόπτρον (II. 41-2), the connexion is...νιν ποῦδῆσαι ποτ' ῥόπτρον. The sense seems to call for ῥόπτρον. Hesych. has ῥοπτίον· κλειδίον, which suggests nothing.

(12) συντίθησι (I. 84) 2nd pers.

(13) ποτ' = ποτί, *passim*. This is, however, not entirely new. Kavnadias (*Ephemeris*, 1883, p. 222) cites the form in an inscription from Troezen. Lebas, II. 167a.

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* * *

UNREGISTERED WORDS IN EPICTETUS.—In reading Arrian's *Discourses of Epictetus*, I have noticed the following words, of which no mention at all is made in Liddell and Scott's Lexicon:—

1. ἀναποτεύκτως, not liable to fail in obtaining: comparative adverb, iv. 6, 26.

2. ἀπεριπτῶτως, not liable to fall, iv. 6, 26.

3. ἀποτευκτικῶς, liable to fail in obtaining, iv. 10, 6.

4. ἐπιψελλίζω, stammer, iii. 24, 88.

5. μεγαλοφυνῶς, with a noble spirit, ii. 17, 19.

6. νευμάτιον (dimin. of νεῦμα), a little nod, iv. 13, 22.

7. ὀρνιθάριος, an augur, ii. 7, 12. See Schweighäuser's note.

8. ὀρδινατίων (*ordinatio*), an appointment to office, iii. 24, 117. The word is used in this sense by Suetonius (*Domitian*, ch. 4).

9. ὀπτικία in iii. 24, 117 seems to stand for the Latin *officia*. The usual form of this Latin word in Greek seems to have been ὀφφικία, which I think ought to be substituted here.

10. οἰκοδόμημάτιον (dimin. of οἰκοδόμημα), a little dwelling, ii. 15, 9. The MSS. have οἰκοδόμημα τι ὕ. Upton restored the text as above, and Schweighäuser

approves. Epictetus is exceedingly fond of diminutives.

11. *πραιτωρίδιον*, small *praetorium*, here probably *small house*, iii. 22, 47.

12. *πούλβινος* (*pulvinus*), iii. 23, 35. Here probably *a pulpit with a cushion* is meant.

13. *συνεπικούριοι*, fellow-Epicureans, ii. 20, 13.

14. *Φειδιακός*, belonging to Phidias, ii. 19, 23.

I have also found the following words, the special meanings of which are not noticed in the Lexicon:—

1. *ἡ πέμπτη* the fifth *hour* (not *day*), i. 1, 29. Meibomius was the first to point out the mistake of here translating 'the fifth day.'

2. *συνεισφέρειν*, to admit in conjunction with, i. 2, 28. There is here no connexion with the meaning of the verb as used by Xenophon and others of contributing to the war-tax.

3. *πρόσθεσις*, *assent*, opposed to *ἐποχή*, *suspension of judgment* (technical terms of the Stoics) i. 4, 11. Wolf was the first to point out that the word is here used for the usual expression *συγκατάθεσις*.

4. *ἀφορμάω* (a Stoic word), to *avoid*, opposed to *ὀρμάω*, to *have an inclination*, i. 4, 14 &c. In the same way *ἀφορμή*, disinclination, is opposed to *ὀρμή*, iii. 2, 2 &c.

5. *μεταπίπτοντες λόγοι*, *sophistical arguments* in which the meaning of propositions or of terms, which ought to remain the same, is skilfully changed and perverted into a different meaning, i. 7, 1 &c. See Schweighäuser's note.

6. *ἐπιφέρειν* (a logical term), to infer a conclusion from premises, i. 7, 16 and 19; iv. 1, 61, τὸ ἐπιφερόμενον = *ἐπιφορά*. See Upton's note.

7. *Καισαριανοί* (*Caesariani* of the Codex Justinianus), official procurators of the emperor; also called *Catholiciani*. They dealt with fiscal matters, i. 19, 19.

8. *λοιπόν* = *igitur*, i. 24, 1; ii. 5, 16; 7, 9; i. 29, 5.

9. *ἀπὸ μέρους* = *ex parte*, i. 27, 17.

10. *ὕποφορά* = *ἀνθυποφορά*, an objection, i. 29, 40.

11. *ὁ ἀναλυτικός*, one who knows how to resolve syllogisms, ii. 3, 4.

12. τὸ ἀπὸβαλλον, that which is improper, ii. 11, 3.

13. *ἐκπτώσις ψυχῆς*, aberration of soul, ii. 17, 21.

14. *ἡσυχάζειν*, quiescent (a kind of syllogism), ii. 18, 18. See Cicero (*Acad.* ii. 29).

15. *βαλὼν καθευθε*, lie down and sleep, ii. 20, 10. This passage is wrongly explained in the Lexicon *lay down and slept*. See also iv. 10, 29, *ρέγχω βαλὼν*, I lie down and snore.

16. *ἀλείπτης*, rubber of oil on the body after bathing, iii. 3, 1; 26, 22. Of course the usual meaning of the word is 'trainer in the gymnasium.' Juvenal vi. 422 uses the word as here.

17. *διορθωτής*, an official under the emperor, iii. 7, 1. In Latin *corrector*. See Ammianus Marcellinus 27, 3: *Terentius hanc eandem provinciam correctoris administraverat potestate.* Also Eutropius 9, 13. Again Trebellius Pollio says: *'Aurelianus eum correctorem totius Italiae fecit.'*

18. *ὕδατιον*, watery humour of the human body, iii. 13, 15.

19. *μονομαχία*, fight of gladiators, iii. 16, 13.

20. *μούρρινα*, myrrhine (vases), iii. 9, 21. This form of the word is not noticed in the Lexicon. It is evidently the same as Pliny's *myrrhina*.

21. *ἀναρχία*, a private station, not holding office, iii. 20, 17; iv. 4, 2, 23 and 33; 6, 2 and 23. This is a meaning that ought to be noticed.

22. *αἰτέω*, to beg alms, = *mendicare*, iii. 22, 10. Here equivalent to *ἐπαίτέω*: as the grammarians say that *αἴτης* was used for *ἐπαίτης* and *προσαίτης*.

23. *θεομαχία*, fighting against God, iii. 24, 24. The word usually means *a battle of the gods*.

24. *προφέρειν*, boast, iv. 1, 21. In the same sense *παραφέρειν* is used in the Encheiridion, 33, 8.

25. *ἐπιθειάζω*, admire, iv. 1, 108. Hesychius defines *ἐπεθείαζεν* = *ἐχόρευεν* or *ἐθαύμαζεν ὡς θεόν*.

26. τὸ ἀνεκτικόν, patience; τὸ ἀφεκτικόν, abstinence, iv. 4, 18.

27. *μύσταξ*, beard, iv. 11, 28. The word must here be used for *πάγων*. It is evidently our *moustache*. Hesychius defines it *μύσταξ* = αἱ ἐπὶ τῷ ἄνω χεῖλει τρίχες, hair upon the upper lip. In this passage of Epictetus a man is described with a '*mystax* reaching down to the knees,' which surely cannot refer to a moustache.

E. J. CHINNOCK.

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HOMER, *Od.* ix. 481—486, 537—543.

ἦκε δ' ἀπορήξας κορυφὴν ὕρεος μεγάλοιο

κὰδ δ' ἔβαλε προπάρειθε νεὸς κυανοπέρροιο

483. [τυτθὸν, ἐδεύθησεν δ' οἴηιον ἄκρον ἰκέσθαι.]

ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·

τὴν δ' αἰψ' ἤπειρον δὲ παλινρρόθιον φέρε κύμα

486. πλημυρὶς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἰκέσθαι.

* * * * *

αὐτὰρ ὃ γ' ἐξαυτὶς πολὺ μείζονα λαὸν αἰέρας

ἦκ' ἐπιδινήσας, ἐπέρισε δὲ ἴν' ἀπέλεθρον,

κὰδ δ' ἔβαλεν μετόπισθε νεὸς κυανοπέρροιο

540. τυτθὸν, ἐδεύθησεν δ' οἴηιον ἄκρον ἰκέσθαι.

ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·

542. τὴν δὲ πρὸσω φέρε κύμα, θέμωσε δὲ χέρσον ἰκέσθαι.

ἀλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', κ.τ.λ.

It is quite clear that these two descriptions have been assimilated in defiance of all sense. All the editors, as far as I am aware, with the exception of La Roche, rightly bracket line 483, as a mere duplication of 540, for it is manifestly absurd that a stone falling a little in front of the ship, could graze the rudder. In 486 the quantity of *πλημυρὶς* is remarkable. All its derivatives have *υ*, and in the word itself *υ* does not recur before *Apoll.* Rhod. who perhaps on the authority of this passage felt himself justified in occasionally employing it. Its meaning too seems to be rather the regular tidal rise of the sea, than the 'wash' caused by the falling rock. *θέμωσε δὲ χέρσον ἰκέσθαι* clearly means 'forced the ship in-shore,' though the first word occurs only in these passages, and the violation of the law forbidding trochaic caesura in the fourth foot will be noticed. [None of the alleviating conditions mentioned in Monro's *Homeric Grammar*, §367, are applicable here.] When his ship was driven under the cliff on which the Cyclops was standing, Odysseus silently thrust her off with a pole, and his comrades prudently rowed her out twice as far as he had been before, (line 490), when Odysseus makes known his name and taunts the monster. The stone now hurled is far larger, and naturally falls short, narrowly missing the rudder. The 'wash' now carries the ship towards the island which lay off the shore of the mainland. But can this be explained by a repetition of *θέμωσε δὲ χέρσον ἰκέσθαι*? No mention has been made of the island for more than 300 lines, and so the expression 'drove her in on the shore' could only mean as before that the ship was again driven towards the Cyclops, the opposite of what is manifestly intended. The translators recognise the sense by the rendering 'the

farther shore,' but this is not in the text. Is it not probable that this line (542) also is due to the effort of the scribe to assimilate the passages? It would remove the objection to transpose *χέρσον* with *νῆσον* in the next line. 'Drive her to the island. But when we reached the shore &c.' Or it might be better simply to bracket the repeated words, as having banished beyond recovery the original latter half of 542. Indeed the whole line with the preceding (541), a duplication of 484, might well be spared. If, along with them, 486 with its anomalies, which is certainly not required after *ῥῆπειρον* δέ in 485, were obelised as an early explanatory interpolation, the narrative would lose nothing, and we should not be driven to supplying ideas from our inner consciousness in order to obtain sense.

P. SANDFORD.

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Hom. *Il.* xviii. 571, 2. τοὶ δὲ ῥήσσοντες ἀμαρτῇ μολπῇ τ' ἰνυμῶ τε ποσὶ σκαίροντες ἔποντο.

The received translation (due apparently to Ap. Rh.) of *ῥήσσω* is 'stamping.' But (1) This makes ποσὶ σκαίροντες rather an otiose repetition. (2) *μολπῇ τ' ἰνυμῶ τε* must surely refer to the grape-gatherers not to the single voice of the boy; we should expect therefore to find in *ῥήσσοντες* a verb with a sense suited to these words. (3) *ῥήσσω* seems to be a collateral form of *ῥήγνυμι*, which means 'to break' not 'to beat.' Why should it not mean 'breaking forth' of the voices of the gatherers, so that the translation should be 'and they breaking forth all together with joyous burst of song followed the music with dancing feet,' that is, they were represented joining in the refrain or chorus of the Linus song and dancing as they sang it?

H. M. STEPHENSON.

* *

THUCYDIDES V. 111. καὶ ἐνθυμείσθε πολλάκις ὅτι περὶ πατρίδος βουλευέσθε ἢν μᾶς πέρι καὶ ἐς μίαν βουλὴν τυχοῦσάν τε καὶ μὴ κατορθώσαν ἔσται. The Scholiast in his paraphrase gives exactly the sense required: καὶ πολλάκις πρὸ ὀφθαλμῶν λάβετε ὅτι περὶ πατρίδος ἢ σκέψις, μᾶς οὐσης, περὶ ἧς ἐν μᾶς βουλῇ ἢ κατορθώσετε ἢ σφαλῆσθε. The only question is:—given the historian's meaning, to find what were his words. I believe he wrote καὶ ἐνθυμείσθε πολλάκις ὅτι πατρίδος βουλευέσθε μᾶς πέρι, ἢν καὶ ἐς μίαν βουλὴν τυχοῦσάν τε καὶ μὴ κατορθώσαι ἐνεσται: 'and often bethink yourselves that you are debating about a fatherland the only one you have, and that this, standing to win or lose on the result of only one debate, it will be in your power to establish in security.' We have thus to do with two corruptions. The first is connected with the words μᾶς πέρι. I think our present reading may be accounted for by supposing that these words were omitted in some archetype MS., that περὶ was then put in to supply their place before πατρίδος, and that subsequently the original words μᾶς πέρι were written in the margin and thence found their way into the text, but not in their proper place. The other corruption, in the last two words, is not really very hard to correct or to account for. After the construction of ἢν had been obscured, it was not unnatural that the infinitive κατορθώσαι should pass by a process of assimilation into the participle.

E. S. THOMPSON.

* *

EURIPIDES, *Bacchae*, 1156—1158.

ὅς τὰν θηλυγενῇ στολὰν
νάρθηκά τε πιστὸν Ἄϊδαν
ἔλαβεν...

This is the reading of the MSS. and it is accepted by Sandys, though he acknowledges that in the expression πιστὸν Ἄϊδαν, 'a sure pledge of doom,' the use of πιστὸν has no parallel except Homer's σὼς αἰπὺς ὀλέθρος (*Il.* 13, 773). He himself suggests προὔπτων Ἄϊδαν or βάκτρον or κέντρον Ἄϊδα. But anyone who reads the passage is at once struck with its similarity to a previous passage in which Dionysus foretells to the chorus the doom of Pentheus (*Il.* 857—859):—

ἀλλ' εἰμι κόσμοι ὕπερ εἰς Ἄϊδου λαβὼν
ἄπεισι μητρὸς ἐκ χερσὶν κατασφαγείς
Πενθεὶ προσάψων.

We should certainly expect the chorus in the passage before us to echo Dionysus' words, now fulfilled. By a very slight change in the MSS. reading we get what is wanted. Read

νάρθηκά τ' ἐπὶ στόμ' Ἄϊδα
ἔλαβεν.

For the expression στόμ' Ἄϊδα, compare Pind. *Pylh.* 4, 44, *χθόνιον* Ἄϊδα στόμα: *Georg.* iv. 467, *Taenarias fauces, alta ostia Ditis*. The expression στόμ' Ἄϊδα is used advisedly, for Pentheus' shade would not gain admission to the 'House of Hades' until the rites of burial had been granted to his mutilated body.

N. MACNICOL.

* *

EURIPIDES, *Hel.* 293—7.

τί δῆτ' ἔτι ζῶ; τίς ὑπολείπομαι τύχην;
γάμονος ἐλομένη τῶν κακῶν ἀπαλλαγὰς,
μετ' ἀνδρὸς οἰκεῖν βαρβάρου, πρὸς πλουσίαν
τράπεζαν ἵζουσα; ἀλλ' ὅταν πόσις πικρὸς
ζυγὴ γυναικί, καὶ τὸ σῶμ' ἔστιν πικρόν.

The difficulty lies in the last line for which various corrections have been proposed. Matthiae gives καὶ τὸ σώζεσθαι πικρόν, Hermann καὶ τὸ σῶν, Scaliger καὶ τὸ δῶμ', and Lord Macaulay suggested καὶ τὸ βρῶμ' ἔστιν πικρόν 'an emendation favourably regarded in the Trinity Combination-room.' I propose to read καὶ τὸ πῶμ' ἔστιν πικρόν, 'the husband's bitterness makes even the wine-draught bitter.' There is of course a play upon the words πόσις and πῶμα.

HUGH MACNAGHTEN.

* *

NOTES ON PLATO.—*Republic*.

362 B. πρῶτον μὲν ἄρχειν ἐν τῇ πόλει δοκοῦντι δικαίῳ εἶναι, ἔπειτα γαμῖν ὁπόθεν ἂν βούληται, ἐκιδόναι εἰς οὓς ἂν βούληται, ξυμβάλλειν, κοινωνεῖν οἷς ἂν ἐθέλῃ.

The asyndeton ξυμβάλλειν, κοινωνεῖν, both of which words ought to connect with οἷς ἂν ἐθέλῃ, points to some corruption. Either κοινωνεῖν is a gloss upon ξυμβάλλειν, or, which is more likely, καὶ has fallen out before κοινωνεῖν. Cf. *Laws* 738 A: τὰ ξυμβόλαια καὶ κοινωνήματα.

380. A. ἀλλ' ἐάν τις ποιῇ [ἐν οἷς ταῦτα τὰ ἱαμβεῖα ἐνεστὶ] τὰ τῆς Νιόβης πάθη.

The words I have bracketed are a plain gloss upon τὰ τῆς Νιόβης πάθη. First, Socrates would almost

certainly assume that his audience knew what play he was quoting. Secondly, the title of the play was *Niobe*; Plato says, 'if any poet describe the woes of Niobe,' not 'if he write the *Niobe*,' but this latter is required if we keep the words I reject. Thirdly, it would be silly for any author to talk about any poet writing the particular play in which these iambs occur, when he has just quoted them as by Aeschylus: οὐδ' αὖ ὡς Αἰσχύλος λέγει ἑατέον ἀκούειν τοὺς νέους ὅτι κ.τ.λ.

398. E. Τίνες οὖν θρηνώδεις ἄρμονίαι; λέγε μοι· σὺ γὰρ μουσικός. Μιζολυδιστί, ἔφη, καὶ συντονολυδιστί καὶ ταυαῖται τινες. Οὐκ οὖν αὗται, ἦν δ' ἐγώ, ἀφαιρεταί; ἄχρηστοι γὰρ καὶ γυναιξιν ἄς δεῖ ἐπιεικέες εἶναι, μὴ ὅτι ἀνδράσιν.

The tone of this sentence is very suggestive of a hit at some person unnamed, a habit of which Plato is fond, (e.g. *Phaedrus* 229 D., *Sophist* 246). If so, there can be little doubt who is the person alluded to. Plutarch, *De Musica*, cap. xvi., writes: 'Αριστόξενος δέ φησι Σαπφῶ πρώτῃν εὐρασθαι τὴν Μιζολυδιστί..... ἐν δὲ τοῖς ἱστορικοῖς τῆς ἁρμονικῆς Πυθοκλείδην φασὶ τὸν αὐλὴν εὐρετὴν αὐτῆς γεγενῆσθαι. Now Aristoxenus, 'who was so near to the time of the better music as to have been a pupil of Aristotle' (W. W. Lloyd, *Age of Pericles*, vol. ii. p. 230), is the best authority we can get, and these two passages seem corroborative of one another, the hint in Plato, who connects Μιζολυδιστί with γυναικες, supporting Aristoxenus against his opponents, and the statement of Aristoxenus making clear the allusion in Plato. If this be so, it is evident that Plato had no high opinion of the virtue of Sappho, and this is another difficulty in the way of those who fondly fancy that Sappho was a model of ἐπιείκεια.

It must be added that there is no necessary contradiction between the two statements about the discovery of the mode. Discoveries have a curious way of occurring to two people at about the same time, of which several instances might be quoted.

In connexion with Plato's dislike to Μιζολυδιστί the following is interesting (Plutarch, *De Musica*, xxxvii.): 'Αργεῖους...φασί...ζημιῶσαι τὸν ἐπιχειρήσαντα πρώτῳ τοῖς πλείοσι τῶν ἐπὶ τὰ χρήσασθαι παρ' αὐτοῖς χορδῶν καὶ παραμιζολυδιῶν ἐπιχειρήσαντα.'

The whitewashing of Sappho is well known to have begun with Maximus Tyrius, but I do not remember to have seen his position correctly stated. It is simply this: 'Socrates speaks of *loving* young men whom he really only instructed; so no doubt Sappho really only instructed the young women whom she describes herself as *loving*. And so those whom she describes as *rivals* were equally without doubt rival teachers of poetry.' One can hardly suppose that Maximus himself seriously expected to take anybody in with this ridiculous analogy.

402 A. ὅτε τὰ στοιχεῖα μὴ λανθάνοι ἡμᾶς, ὀλίγα ὄντα, ἐν ἅπασιν οἷς ἔστι, περιφερόμενα.

ἐν ἅπασιν οἷς ἔστι is an extremely harsh phrase. It cannot mean *in all that are*, as Davies and Vaughan take it, for you cannot attract a relative in the nominative into the case of the antecedent in good Attic. It must therefore mean *in all in which they are*. This is confirmed by the exactly parallel passage just below (402 C): πανταχοῦ περιφερόμενα γινώσκωμεν καὶ ἐνόντα ἐν οἷς ἔνεστιν αἰσθανόμεθα. But here we have a rational phrase such as would be expected—ἐνόντα ἐν οἷς. I believe therefore that ἐν has dropped out after ἐν ἅπασιν, and that we should read ἐν ἅπασιν ἐν οἷς ἔστι.

537 C. τὰ τε χύδην μαθήματα παισιν ἐν τῇ παιδείᾳ γενόμενα τούτοις συνακτέον εἰς σύνοψιν οἰκειότητος ἀλλήλων τῶν μαθημάτων καὶ τῆς τοῦ ὅντος φύσεως.

The only way of construing οἰκειόμενα ἀλλήλων

τῶν μαθημάτων is to take οἰκειότητος ἀλλήλων closely together, regarding ἀλλήλων in fact as equivalent to an adjective, the whole phrase then meaning 'correlationship of the sciences.' But though this sounds all very well in English, the Greek remains 'very tolerable and not to be endured.' Is it really possible to believe that Plato could be guilty of such a piece of style as to write ἀλλήλων τῶν μαθημάτων side by side when he meant ἀλλήλων to go with another word, and might just as well have written κοινῆς or some such word instead? Besides, the repetition of μαθημάτων after μαθήματα in the same sentence, without any obscurity of meaning if μαθημάτων be omitted, is quite unaccountable; if the sentence had been αὐτῶν τε τῶν μαθημάτων καὶ κ.τ.λ. the repetition would have been justified, as it is it is not.

Omit then τῶν μαθημάτων as a gloss upon ἀλλήλων.

ARTHUR PLATT.

* * *

ON ACTS xv. 23. The translators of our R.V. give in Acts xv. 23 the phrase 'the Apostles and the elder brethren,' omitting thus in the Greek text the second καὶ οἱ. I will assume this to be the correct text. They thus make πρεσβύτεροι an adjective. Had it been so, it would be nearly impossible to account for the insertion of that second καὶ οἱ, because the fact of its character as an adjective would have governed the exegetic tradition, would have appeared moreover in the early versions, and have made the insertion of words involving a new departure of exegesis morally impossible. But, further, to take it adjectivally distorts the entire narrative in which the verse forms a link, and not only violates a homogeneous literary context, but mars a record of connected facts. If therefore the laws of Hellenistic grammar absolutely required that adjectival character, we might reasonably suspect the text corrupted in v. 23. Let us see what that context yields. In xv. 2 we have πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους, in 6 οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι, in xvi. 4 ὑπὸ τῶν ἀποστόλων καὶ πρεσβυτέρων. It is noteworthy that in xv. 2 and xvi. 4 πρεσβυτ. has no article, while in xv. 6 it has. But usage is not precise as regards the distinctive article in such instances. Thus in purely proper names we find xiii. 46¹ ὁ Παῦλος καὶ ὁ Βαρνάβας, but in 51 ἐπὶ τὸν Παῦλον καὶ Βαρνάβαν: so in classes or genera, as xiv. 5, τῶν ἐθνῶν τε καὶ Ἰουδαίων, so Eph. ii. 20, τῶν ἀποστόλων καὶ προφητῶν, and more remarkably in the Lucan narrative, Acts x. 12 πάντα τὰ τετράποδα καὶ ἑρπετὰ τῆς γῆς καὶ πετεινὰ τοῦ οὐρανοῦ, but in Peter's recital of the same, xi. 6 τὰ τετράποδα...καὶ τὰ θηρία καὶ τὰ ἑρπετὰ καὶ τὰ πετεινὰ, the latter inserting all the articles which (after the first) the former omits; compares also Matt. xvi. 21 with xxvi. 57, 59. Thus it is plain that in Acts xv. 2, 6, and xvi. 4 the presence or absence of the article leaves the expressions cited equivalent and indifferent. Nor are xxi. 18 and 25 without their force: in the former, the narrative, πάντες οἱ πρεσβ., are recorded as present, in the latter, the words of James contain the emphatic ἡμεῖς, naturally referring to the πρεσβ. as included with himself: cf. also James v. 14, παρακαλεσάσθω τοὺς πρεσβ., the writer of which presided in the Council of Acts xv., formulating its decree or presumably influencing its language. These passages, then, all conduce to the conclusion that in Acts xv. 23 πρεσβ. should be a noun. To make it an adjective throws the whole out of harmony. I proceed to show

¹ Tischendorf's text is here followed from which the text, rec. differs in some of the instances cited.

further that there is no need whatever to deem it an adjective, and that *οἱ πρεσβ. ἀδελφοί* may reasonably be two nouns apposed. An apposed noun being in the nature of a predicate may, like it, be anarthrous, unless under special conditions. In Acts xv. 23 the coupled terms to which *ἀδελφοί* is apposed have each its article; in Matt. xxiii. 13 *et saep. γραμματεῖς καὶ φαρισαῖοι*, being vocative, are naturally anarthrous, and *ὑποκριταί* apposed, like *ἀδελφοί*, is so also. I have been unable to find in the LXX. or the New Testament an example of *ὁ πρεσβύτερος, οἱ πρεσβ. &c.* used as an epithet. It seems mostly to mean a limited official class, or sometimes a person or persons naturally older. As instances of the former, take from the story of Naboth, 3 K. xx. 8, 11 (=1 K. xxi. 8, 11 in A. V.), *ἀπέστειλε...πρὸς τοὺς πρεσβ. καὶ τοὺς ἐλευθέρους*, and *ἐποίησαν οἱ ἄνδρες...οἱ πρεσβ. καὶ οἱ ἐλεύθεροι* (notice here that *οἱ ἄνδρες*...is due to a strict following of the Hebrew), also Gen. i. 7 (of Pharaoh's House and of Egypt), Levit. iv. 15, Num. xi. 16, 25, Deut. xxxi. 28, (here compare the phrase *ἡ γερουσία τῆς πόλεως* or *ὑμῶν* in Deut. xxv. 8, 9, xxix. 10), Judges viii. 14 (of Succoth), 1 K. vi. 4, xxx. 26, 4 K. vi. 32, x. 1, Ezr. x. 8, Joel ii. 16 (anarthrous in this last passage, *ἐκλέξαθε πρεσβ.*).

I proceed to show that in practice as well as on the principle above stated an apposed noun may have or not have the article, when the leading noun has it. Thus in 3 K. xxi. 15, 17, 19, the phrase of A. V., 'The young men of the princes (of the provinces),' appears in the LXX. under an apposition, in 15 as *τοὺς ἄρχοντας τὰ παιδάρια*, both having the article, in 17 as *ἄρχοντας παιδάρια*, neither having it, in 19 as *ἄρχοντα τὰ παιδάρια*, one having it, the other not, the Hebrew represented being in our text identical in all three. In 19 the *ἄρχοντα* appears modified in gender to suit the neut. *παιδάρια*, but is as clearly a noun as in 1 Chron. xix. 3 *εἶπον ἄρχοντες* (anarthrous)...*πρὸς Ἀνάν*, and as in 4 K. x. 1 *πρὸς τοὺς ἄρχοντας τῆς Σαμαρείας*. Compare again the well-known apposition, 'my (or 'his') servants the prophets,' recurring in our A. V. some seventeen times. Fifteen of these have *τοὺς δούλους* or *τοὺς παῖδας μου* (or *αὐτοῦ*) *τοὺς προφ.*, but 4 K. xxi. 10 *ἐν χειρὶ δούλων αὐτοῦ τῶν προφ.*, and so Ezr. ix. 11; but in 4 K. xxiv. 2, the phrase otherwise identical has *τῶν* before *δούλων*. Again, in Is. xlv. 14, 15, we have *καὶ οἱ Σαβαῖμ ἄνδρες ὑψηλοί...* and *ὁ Θεὸς τοῦ Ἰσραὴλ σωτήρ*, which in respect of the noun anarthrous apposed to one having the article is exactly like our phrase...*καὶ οἱ πρεσβ. ἀδελφοί*. Other similar instances will be found in Ezek. xxiii. 12 and 23. Further, in the common form of phrase where name and title (of kings &c.) are apposed, Greek usage in the LXX. is vague as regards either noun having the article: see Jer. xxvi. 2, xxxiv. 6, xxxvii. 11, 1 K. ii. 22 *et passim*, xii. 1, 1 Chron. xxix. 9, Ezr. i. 1, 2, where the same short context has two opposite examples.

So far then as the LXX. is a key to the usage of Hellenistic Greek, these instances, which might easily be multiplied, show that no inference can be drawn for or against apposition from the presence or absence of the article with *ἀδελφοί*, and that it may be apposed either to *οἱ πρεσβ.* only, or, as suits the immediate context better, to *οἱ ἀπ. καὶ οἱ πρεσβ.* as a whole. We may notice also in Acts xv. 23 a mark of carefully formulated language, suitable to a solemn document of authority, in the fact of the article being prefixed to each of the words *ἀπ. καὶ πρεσβ.*, whereas in the ordinary narrative of xv. 2 we find *πρὸς τοὺς ἀπ. καὶ πρεσβ.*

It is, further, proper to remark that, probably owing to *οἱ πρεσβ.* (and even *ὁ πρεσβ.*) having acquired an official stamp, the adjectival use of *πρεσβύτερος* is

generally specialized by repeating the article with it. Thus in Gen. xxiv. 2, *τῷ παιδί αὐτοῦ τῷ πρεσβ. τῆς οἰκίας*, xxvii. 1, *Ἥσαυ τὸν υἱὸν αὐτοῦ τὸν πρεσβ.*, Job i. 13, *ἐν τῇ οἰκίᾳ τοῦ ἀδελφοῦ αὐτῶν τοῦ πρεσβ.*, Ezek. xvi. 46, *ἡ ἀδελφὴ ὑμῶν ἡ πρεσβ.*; and so Luke xv. 25, *ὁ υἱὸς αὐτοῦ ὁ πρεσβ.*, which is more remarkable, since in 13 we read *ὁ νεώτερος υἱὸς*, and so 1 Tim. v. 11, *νεώτερας δὲ χήρας παραιτοῦ, i.e.* the correlative *νεώτερος*, *ποῖ* having been similarly officialized, was used freely as an adjective. Now these instances, taken together with the previous ones, make it nearly certain that, if 'the elder brethren' had been in the writer's mind in Acts xv. 23, we should have found there *οἱ ἀδελ. οἱ πρεσβ.*, or *οἱ πρεσβ. τῶν ἀδελφῶν*; cf. *τοὺς πρεσβυτέρους τῶν ἱερῶν* 4 K. xix. 2, Is. xxxvii. 2.

Therefore, since the context of Acts xv. and xvi. requires the sense gained by apposing *ἀδελφοί*, and since such a large amount of usage favours apposition, and makes against the adjectival use of *οἱ πρεσβ.* here, we may feel reasonably sure that the exclusion of the second order of the clergy from their place at the head of the Encyclical conveying the decrees of this oldest council of the Church, is altogether unwarranted, and that 'the Apostles and presbyters brethren' (*i.e.* as, or being 'brethren') is the true meaning of the text here followed.

H. HAYMAN.

* * *

EPISTLE OF S. JAMES, IV. 5.—A very much disputed reference of citation is found in *ἡ γραφὴ λέγει*, James iv. 5. In order to make our exegesis well founded we must review the previous context. St. James is rebuking the lustful heart whose insatiate cravings lead to strife and bloodshed and whose prayers therefore fail of their effect; he concludes with a clause in which the words and punctuation given by the best authorities seem in conflict with our A. V. and R. V., as, . . . *ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσῃτε, μοιχαλίδες*. Both versions make the clause end with the verb; and A. V. reads *μοιχοὶ καὶ μοιχαλίδες*, without due authority (iv. 1-3). Whether, however, we construct *μοιχαλίδες* with v. 3 or v. 4 is of little moment. He passes on to dwell on a special lust which not only wars within a man (v. 1) but wars against God and is his declared enemy (v. 4), that of adultery. In no one sin are the world and the flesh so closely allied perhaps as in breaches of the Seventh Commandment. Some commentators diverge here into the notion of spiritual adultery, *i.e.* idolatry; but this seems unsuited to the simple directness of S. James, as well as to the very plain previous context. Then comes v. 5, *ἡ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει, πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατόκησεν (or κατόκησεν) ἐν ἡμῖν*. These last words which follow *λέγει* (or *λέγει πρὸς φθόνον*, if that is the connexion) should certainly be a quotation, as is the clause which follows *διὰ λέγει* in v. 6. But no quotation to that effect, nor anything like it, is to be found in our LXX. or Hebrew. Nor have I been able to find an instance in which *ἐπιποθεῖ* is used in a bad sense, 'lusteth,' as A. V.¹ I think then that a lacuna must be conceded here. Suppose *c.g.* such a quotation as the Second Commandment, 'the Lord your God is a jealous God,' to have dropped out, then the sense following is suitable, understanding *φθόνος* as in paraphrase = *ζῆλος*, 'The Spirit which he has lodged within us longs for us

¹ Of *ἐπιποθεῖ* in a good sense we have instances. Ps. xli. 1, lxxxiii. 2, cxviii. 131.

(even) to jealousy, but bestows a greater grace'—i.e. more powerful to win than His jealousy to punish us. There is certainly an instance in which *ζηλώω* appears as = *φθονέω* in Num. xi. 29, *μὴ ζηλοῖς ἐμέ* (an inexact rendering of the Heb.), where A. V. is 'Enviest thou for my sake?' and R. V., 'Art thou jealous for my sake?' I do not think *λέγει* can be taken absolutely, 'speaketh,' i.e. as = *λαλεῖ*. Nor is *λέγει πρὸς φθόνον*, as if = *πρὸς τὸν φθονερὸν* (abstract for concrete), suitable to the simplicity of S. James. I will only add that *κατάκεισεν* seems better supported than *κατάκησεν*, although the difference is in sense unimportant. If in the first copy made from the original, through homoioteleuton or otherwise, the quotation following the first *λέγει* dropped out, it may have influenced all now extant copies, since no chain is stronger than its weakest link. To such accidents transcription is liable from the very first stage throughout. The attempts to make sense where no connexion really exists are foolish and fruitless. To recognize an actual loss is nearer the truth than to pretend that all is entire, which is what both the A. V. and the R. V. seem here to do.

H. HAYMAN.

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Amph. v. 1, 20 :

Sed quid hoc, quis hic est senex qui ante aedis nostras sic iacet?

Since publishing the conjecture *semīnex* in the last number of the *Classical Review*, I have obtained, what I had previously sought in vain for, a copy of Luchs's tract on the quantity of *hic*, nom. masc. Luchs, as is well known to all Plautine students, has tried to prove that *hic* is always short in the nom. masc. in Plautus. I did not know how he proposed to treat any of the following passages, except the first, on which Leo had written since the publication of the tract.

Amph. i. 1, 144 :

Clāre aduorsum fabulabor : hic auscultet quāē loquar.

Capt. i. 1, 30 :

Nunc hic accepit quāestum hunc filii gratia.

Curc. v. 3, 38 :

Libera haec est, hic huius frater est haec autem huius est soror.

Pers. v. 2, 50 :

Tāce stulte : hic eius gēminust frater. Hīcīnest? ac gēminissimus.

I was surprised to find that Luchs took no notice whatever of the last three passages. There are several others more doubtful which Luchs has probably rightly decided in favour of *hic*. But these four by themselves, especially the first, which cannot be easily emended to suit *hic*, are sufficient to show that Luchs's theory must be considered not proven. Still, having said so much I must confess that the research I have made on the point made me repent of having proposed to make *hic* nom. long here : for certainly *hic* is always short in this particular phrase *quis hic est*?—a phrase which occurs often in Plautus : but I am not disposed to withdraw my conjecture, for I cannot conceive it possible that *Amphitruo* could be called *senex*, a name given by Plautus only to grey-beards or those who have sons or daughters grown up. The verse may be scanned as a trochaic septen-

arius. *Sed quid hoc* as one foot begins *Truc.* iv. 2, 57, perhaps also *Poen.* v. 5, 17, both trochaics : it also begins *Aul.* ii. 9, 6, and *Most.* ii. 2, 14, iambic trimeters.

A. PALMER.

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PLAUTINA, *Mostellaria* iii. 2, line 803 sqq.

In several passages of Plautus lurk plays upon words, some of which have escaped our notice, and some baffle discovery. A play of words more or less sustained occurs in the *Mostellaria*, loc. cit. Tranio, the tricky slave, has induced Theopropides to believe that his son has taken to speculation, as the son of a shrewd merchant should ; and that he has purchased the house occupied by old Simo. He then goes to Simo and begs that he may be permitted to show Theopropides the house, as the latter wishes to inspect it, and to use it as a model after which he may construct one for himself. Theopropides asks Simo if he would allow him to look over the house, believing it to be his son's speculation. Simo allows him to do so : and Tranio begs Theopropides not to speak of the house to Simo as if it were other than his own, from mere delicacy. Theopropides agrees : and Tranio acts as showman, taking however the audience into his confidence the while. He first asks ostensibly Theopropides, but in reality the spectators, if they see 'ante aedes vestibulum et ambulaerum quouismodi,' in which words there may well lurk some *double entente* like 'scarecrow and walking gentleman.' This is however mere conjecture. He then says 'Age specta, postes quouismodi ! Quanta firmitate facti et quanta crassitudine !' He means, besides calling attention to the stoutness of the door-posts, to say 'look at these blockheads ! how impassable and how stupid !' Cf. Ovid *Remed. Amor.* v. 35 'rigido jurgia posti dicere. Varro *apud* Non. actually uses the expression 'crassi senes.' Simo goes on to say that he has actually given three minae for them. Theopropides says that they are 'multo improbiore quam a primo credidi' : a word strictly speaking applicable to grasping men. Tranio goes on to remark 'intempestivos excisos credo : id eis vitium nocet.' 'I think they are untimely brought to ruin' : 'exciscere' has *always*, I think, a metaphorical meaning, though of course he means the two old gentlemen to think of the timber felled when too green. 'Atque etiam nunc satis boni sunt si sunt inducti'—pice ! And I think that they are as it is good-natured enough if only they are lured on ! He puts in the *pice παρὰ προσδοκίαν*. Specta quam arte dormiunt ! See how thoroughly asleep they are ! He here understands by *arte* 'by my tricks' as well as *arcte*.

The next passage is the *Captivi* 888 sqq. Stalagmus the slave had kidnapped Paegnium when a boy, the son of Hegio, and sold him to Theodoromedes. At the end of the play Ergasilus asks Hegio what was the nationality of Stalagmus. Hegio replies he was a Sicilian. 'Nay,' says Ergasilus, 'he is now a Boian' : he has espoused a Boian (the fetters)—liberorum quaerendorum causa ei credo uxor data est : I think he got the *boia* for looking up (kidnapping) children : besides the obvious meaning.

HERBERT A. STRONG.

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HORACE *Od.* i. 37, 1.

nunc est bibendum, nunc pede libero
pulsanda tellus, nunc Saliaribus
ornare pulvinar deorum
tempus erat dapibus, sodales.

The general meaning of these words is 'Now drinking, now dancing, now public thanksgiving are fitting.' Horace expresses the idea of fitness in the first place by a gerund, in the second by a gerundive, and in the third (probably merely for variety's sake) by the idiomatic phrase 'twere time,' (*i.e.* 'if we were wise' or the like). The stanza is one which, if the emphasis is rightly placed, is perfectly simple, and, if it is misplaced, is hopelessly complex: fix the eye on *nunc est*, as has generally been done by editors, and you are led on to *nunc erat* and to confusion; connect *nunc* with *bibere* ('now for a drink') and you pass on to *nunc pulsare* and *nunc ornare* with perfect ease.

The best illustration of *tempus erat* is to be found in Martial's caustic epigram 4, 33.

Plena laboratis habeo cum scrinia libris,

Emitis quare, Sosibiane, nihil?

'Edent heredes' inquis 'mea carmina.' Quando?

Tempus erat jam te, Sosibiane, legi.

In the fourth line *jam* clearly goes with the infinitive, and is strikingly emphatic while *tempus erat* is used here almost simply as equivalent to 'it is right' or 'fitting'—'we ought to be reading you now.'

T. E. PAGE.

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VIRG. *Aen.* ii. 492.

labat ariete crebro

janua, et emoti procumbunt cardine postes.

Conington, Kennedy, and Papillon ignore this passage in their notes, and Sidgwick is obscure. Conington's rendering 'and the valves are torn from their hinges, and brought down,' may be taken as an illustration of the vague meaning the words convey to most readers.

The word *cardo* in no way describes anything like a modern 'hinge,' and the word *postes* in no way corresponds to anything which we mean by 'door-posts.' *Cardo* has two meanings, (1) 'a pivot,' (2) 'a socket,' and in technical writings you can accordingly have *cardo masculus* and *cardo femina*. In an ancient door, the pivots on which it turns are at the top and bottom, and work in sockets in the upper and lower lintel. Now, as these pivots afford the only support the door has, they must have been of considerable strength. If therefore a door had to be made, the carpenter (for we may dismiss the idea of finely turned metal) would naturally at once look out a stout 'post,' which would have to perform a double duty, for it would first have to be carefully turned at each end so as to provide the pivots on which it revolves in the sockets, and also it would have to carry the weight of the door-frame which must be attached to it and be supported by it. At any rate, writing as an ἰδιώτης, I can conceive no simpler way of making a rude door of the ancient type.

As therefore the 'post' is such an important part of a door, it can be, and often is, put for the door itself. Here however it is used strictly of the actual 'posts' of the double doors. You might of course break through such a double door by merely forcing back each half without moving the 'posts,' but supposing that it will not so yield in the middle, there is only one way of breaking in, and that is the way which Virgil is accurately describing here,—'torn out of the (supporting) sockets the posts (and therefore the doors too) fall flat.'

Probably this explanation is given somewhere, but I have myself never seen it.

T. E. PAGE.

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PROPERTIUS I. VIII. 25, 6.

Et dicam: 'licet Artaciis considat in oris,
Et licet Hylleis: illa futura mea est.'

This is how the passage at present stands in Professor Palmer's edition: but even the emendation of Artaciis is by no means altogether satisfactory. Artaciis is very close to Atraciis, the reading of the Neapolitanus and Perusinus, but it is hard to extract any sense suitable to the present passage from the comparison with the phrase in Apollonius Rhodius, κρήνη ὅπ' Ἀτρακίῳ. The Hylleis of Muretus is also hardly relevant to the sense, which requires that one of the words should represent a distant place, and the other a place near to Rome, whence we may suppose Propertius to be writing this poem. In the place of Artaciis, Atraciis, Antarciis, and Antariis have been variously read, and in the place of Hylleis, Eleis, Hileis, and Ellaeis. Possibly the true reading is:—

Et dicam: 'licet Oriciis considat in oris,
Et licet Herculeis: illa futura mea est.'

The rendering of this would be: whether my lady moors her bark on the distant Illyrian shores of Oricos, whither she is going, or in the harbour of Herculeanum when returning, near or far, she will be faithful to me all the same. If the first word is to express distance, no word is more fit than Oriciis, as Oricos has already in the poem (l. 20) been mentioned as the destination of Cynthia's voyage. And Herculeanum, a seaport town near Rome, on the coast of Campania, is appropriate as the harbour to which Cynthia would probably return. Besides, Herculeis oris is confirmed by Herculeis litoribus (l. xi. 3), the repetition being entirely *more Propertiano*. The adjective form Oricius is found also in Virgil, *Aen.* x. 136.

Oriciis could easily be corrupted into Atraciis by the confusion of *i* and *t*, as elsewhere in MS. of Propertius. The frequent dropping of *r*, especially before or after *c*, and confusion of *i* and *e*, would also account for Herculeis becoming Hileis.

S. WIMBOLT.

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PROPERTIUS, I. XI. 21.

An mihi nunc maior carae custodia matris.

Professor Palmer here deserts the *non* read by both Neapolitanus and Perusinus for *nunc*, a correction of Hertzberg.

Could not *non* be retained and defended by an exactly parallel Greek usage? Greek idiom was probably as attractive to Propertius as Greek mythology.

Sophocles (*O. C.* 1729) has μὴν οὐ, equivalent to a strong *nonne*, and parallel passages are Eurip. *Medea* 733, Aesch. *Supp.* 417, and Plat. *Pol.* 291 D. May not *an-non* similarly stand for an emphatic *nonne*? The parts of the two expressions exactly correspond: why should not the whole expressions?

An, like μὴν, implies the answer no: *non* = οὐ: therefore μὴν οὐ = an non.

We should then take custodia as abstract for concrete (cf. timoris in preceding line) and meaning, cherished object: Is not a dear mother's cherished object (*i.e.* Cynthia) very dear to me also, and have I any thought for life apart from thee?

S. WIMBOLT.

* *

PLINY, *Ep. ad Trajanum*. 113.—Pliny has consulted Trajan as to whether any honorarium should be paid by members of the *boule* on their election by the censors. The *lex Pompeia*, he says, does not lay down any rule on the subject, though it was the custom for those who were ‘*adlecti super legitimum numerum*’ by the emperor to pay a certain sum. Trajan’s reply, after refusing to lay down a general rule, is thus given in the earliest editions—‘*Id ergo quod semper tutissimum est, sequendam cujusque civitatis legem puto, scilicet adversus eos qui inviti fiunt decuriones. . . . id existimo acturos ut praefatio ceteris praeferatur*’; the last clause being generally taken to mean, ‘I imagine that the censors will take care that those who promise to pay (praefatio = qui praefati sunt) should be preferred to the others.’ The use of the abstract for the concrete however seems here intolerable, and Orelli emends ‘*ut praestatio ceteris proferatur*,’ ‘that payment should be deferred in the case of the rest.’ No satisfactory sense however is furnished by this rendering, and Mommsen accordingly fills up the lacuna by ‘*Qui sponte fiunt*’ and alters the last words to ‘*ut praefati id ceteris praeferantur*,’ ‘those who are made senators with their own consent will, I imagine, take care to be preferred to others by promising to pay the fee.’—May not the true reading be, adopting Mommsen’s rectification of the lacuna, ‘*ut praestatione ceteris praeferantur*,’ ‘by payment of the fee’?—This gives as satisfactory a meaning, while it gets rid of the very awkward ‘*id*.’

E. G. HARDY.

* *

TACITUS, *Hist.* i. 10, 4. *in secretum Asiae sepositus*.

Mr. Onions (*Journ. of Phil.* No. 34, p. 289) after noticing that *sepositus* is an emendation of *Acidalius* for the MSS. *repositus* remarks—‘*Sepositus* however seems scarcely satisfactory as Tacitus always appears to use *sepono* of compulsory retirement, while *Otho’s* (*sic*) withdrawal was purely voluntary.’ *Sepositus*, it seems to me, is clearly right here. The whole sentence runs:—‘*Licinius Mucianus vir secundis adversisque juxta famosus. Insignes amicitias juvenis ambitiose coluerat: mox attritis opibus, lubrico statu, suspecta etiam Claudii iracundia, in secretum Asiae sepositus, tam prope ab exile fuit quam postea a principe.*’ The last words seem distinctly to imply that the withdrawal was not a voluntary one, though not technically an exile. Now we know from Pliny (*Hist. Nat.* xii. 1.) that Mucianus had been at one period of his life the legate of Lycia and Pamphylia, which might well be described as a sequestered part of Asia Minor, and I believe it is to this quasi-

banishment to an insignificant provincial government that Tacitus alludes. In that case the informal punishment of Mucianus by Claudius is exactly parallel to that of Otho by Nero. Mucianus had given offence probably, as Heraeus suggests, in connexion with Messalina and was ‘*in secretum Asiae sepositus*’: Otho had given offence in reference to Poppaea Sabina, and was ‘*sepositus per causam legationis in Lusitaniam*.’ Conf. Tac. *Hist.* i. 13 ‘*mox suspectum in eadem Poppaea in provinciam Lusitaniam specie legationis seposuit.*’ It is needless to say that Asia is frequently used in the wider sense of Asia Minor.

E. G. HARDY.

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THE word *status*, evidently the origin of the French *état* and our *state*, has never, so far as I am aware, in Classical Latin the meaning of *state* in the sense of *commonwealth*. It seems however to bear this meaning in Ammianus Marcellinus (III. 8, 11) in the letter of Julian to Constantius, explaining his reasons for having assumed the title of Augustus, and defending his course of action in so doing.

‘*Et conditionum aequitatem, quam propono, bona fide suscipite, cum animo disputans, haec statui Romano prodesse, nobisque qui caritate sanguinis, et fortunae superioris culmine sociamur.*’

This seems to be the earliest use of the word in the sense of *republic*, which has now become one of its common meanings. It is remarkable that no notice has hitherto been taken of this.

E. J. CHINNOCK.

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THE ABOLITION OF THE DICTATORSHIP.—Merivale (*History*, iii. 93), Ramsay (*Manual of Roman Antiquities*), and other English writers say that the dictatorship was abolished by Antony in 44 B.C., and the statement has been copied into many schoolbooks. It is at the same time inaccurate. As Mommsen (*Staatsrecht*, ii. 685) points out, the dictatorship ‘abolished,’ *i.e.*, forbidden for the future, in 44 was the extraordinary office held by Caesar, which is distinct from the dictatorship of the Punic Wars. It is true Cicero says in the 1st Philippic that Antony abolished the dictatorship, but it merely suited his argument to identify the two offices which really agree only in title—and not entirely in that. As Mommsen shows, a dictatorship was not regarded as impossible in B.C. 22 (cf. Mommsen, *Res gestae divi Aug.*, i. 31 = p. 23 of the second edition).

F. HAVERFIELD

CLASSICAL EDUCATION IN THE UNITED STATES.

EDUCATION in the United States falls roughly into four stages: that of elementary instruction or of the ‘common schools’; the secondary (‘high schools,’ ‘academies,’ etc.); the collegiate; and the professional or the university stage (in the strict sense of the latter word). For each of these stages, generally speaking, distinct institutions are provided, with clearly-drawn dividing lines. In the ‘common schools’ (‘primary’ and ‘grammar,’ the latter being the continuation of the former) maintained by local

civil authorities at public expense, children are furnished with the rudiments of general education in English; they usually leave these schools between the ages of thirteen and fifteen. In the secondary education (the ‘academic education’ of the Congressional Directory) there are two distinct classes of institutions: the so-called ‘high schools,’ maintained by the local civil authorities, and the endowed ‘academies,’ some of which, because of their relation to the colleges, are also known as ‘preparatory’ or ‘fitting’

schools. The high schools commonly confine themselves to an 'English' education, and to the elements of the sciences, taking up the children at the close of their course at the common school. Occasionally, especially in the New England States and in the larger cities, the course is expanded so as to include optional instruction in elementary Latin (sometimes Greek), French, German, etc. As a rule, however, the high schools do not regard the preparation of students for college as a part of their work. Most of those who have passed through the high school go out into active business life, or begin their professional studies at once without first 'going through' college: their average age is between sixteen and eighteen. The hiatus commonly existing between the course of study at the high school and the standard required for admission to college is a serious weakness in our system: with the rapid development of the high schools, and the simultaneous decrease in the number of academies, it portends disaster to the colleges, and widens the breach between the popular and the higher education. Academies and other preparatory schools are of various kinds: the prevalent type, at least in New England, is that represented by the Phillips Academy at Andover, Massachusetts, of which I shall speak later on; it comprises a flourishing classical department, in which Latin, Greek, and elementary mathematics with a few other subjects (a little French or German, etc.) are taught, and a smaller English department, which, omitting Greek, offers a course of study substantially equivalent to that of the best high schools. The very successful Lawrenceville school in New Jersey, and St. Paul's at Concord, New Hampshire, have some points of resemblance to the English schools (Eton, Rugby). Boys enter the preparatory school between the ages of fourteen and seventeen, and remain at school for three or four years; those who complete the studies of the classical department commonly enter college. In most of the academies the course of study is rigidly prescribed for the first three years; in the concluding, or 'Senior' year, choice is permitted between certain specified branches of study, according to the pupil's selection of a college.

The college is the especial seat of liberal education in the United States. In the typical northern colleges the course of study for the Bachelor's degree is divided into four years, known as the Freshman, Sophomore, Junior, and Senior years: the young men who enter college together and thus graduate together constitute a college class, which is designated by the year of the B.A. degree; thus the present Sophomore class in the northern colleges is also the 'class of '91.' The number of weeks of required residence each year is on the average thirty-six or thirty-eight, and the number of college lectures and 'recitations' to be attended weekly, apart from prayers, at which attendance is not everywhere prescribed, averages from twelve to fifteen hours weekly. Instruction is almost wholly received in the college lecture-rooms from college teachers; 'private coaches' are almost unheard of, except at the larger universities at the time of examinations. The four-year college course is as old as collegiate education in the United States, and the resulting 'class' organization is one of its most interesting features. It is to the graduate the source of his most pleasant recollections of college life. Some institutions, recently founded, have endeavoured to obliterate the 'class' lines, and encourage students to prepare for their degrees without reference to the 'class' with which they entered college; men of more than average gifts or industry may thus obtain their B.A. in less than four years. But the majority of colleges make no such provision. There are,

further, no distinctions in the Bachelor's degree that make necessary a longer period of residence for the more honourable degree, as in the case of the English Pass and Honour degrees.

Within fifty years the American college has undergone most important changes. These are well illustrated in the history of Harvard, our oldest and largest university. I shall therefore be pardoned for giving considerable space to the description of the development and present condition of this institution, as that of a type. In 1838, at Harvard College—with one-fifth as many undergraduates as to-day—an inflexible and uniform programme of studies was laid down for all the students: for entrance the candidate was examined in the whole of Virgil and of Caesar, in Cicero's Select Orations, in Adams' Latin Grammar, and in the writing of Latin; in Jacobs' Greek Reader, the four Gospels of the Greek Testament, the Gloucester Greek Grammar, and in writing Greek; in Lacroix's Arithmetic, Euler's Algebra, and in the Elements of Geography, Ancient and Modern. The course of instruction in college comprised: *Freshman year*—Xenophon's Anabasis, Demosthenes and Aeschines on the Crown; Livy, Cicero's Brutus; Geometry, Algebra, Trigonometry, and Tytler's History. *Sophomore year*—Sophocles' Oed. T., Oed. C., and Antigone, Euripides' Alceste; Horace; Analytic Geometry, Differential and Integral Calculus, Natural Philosophy; Whately's Rhetoric and Logic. *Junior year*—Homer's Iliad, twelve books; Cicero's De Officiis and Juvenal; Natural Philosophy and Chemistry; Paley's Evidences and Moral Philosophy, and Butler's Analogy. *Senior year*—Natural Philosophy, Astronomy; Locke on the Human Understanding; Say's Political Economy; Story on the Constitution of the U.S.; Smellie's Philosophy of Natural History; lectures on Rhetoric and Criticism, on Theology, Mineralogy, and Anatomy. Through the first three years there was further instruction in Greek and Latin Composition, and in Classical Antiquities; in the three concluding years English Composition, Declamations, Themes and Forensics in appalling numbers, together with one Modern Language, formed with the above-named studies the main occupation of the students; there were also occasional lectures on other subjects. This list indicates, with minor modifications and the substitution of modern books, the best type of collegiate education prevalent in the United States until about ten years ago, and still to be found in some of the more conservative institutions. Harvard herself, it should be added, as early as 1846 greatly modified this curriculum by the extensive introduction of the elective principle in the Junior and Senior years.

Of late three new types of the American college have come into existence, in addition to that of the older college with the fixed uniform curriculum, in which all the studies are prescribed for each student. These are, first, the colleges where there are practically no prescribed studies, the student being expected to select his own studies subject only to the condition that a definite number of courses must be chosen, and that the studies in a particular department are to be followed in a prescribed sequence (Harvard). The second type is that of colleges where the studies of the earlier years are prescribed, while towards the close of the student's course a certain liberty of choice is granted (Yale, Princeton). The third type is where related courses of study are thrown into groups, one of which the student is to select once for all on entering college, certain general subjects being usually prescribed for all of the groups in common (the undergraduate department of Johns Hopkins University). The present tendency in all the colleges is towards an

increase in the number of elective studies and in liberty of choice. The advocates of the elective system in its extreme form maintain that at the age when students enter American colleges, with the preparation demanded of them, a sounder intellectual and moral growth is promoted where the student is allowed to determine for himself his own future course of liberal study, alike in its general features and in its details, than where all this is done for him. They hold that the principle of 'protection' is inapplicable in advanced liberal education, whatever may be its value in economics. With a healthy popular sentiment, the instinct for self-preservation in culture, of which Mr. Matthew Arnold has told us, will save and perpetuate the studies that are essentially fruitful and life-giving. Whatever view may be held as to the wisdom of unrestricted liberty of election, all are agreed that instruction under the new system has vastly improved, that the possession of liberty quickens the sense of responsibility, and that the pleasure and satisfaction in teaching is greatly enhanced by it. The elective system has not been tried long enough to furnish a basis for final judgment as to its effect on the relative popularity of university studies; the experience of six years at Harvard (ending 1885), seems to show that History, Natural History, Political Economy, Philosophy, German, Greek, Latin, French, Chemistry, English, Fine Arts, Mathematics, Physics, Music, Italian, Spanish, Roman Law, Semitic Languages, Sanskrit and Zend, in the order given, are the favourite studies; within this period the only subjects that showed a distinct increase in popularity are History and Political Economy; Greek and Mathematics held their own with surprising consistency; German, Philosophy, and Chemistry showed a considerable falling off. The tables of the next six years will doubtless show a different state of affairs. The defects to be apprehended in the elective system, viewed *à priori*, are a tendency to extreme specialization, to ill-advised and heterogeneous choices, to the selection of the easiest courses: President Eliot of Harvard, who has examined and analyzed the choices of two large college classes, finds that such apprehensions are without ground except in the case of a very few persons. Encouragement to wise concentration of study is afforded by Honour courses in Classics, Mathematics, and other subjects, but the number of courses prescribed for Honours is so limited as not to impair the students' liberty of pursuing also other lines of work.

As regards the qualifications for admission, most of the New England colleges prescribe certain books and subjects known as the minimum requisitions or the 'elementary studies'; to these minima some colleges add certain advanced studies known also as the maximum requirements, a choice from which is to be made by the candidate, and instruction is provided in college in all the 'advanced studies.' This selection from among these advanced studies makes necessary a provision for elective studies at the preparatory schools. The 'elementary studies' at Harvard College are English (composition, involving the previous reading of several standard books); Greek (translation at sight of simple Attic prose, with elementary grammar questions); Latin (translation at sight from prose with questions as above); German and French (translation at sight of ordinary prose in both languages); History, including Historical Geography (either of Greece and Rome, or of England and the United States); Mathematics (Algebra through Quadratics and Plane Geometry); Physical Science (either elements of Astronomy and of Physics, or forty experiments performed at school in certain branches of Physics). The 'advanced studies'

comprise: Greek (translation at sight from Homer, or from Homer and Herodotus); Latin (translation at sight from Cicero and Virgil); Greek and Latin composition (translation of connected English narrative based, in Greek, on a prescribed portion of Xenophon, and, in Latin, on certain of the Lives of Nepos); German (considerable portions of five classical writers, with translation at sight and composition); French (as in German); Mathematics (Logarithms, Plane Trigonometry, and Solid Geometry;—or elements of Mechanics and Analytic Geometry); Physics (laboratory course); Chemistry (laboratory course). These elementary and advanced studies may be combined in several different ways, the general result being that a young man may enter college without Greek, if he have Latin, or without Latin, if he have Greek; but in either case difficult equivalents in Mathematics and Physical Science are prescribed which secure a high order of previous training. In fact the alternative requisitions are offered by an extremely small percentage of candidates. In New England Harvard is the only college that admits to the B.A. course without Greek. In other colleges, somewhat more than the elementary studies are prescribed for admission, with the occasional addition of one or two of the advanced studies.

Admission to college may be either by examination alone, as at Harvard and Yale, or a leaving certificate may be required from some school of high standing, stating that the candidate has completed the subjects prescribed for admission, as in the majority of New England colleges. When the system of admission on certificate was first adopted, only a few years ago, it was believed by some that it would raise the standard of the schools; the system seems at present to be falling into disfavour, and many of the schoolmasters who hailed it with delight are now asking for its abolition. The spirit of independence that characterizes all our institutions, not to speak of the practical inconveniences in so large a country, makes it impossible for a college to exercise such a strict supervision over the preparatory schools as with safety to dispense with the entrance examinations. The attempt is made in Michigan, where there exists a state system of education, but the reports as to its success are by no means unanimous in its favour.

Above the colleges in our American system stands the university stage of instruction, comprising not only the professional schools, but also the 'graduate' department of the university: here men are trained for the several professions (law, medicine, divinity), or for skilled activity in advancing learning or science; the several schools and the 'graduate' department have distinct faculties, and are conducted independently of each other. The courses of university or professional study extend commonly over at least three years, and lead to the higher degree: Ph.D. and M.D. in the 'graduate' and in the medical departments respectively; B.D. and LL.B., in the divinity and law schools. In the more progressive institutions an intermediate degree of A.M. is given for a certain term of liberal study in the graduate department, or even in the professional schools. In some of the older colleges, however, the custom still holds of conferring it without examination, on the payment of a small fee, upon bachelors of three or more years' standing.

Each of the older universities has grown out of a single college, which still remains, in point of numbers, its most important element. (Out of the 1,899 students now in attendance at Harvard University, 1,180 are in the College). The college in the first instance was usually an institution founded for the training of 'ministers of the gospel,' and religious

traditions have ever been powerful in the older American colleges, as is seen, for example, in the custom of daily prayers or chapel; in fact, such traditions have brought into existence numerous colleges which, though at their foundation of the nature of denominational institutions, have mostly lost their sectarian character. The growth of Harvard is an interesting illustration of the development of the American college. It was founded in 1636 as 'a school or college,' and it remained a college for nearly two centuries: in 1812 the Divinity School was established, in 1817 the Law School, in 1847 the Lawrence Scientific School. The 'University now comprehends the following departments: Harvard College, the Divinity School, the Law School, the Lawrence Scientific School, the Medical School, the Dental School, the Bussey Institution, the School of Veterinary Medicine, the Graduate Department, the Library, the Observatory, the Botanic Garden and Herbarium, and the Museum of Comparative Zoology.' These departments are all under the control of the Corporation, consisting of the President, five Fellows—elsewhere usually called trustees—and a Treasurer, and each is administered by its own faculty or board of instruction and management. The Johns Hopkins University at Baltimore—the best known of the newer universities—was founded in 1876, and at once began with a graduate department (non-professional, philosophical faculty), and with a small undergraduate department. It is the only university in the country where the graduate or university element is not distinctly overshadowed by the undergraduate or college element. Its unique and signal success is due to the skilful development of the graduate side.

There has been of late years a gradual rise in the average age of students coming to college: whereas fifty years ago this age was below seventeen, it is now

close upon twenty. Professional schools have likewise improved and prolonged their courses of instruction, and a demand for skilled and accomplished teachers in the higher schools, academies, and colleges has led to the establishment of graduate courses of liberal study at the University. A consequence of these movements is that college graduates enter active professional life from three to five years older than was the case fifty or even thirty years ago, and on the average do not become self-supporting before the age of twenty-eight or thirty. The effect of this is to diminish proportionally the number of men who go to college: young men prefer to omit the collegiate stage of education and to begin professional study without adequate preparation. Among the remedies which have been suggested that of the reduction of the college course from four to three years has met with some favour.

Such is the environment of classical education in the United States, and such are the general conditions under which classical studies are here pursued, and classical scholars and teachers produced. We are now in a position to undertake a detailed examination of our subject, which it is hoped will be the more intelligible for the foregoing remarks. In subsequent letters I propose, in compliance with the Editor's invitation, briefly to describe the discipline received in the classics by the vast number of youths who still make classical studies the basis of their education, and to point out the main features of our higher classical scholarship as shown in the special training received by our advanced teachers, and in the contributions made by American scholars to classical philology.

J. H. WRIGHT.

HARVARD UNIVERSITY,
December 14, 1888.

OBITUARY.

THE LATE PROFESSOR PALEY.

By Professor Paley's death, which took place on Saturday, December 8th, at his residence in Boscombe, one of the ripest and most industrious classical scholars of our day has passed away, at the age of seventy-two. Many notices of his life and works have appeared in the *Times*, *Athenæum*, and other papers; and in Timbs's *Men of the Time* a catalogue of his chief works, corrected by himself, is given, so that perhaps it is needless to repeat them in detail here. He was born in 1816, at his father's rectory of Easingwold near York, the eldest of several still living brothers, grandson of the well-known author of the *Evidences of Christianity*. Thence he moved to Shrewsbury School, then under the rule of Dr. Butler (afterwards Bishop of Lichfield), and thence in due time to St. John's College, Cambridge, where he took his B.A. degree in 1838, not appearing as a candidate for classical honours: for he had

no fancy for mathematics, even to the extent demanded for obtaining a 'junior optime,' which was then required from all classical honour candidates. As he did not win any of the University scholarships, there really was no evidence in his earlier career of the eminence he was ere long to attain as a student of the classics. His M.A. degree was taken in 1842, and he resided at Cambridge, reading and taking pupils, for four years. In 1846 he joined the church of Rome, left the University, and resided in Peterborough, Dover, and elsewhere for fourteen years, which he devoted (though never neglecting the Greek and Latin languages, which he loved so well) to the study of Gothic architecture, and also of natural science. He became a skilful botanist, and spent some time in studying the habits of earthworms: in fact, if it had not been for the appearance of Darwin's monograph on the subject, he might not

improbably have published the various notes he had made as to their habits, and their use in preparing the soil for the growth of plants. He was one of the original and most active members of the Cambridge Camden Society and edited (besides many contributions to the *Ecclesiologist* and similar publications) notes on churches round Cambridge, and also those round Peterborough: remarks on the architecture of Peterborough Cathedral, a manual of Gothic moulding (which has gone through four editions) and other works. He published also a *Flora of Peterborough*, a *Flora of Dover*, and various minor papers in Botany.

He returned to the University in 1860, on the partial removal of religious disability, and remained there for fourteen years, practising as a tutor in the classics, with marked success. He was a most conscientious and careful teacher. In 1874 he was appointed Professor of Classical Literature in the Roman Catholic college at Kensington, and soon afterwards Classical Examiner to the University of London.

Numerous editions of classical authors, both Greek and Latin, in the *Bibliotheca Classica* and separately, attest his industry, and, latterly, the accuracy of his scholarship. The first author which he took in hand was Aeschylus, publishing the plays separately with Latin notes. These were afterwards issued in one volume, and later in the *Bibliotheca Classica* with English notes. It is no treason to his memory to say that in the later editions his riper scholarship removed various blemishes which had marred his earlier work: he was himself fully conscious that we all must be learners to the end of our lives. However the early practice of composition in the Latin and Greek tongues secured him against the error of treating passages as if the order of the words had little or no significance, and the meaning of the text could be arrived at, after the fashion of some modern editors, by transposition of words, as one might deal with the pieces in a Chinese puzzle.

Besides the Aeschylus, he brought out editions of Sophocles, Euripides, three plays of Aristophanes, Hesiod, Theocritus, the *Iliad*, some private orations of Demosthenes, Ovid's *Fasti*, Propertius and some epigrams of Martial. He also published various English translations, one of the Fifth Book of Propertius in verse, portions of Plato and Aristotle, and, quite recently, the Gospel of St. John, and some witty fragments of the comic poets of Athens, in

English verse, very clever, accurate, and amusing. At an earlier period he issued two volumes of extracts from the Greek prose writers under the title 'Greek Wit.' Many of the above have passed through several editions. Various articles also in the *Edinburgh* and other reviews, in the *Journal of Philology* and other serials, are due to his fluent pen.

Notwithstanding all this industry, he was strangely indifferent to the study of modern tongues. He did not know a word of German, a singular thing for a student of the classics. Still his varied knowledge, quiet humour, and wide charity made him a delightful companion; it was impossible to be in his society without realising the charm of his conversation, and often gaining valuable information and unexpected light on difficult questions.

His views on the subject of the authorship of the poems which bear the name of Homer are well known. In sundry publications, as well as in the preface to his edition of the *Iliad*, he pointed out that the various legends connected with the story of the fall of Troy, which form the theme of many dramas of the Greek tragedies, are not to be found in the *Iliad* or *Odyssey* as we now have them, but are in fact embodied in the poem ascribed to Quintus of Smyrna, who is commonly supposed to have derived his materials from the Greek poets Arctinus and Lesches. Paley argues that we have in these books the substance of the so-called κύκλος or round of legends clustering about the story of the siege of Troy: that this mass of semi-mythic tales formed really the Homer of the tragic poets, while our *Iliad* and *Odyssey* appear first distinctly in Plato's quotations—and were, in the Professor's view, themselves modelled out of the general stock of traditions, either in or not much before the age of Pericles: the language itself being no true ancient dialect, but artificial in its colour of antiquity, and full of comparatively modern phraseology. His views have found more acceptance in Germany than in England: it cannot be denied that he makes out a strong case, though it is hard to believe that a poet (or poets) of such transcendent genius as to give to each of the two poems their consistent unity and marvellous power and beauty should have arisen in Athens in the fifth century B.C., at such a brilliant epoch of literature, and left no trace of himself or his name for later generations. However, Paley himself never wavered in his convictions on this point.

Another favourite subject of discussion with

him was the unfair estimate usually formed of Euripides: he was fond of dwelling on his singular mastery of language and skill in argument, as well as his knowledge of human nature, though some perhaps will think that this is rather in regard of its frailty and weakness than of its nobler gifts. He was indignant also at the charge brought against Euripides of being a woman-hater, pleading that Alcestis was one of the noblest figures on the Greek stage, and that quite as many virtuous as vicious heroines were depicted in the extant plays of this dramatist.

Dr. Paley continued to the close of his life in the communion of the Church of Rome, and was buried with her rites in the churchyard of St. Clement's in Boscombe, a sort of suburb of Bournemouth, where the last seven years of his life had been spent. Still his loyalty to his adopted Church was not inconsistent with a spirit of the most free speculation, for he allowed no barriers to interfere with the search for truth. He was persuaded that no delusions, however time-honoured or approved, would avail to help a man in the last resort.

By Dr. Paley's death a gap is left in the ranks of living English scholars which there is no one exactly fitted to fill. Those who have enjoyed the privilege of intimacy with him now feel keenly the loss of a friend of singularly clear and candid mind, always ready to welcome any additions to his stock of knowledge, ready to listen to any argument temperately urged, and if he could not assent, to give reasons for his own view. The members of his own family know best the unvarying kindness and

unselfishness which prompted his every word and act in the social circle, but even friends who only were able to visit him occasionally could see something of the rare beauty of his character. No one who has known anything of him in social converse could fail to recognise in him an earnest seeker after truth, a gentle and loving nature, ever considerate towards others, and anxious to help them in all ways to the utmost of his power: as well as a mind stored with the most various and interesting knowledge, always at the service of his friends, but never forced upon them, worn, as has been well said of another pure soul, lightly, and like a flower.

C. B. S.

THE Rev. Thomas Field, late fellow of St. John's College, and one of Mr. Paley's younger contemporaries at Cambridge, writes as follows from Bigby Rectory, near Brigg, in Lincolnshire: 'Being at Madeira in November, 1852, I went round by the north side of the island and spent a night or two at Santa Anna, a house kept then by a Portuguese doctor. I there found and copied from out of the Visitors' book the following *poëmatia*, written by Paley's own hand not very long before.'

ἐνταυθοῖ νοῦφω τετριμμένος ἦν τις δδότης
 ἔλθῃ, ἢ στυγερῶ πένθει τηρόμενος,
 τῶνδ' ὕγιῃς ἐπάνεισι καὶ ἀρτιμελὴς ἀπὸ χάρων,
 καὶ νόον ἐκ δακρύων τρέψει ἐς εὐπαθίην,
 ὦδε γὰρ αἶψα ἔχεις ἔσχατος πολυανθέος ὤρην,
 ὦδε πῶν ζήσεις αἰθέρα λαμπρότατον.

Venimus hue, vernos cum spirans blanda per agros
 Panderet aura tuas, insula dives, opes:

Venimus—et scopulos requievimus inter et umbras,
 Egimus et laetos non sine sole dies.

O fortunatos, quibus sors hic degere vitam,
 Inque tuo, felix terra, jacere sinu.

Hic praesens Deus est, loquitur Natura; jugorum
 Culmina respondent, hic manifestus adest.

F. A. P.

ERNST VON LEUTSCH.

THE death of Professor von Leutsch which, it will be remembered, occurred in the summer of 1887, has caused the *Philologischer Anzeiger* to be discontinued. The last number, which completes Vol. xvii., appropriately ends with a monograph on the venerable scholar from the pen of Dr. Max Schneidewin, his successor in the editorship of the *Philologus*, and son of Professor F. W. Schneidewin, the founder of that periodical. The following is an abstract:—

Ernst Ludwig von Leutsch was born on August 16, 1808, at Frankfort-on-Main, where his father was at that time Saxon ambassador. After removing to Dresden and thence to Leipzig, his father settled finally at Celle as member of the Supreme Court of Appeal (*Oberappellationsgerichtsrath*) under the Hanoverian government.

E. v. Leutsch entered in his nineteenth year at the University of Göttingen, where he studied under

Mitscherlich, Dissen, and Otfried Müller, while among his friends as fellow-students were numbered L. Ahrens, C. L. Grotefend, F. W. Schneidewin and A. Geffers, a special bond of union being the 'philologische Gesellschaft' they formed among themselves. In this the discussions were held in Latin: the favourite subjects were the Cyclic and Hesiodic fragments, whence the thesis—*Thebaidos Cyclicae Reliquiae*—on which Leutsch graduated (1830). The following session saw Leutsch at Berlin where he studied under A. Böckh. In 1831 he returned to Göttingen as *privatdocent*. His breadth of study is shown by his propounding and upholding no fewer than sixty theses, on July 6, 1833, for the post of 'assessor' to the classical faculty. He became extraordinary professor, May 2, 1837, and regular professor, with F. W. Schneidewin, in 1842, on the demand of K. F. Hermann, who before accepting a

professorship at Göttingen stipulated that Leutsch and Schneidewin should receive a similar honour. During the long vacation of 1842, the two colleagues visited Avranches, in Normandy, to collate a MS. of Cicero's *Orator* and *De Oratore*. The fruits of this expedition did not appear till 1857 (in *Philol.* vol. xi.) after Schneidewin's death (1856). The rest of his life presents few incidents. In his latter years his eyes were severely affected and he had to undergo three operations; the last in March 1887, only four months before his death. His death, on July 28, 1887, was sudden in the extreme: a first stroke of paralysis was followed in less than half an hour by a second and fatal one.

The work of his life lay in his academic duties. The extensive range of subjects covered by his lectures, is remarkable. Pindar, Aristophanes, Thucydides, Livy, and Tacitus (*Histories*), were his favourite subjects, but he also lectured on the Elegiac poets, Sophocles, Euripides, Theophrastus, Cicero, Horace, Catullus, Propertius, and Sallust. The length of his introductory remarks and the frequency of his digressions made it impossible for any but the shorter subjects to reach completion. His published works are insignificant beside his professional labours, but include the following:—*Grundriss zu vorlesungen über metrik* (1841), *Corpus Paroemiographorum Græcorum* (1839, 1851), *Ovidius in Ersch and*

Grüber's Encyclopaedia (1836), and *Indices Scholarum* (six on Pindar) (1859—1869), and further, contributions to periodical literature, especially of course the *Philologus*.

The editorship of this, and of its supplement the *Philologischer Anzeiger*, formed no slight part of his work. He became editor of the *Philologus* in 1856 on the death of Prof. Schneidewin. The *Philologischer Anzeiger* he himself originated in 1868, despite the labour involved by the mass of material which the high reputation of the older periodical brought upon him. The merits of these two publications are sufficiently proved by the number of similar enterprises which have since been started.

Truthful and ingenuous, his popularity suffered from the candid criticism which he never spared the students with whom he came in contact. His religious principles were deep and fervent: his bodily health he preserved carefully, walking and swimming being his regular exercise. A source of great enjoyment lay in his garden, which he aimed at making a practical illustration of classical botany. He left a classical library which for extent and completeness could not be equalled among the private libraries of Germany. 'A true example of German erudition, and a mind wedded to knowledge, have departed in Ernst von Leutsch.'

ARCHAEOLOGY.

Bibliothèque des Monuments Figurés Grecs et Romains. Voyage Archéologique en Grèce et en Asie Mineure de M. PHILIPPE LE BAS. Planches commentées par SALOMON REINACH. Paris. F. Didot et Cie. 1888.

SELDOM has any single person undertaken such a gigantic task as M. Reinach begins with this admirable volume, and in the present state of classical study it would not be easy to suggest any scheme that would be more widely useful. A *corpus* of the remains of ancient art, engraved in the excellent style of this specimen volume, and published at a moderate price! Such a series of volumes will open the path of study and research to many scholars in many departments from which they are at present practically debarred by the exorbitant price of the necessary books. There are a few dozen fundamental and indispensable archæological works of great size and vast price, without which independent investigation in numerous subjects of art, antiquities, and literature in the style demanded by modern requirements is absolutely impossible; and I do not know that there is any place in Great Britain besides London, Oxford, and Cambridge where general access can be had to them.

Even those who spend their lives within

easy reach of such works as the *Monumenti Inediti* and the great collections of vase-paintings and reliefs, but who are unable to possess private copies of them, have often to waste much time in hunting up the copies in a public library; but still they are lucky in comparison with those who never have access to them at all except during occasional visits to one of the three scholars' libraries of Britain. It is the exception to find a page of a book on a subject either archæological or lying on the border-land between literature and art, in which some monument published in the *Monumenti Inediti* is not touched on: one ought to have the illustration at hand at the moment, but is obliged to put off till the next day or the next month or the next year. M. Reinach quotes the saying of Gerhard: 'He who has seen one monument, has seen nothing: he who has seen a thousand of them, has seen one.' It is however almost equally true that you must see the same monument a thousand times: you must not merely see it once a year in a hurried vacation excursion, but you must also have a representation of it constantly beside you to study and examine in every mood and state of feeling, and especially when you are under the immediate influence of some luminous idea which has just occurred spontaneously or by suggestion

to your mind. M. Reinach as editor and Messrs. Firmin Didot et C^{ie} as publishers propose to bring the great archaeological books within the reach both of every provincial library and of an enormously wider circle of private buyers; and we can only add the hope that the sale of the first volumes may be such as to encourage the editor and publishers to carry out the project rapidly. The *Monumenti Inediti*, the plates of the *Annali dell' Istituto*, and that almost inaccessible work, *Antiquités du Bosphore Cimmérien*, are promised among the first: may we add a hope for the equally inaccessible plates of the *Comptes Rendus* of St. Petersburg. The right of reproducing the first of these has been already granted, and would probably be granted in other cases also.

M. Reinach explains clearly his reasons for adopting this bibliographical method of republication. We think there can be no doubt that he is right. Continuity in the method of reference is quite necessary: everybody refers to the volumes of the *Monumenti* for any monument which has been published there, and it is hopeless to supersede this by any less clumsy method. We want the republished volumes at our hand in reading the books which have been already published, and which use the conventional way of reference, and moreover all those who already possess or enjoy ready access to the folios of the *Monumenti* will continue to make their references to them. Any more ambitious scheme of reforming the methods of reference would be foredoomed to failure.

M. Reinach promises also to replace the previous drawings, in case of inexactness, by new drawings, and to accompany the plates with *commentaires très sobres*, in which the long original articles that discussed the plates will be summarized, any doubts which arise as to the genuineness of the monuments will be stated, and all restorations will be indicated. We hope that the desire to carry out this part too thoroughly may not unduly retard the completion of a design which, if executed promptly, promises to be of incalculable usefulness to ancient scholarship and research.

No one will blame the patriotic feeling which makes M. Reinach open the series with the work of a fellow-countryman, Philippe Le Bas, whose early death has left his great *Voyage Archéologique* a torso, subsequently only half finished by other hands. The plates intended for this book were published

only in part; many, which were never actually put in sale, were prepared and are here reproduced. Copies of the numerous folios of which the original work is composed are rare, and frequently fall short of the total amount that was actually published. There can be no doubt that the republication is an important service to archaeology, as well as a pious duty to an excellent traveller who fully deserved the high reputation he enjoys; though perhaps the volume cannot equal the importance of one which, as we may hope, will contain several volumes of the *Monumenti Inediti*. Many of the plates are of great importance and interest, and they are accompanied by a commentary containing a wonderfully rich series of references to the authorities who have treated the subject of the plates. This wealth of knowledge and of reference is one of the remarkable features in all M. Reinach's work, and I think that any one who examines critically a few of the paragraphs in this commentary will convince himself that the references represent the result of much genuine work, and are decidedly richer than anything of the same kind that has been done before. Many of these paragraphs must have cost the writer a great deal of independent research even to identify the subject. I have gone over those which relate to Asia Minor, and may add here the few corrections which I have to make. In *Mon. Figurés*, pl. 134, figs. 4 and 6, which come from Ameth and Assarlar, should not be classed along with figs. 1, 3 and 5, which belong to Hadriani, but with the monument of pl. 135 I, which belongs to Erigueuz. Assarlar and Ameth are villages a little further up the river than Erigueuz, and both are even further away than Erigueuz is from Hadriani. The remains of Erigueuz (*i.e.* Egri Geuz 'Squint Eye'), Ameth, and Assarlar belong to the Phrygian city of Tiberiopolis (see my *Cities and Bishoprics*, § CII.).

In *Mon. Fig.*, pl. 130 II., M. Reinach is at a loss to explain the occurrence of a relief representing a woman alone on the tomb of a man. The fact is that these Phrygian and Bithynian reliefs were not made to order, but were kept in stock by the stonemasons, and it is not rare to find an utter want of correspondence between the epitaph and the sculpture, owing to the carelessness or ignorance of the surviving relatives.

In *Mon. Fig.*, pl. 137, Gueulde is confused with Goerdis (or, approximating nearer to the modern pronunciation, Giordiz), the site of the ancient Julia Gordus. Gueulde is a village near Koula, and close to Sandal, the

latter of which preserves the name of the ancient Lydian bishopric Satala on the Hermus. In his remarks on the preceding plate, 136, M. Reinach follows the current identification of Koula with the ancient Koloe. The stele with the name Koloe was brought to Koula from a great distance: Koula is a purely modern city with a good Turkish name, by which it is known to the late Byzantine writers. It is situated in the territory of the ancient Satala (see my *Cities and Bishoprics*, § CVII.).

The volume before us contains 309 plates, many of which are of double size. They represent subjects of all kinds, sculptural, architectural, views and plans. Of many of these subjects representations are to be found only in the pages of Lebas. The plans of such places as Erythrae and Gythion have a special importance, as they were made before the extension of the modern towns began to obliterate or modify some of the features. More than 200 of the plates belong to Greece and the islands; the rest belong to Asia Minor and chiefly to the coast-lands.

Personally I have so much to gain from a speedy continuation of the series that I might suspect myself of selfishness in recommending it very strongly, but the same reasons which will make the volumes so useful to me equally apply to a thousand other students, who will find that it places within their reach departments of study which are now absolutely closed to them.

W. M. RAMSAY.

THE STAGE IN THE GREEK THEATRE.

IN Dr. Hager's article on A. Müller's *Gr. Bühnenalterthümer* in the *Review* for December 1887 there is a notice of Dörpfeld's communication on the results of his work at the Dionysiac theatre. Prof. Jebb adds an appendix in which he mentions some cases in which these conclusions are corroborated by literary evidence. It is to be hoped we may have at some time a more complete collection of the evidence contributed by the dramas themselves. The architectural facts, as elucidated by Dörpfeld, promise to demolish much in the traditional views on the Greek theatre: what is now wanted is a knowledge of the degree to which his explanation agrees with the dramatic situation as we know them in the extant plays.

The points which Dörpfeld regards as established by the recent excavations at Athens and Epidaurus are the following:—

1. The orchestra was originally a complete

circle: at Epidaurus the stone bounding-ring which defined it still exists complete.

2. The only building, or raised masonry of any kind, in the space usually assumed for the stage in the Dionysiac theatre is the back wall, with projecting towers at either end, that served to carry the movable scenery. This wall is at a distance of sixteen feet from the circumference of the orchestra. In this narrow space, reduced still further by the scenery, must have stood the 'stage.'

In the second century B.C. the movable scenery in the theatres both of Athens and Epidaurus was replaced by an Ionic façade, all the background that was needed for the street scenes of later comedy. The façade was built in front of the wall mentioned above, at a still nearer distance (four feet) from the orchestra.

3. There was only one door in the back wall, at exactly the level of the floor of the orchestra; an actor entering through it stepped immediately into the orchestra.

4. The remains of a raised stage are in no case earlier than Roman times (Nero?); the stage of Phaedrus, in fact, so familiar a feature in the views of the Dionysiac theatre, is as late as the third century, A.D.

The conclusion, which he bases on this architectural evidence are: (1) the action took place not on a raised stage, but in a part of the orchestra. (2) the *πρόσδοι* served for the entrance alike of the public into the theatre, and of the chorus and actors represented as coming from a distance into the orchestra.

Scholars who are neither architects nor able themselves to visit the excavated theatres must be largely guided by the literary evidence. It is worth noticing that there is no word in classical Greek distinctly denoting 'stage.' *σκηνή* is originally the tent, afterwards the building into which an actor retired; in all cases in which the word occurs it can be probably explained without requiring the assumption of a raised stage in a permanent building: *λογεόν* is not earlier than Roman times: of *ὀκράβας* the meaning is too uncertain to be of use in the argument: it undoubtedly denoted something raised, but more than that we cannot say. It is not of course contended that there was no raised place from which an actor could speak: instances of that are common enough, the *Pyx* in the *Knights* (149, 751) the house of Euripides in the *Acharnians* (409), but these are scenery, not stage.

To the passage in the *Oed. Col.* referred to by Prof. Jebb I would add from the same

play the entrance of Ismene. She enters riding (313), attended by one servant. On the old theory she either rides on to the narrow space that is left for the stage, in which the fourteen lines (310—323) during which Antigone speculates whether the figure in the distance is her sister lose all their point, or, after dismounting, she mounts, *coram populo*, the steps connecting the orchestra with the stage. On Dörpfeld's theory the situation is perfectly simple; she enters as an actor coming from Boeotia would do through the *πάροδος*, she meets her father and sister in the orchestra, where Antigone is standing when, later in the play, she is dragged off, as Prof. Jebb points out, through the *πάροδος* by Kreon's servants. In many plays it is clear that actors and chorus must have been within arm's length of one another. In the *Acharnians*, for instance, Dicaeopolis retires through the door in the back scenes (εἰσὼν, l. 202) and returns, l. 241, and at l. 281 he is within striking distance of the chorus, near enough at least to make him fear for the safety of his pots (284). Similarly in the *Frogs*, Dionysus' appeal to his priest (297) is rather pointless if there is an orchestra sixty feet in diameter separating them.

One of the clearest cases is from the *Agamemnon*. We talk of Greek tragedy as 'statuesque,' and are too ready to deny it any of our own taste for scenic pageantry. Agamemnon returns as a conqueror in his chariot with Cassandra beside him. He would have made but a sorry entrance had he come directly on to the 'stage.' It is quite different if he entered through the *πάροδος* with his train of soldiers and captives. The lines of anapaests, 782—809, are the natural metre for the movement of the chorus as it meets and makes way for the great procession sweeping round the orchestra till it reaches the front of the palace. Then follows the dialogue with Clytemnestra and at last he descends from his car and walks over the purple carpet to the palace, but there is nothing whatever to suggest that there were stairs to mount or a stage to cross to reach it.

J. S. FURLEY.

ACQUISITIONS OF BRITISH MUSEUM.

1. *a.* Hand-made vase of very archaic pottery nearly cylindrical in form, *ht.* 7½ in. Round the neck is moulded a collar on which are three loops for suspension. On the body are two pinched-out rudimentary handles, ornamented on the upper surface with incised cross-hatching. From a tomb in Antiparos.

b. Three fragments of obsidian knives from the island of Sirina, (see *C. R. ante.*, p. 329).

2. *a.* A bronze cylindrical object which has probably formed the knob at the end of a staff.

b. A vase of red clay with wavy decorations in black.

Both from Mr. G. Dennis' excavations at the tumuli Bintepe near Sardes (see *C. R. ante.*, p. 329).

3. Plasma intaglio, contest of Herakles and Acheloo, in the presence of Deianeira: Herakles in the lionskin swings his club against a bearded, man-faced bull which seems to fall forward; Deianeira stands in the foreground beside Acheloo, with both arms raised. Mr. Murray remarks 'this attitude answers to the phrase ἐκπεπληγμένη φόβῳ with which she describes herself in the *Trachiniae* of Sophocles, v. 19. The same subject is mentioned as having been sculptured on the throne of Apollo at Amyklæ (Pausanias III, 18, 15), the date of which falls in the first half of the sixth century B.C. To that date also may be assigned this gem. It has been published in King's *Antique Gems* II, pl. 34, fig. 3, and is a most interesting example of archaic gem-engraving. The stone, a plasma, is extremely rare in early art. The cable border would indicate that the gem was originally in the form of a scarab, the back having been cut in subsequent times.'

4. Onyx Cameo, representing a bust of Caracalla, found near Verona. The back has been left in the rough, showing the method of cutting.

5. Bronze mirror case, found some years ago in Corinth: on the outside of the case is attached a relief representing an Eros with two girls, a group which Mr. Murray thinks may be that of Eros assisting Phaedra to unveil herself, to the horror of her nurse. The scene would thus correspond with the interview between Phaedra and the nurse as given in the *Hippolytos* of Euripides, the actual moment being that (v. 352) when the nurse discovers that it is Hippolytos whom Phaedra loves. As on the bronze the figure beside Phaedra is more youthful in appearance than would be expected in the nurse, she may perhaps represent one of the chorus of women who were equally amazed at this discovery.

On the inside of the mirror case is incised a very beautiful design of a nymph seated on a bench and playing with Pan at a game resembling the Italian morra: an Eros is beside the nymph. The bench on which she sits may be supposed to be a fountain, as the presence of a swan under it would suggest. The meeting of Pan and a nymph at a fountain would also be consistent with Greek mythology.'

6. Marble head of Tiberius, life size, from Rome: an excellent example of Roman portraiture.

6. A series of twenty-one moulds for terra-cottas, from Tarentum.

ARRANGEMENT.

The galleries of antiquities are undergoing a series of changes which it is hoped will enhance the interest of the collections and give improved facilities for study. On the upper floor, the new Terra-cotta room is now completed, and the First Bronze Room is being converted into a Fourth Vase Room, so that the collection of painted vases will now be exhibited in an unbroken series. In the old Fourth Vase Room, which from its shape is well suited to a miscellaneous collection, will be arranged the miscellaneous objects in bronze other than those of a purely artistic character, such as armour, utensils, cistae, &c.: as well as other collections of a miscellaneous character such as ambers and ivories. The principal collection will be Etruscan, and the room will in future be known as the 'Etruscan Saloon.'

On the lower floor, the Elgin Room has now been almost cleared of everything which does not belong to the special period of and following the Parthenon; and by the rearrangement of the Pediments a large portion of the frieze is now seen from a better point of view. The Archaic Room has likewise been weeded, and the Branchidae figures are now grouped at the west end, as a *dromos* between the two adjacent saloons: while in the Third Graeco-Roman Saloon a corner has been made for archaistic sculpture.

THE AMERICAN SCHOOL OF CLASSICAL STUDIES AT ATHENS.—The seventh year of the American School at Athens opened on October 1st in the new building, which is for the first time the home of the School, although the books of the library had been there for several months, and some of the students had their quarters there for a few weeks in the spring.

Dr. Waldstein had accepted the invitation to become Director of the School, on condition that the fund for its permanent endowment should be secured by August 1st, 1888. This condition was not fulfilled, and the School loses the advantage of his constant presence and oversight. He consents, however, to direct and advise in the conduct of the School so far as his English engagements permit, spending some weeks in Athens during the winter, and expecting to go to Greece again in the spring. This arrangement is a compromise and only temporary. The friends of the School are confident that the permanent fund will be secured before the beginning of another year.

The details of the work of the School for this year are in the hands of the Annual Director, Professor Frank B. Tarbell, who was for eleven years instructor in Greek in Yale College, and is admirably fitted for his duties.

Six students are enrolled as members of the School this year. Two of these spent last year also in Greece.—Mr. Carl D. Buck of Yale College, the fortunate leader of the excavations at Icaria last winter, and Mr. D. Quinn of St. Mary's College. Two of the new members of the School are young ladies, graduates of Wellesley College—Miss Norcross and Miss Slater.

Histoire de la Céramique Grecque, par OLIVIER RAYET et MAXIME COLLIGNON. Pp. xvii + 417. Paris, 1888.

THIS work, with its fine paper, large margins, and wide-spaced type, is evidently intended rather for the *dilettante* and general reader than the student.

The bulk of the text is by M. Rayet, but his sad death in February, 1887, left it incomplete. The plan adopted is to give a general sketch of the political and social forces at work during the different periods into which he divided vase-painting and, this done, to describe in graceful terms a few picked vases illustrating the characteristics of each period.

M. Collignon has left the text unaltered and has added a preface and chapters on the Corinthian *pinakes*, the vases in relief, South Italian pottery, moulded and enamelled ware and architectural terra-cottas. It is however in many ways a pity that he did not see fit to annotate if not revise the earlier chapters, for since Furtwängler and Loeschke's work has come out and since this year's discoveries on the Acropolis, they are quite out of date.

The illustrations are numerous and include sixteen coloured plates. The vases illustrated are for the most part already known, and seem to have been

selected somewhat at random; the red-figured being, for instance, very scantily represented in comparison with the earlier and later. The reproductions look pretty, but are far from being stylistically satisfactory, and the majority are reduced copies of illustrations already published.

Such shortcomings however are not likely to be a drawback to the general reader, who will find that the work makes no demands for a special knowledge of art, archaeology, or mythology, and that it is written in an easy and graceful style. Indeed, if we mistake not, it is in these respects the only book of its kind.

W. C. F. ANDERSON.

Revue Archéologique. July—August, 1888. Paris.

2. de Vaux: an account of the excavations by the Dominicans at Jerusalem: they found a group of tombs probably of early date, and remains probably of the basilica built by Eudoxia in honour of St. Stephen: two plates, four cuts. 3. de Jubainville: Herodotus puts the source of the Danube in the Pyrenees, because he disbelieved the existence of Hyperboreans and the Rhipaean mountains. 5. Maître: resemblance between certain bronze swords and the swordfish: cut and plate. 6. Le Blaut: ancient ideas of the power and charms that lay in the hair of a woman. 7. Cumont: cult of Mithras at Edessa: Aziz and Monimos = Phosphorus and Hesperos, and the 'Helios' of Jamblichus = Mithras.

Reviews: Rayet's 'Céramique.'

C. S.

The same. September—October, 1888. Paris.

1. d'Arbois de Jubainville: the use of bracelets, etc., as purchase money in ancient Ireland: the introduction of the balance came probably from the Romans in Britain. 2. Cumont: the taurobolium, usually referred to the cult of Cybele, is really connected with Anahita. 3. Lebégue: notes on certain Latin inscriptions of the Narbonne district. 4. Mowat: the sculptor of the Cherchell statue (*ante*. x. p. 370) is not Myrissus, but Myrismus. 5. de la Blanchère: the inscriptions of Djebel Toumiat. 6. Delattre, excavation of a Roman cemetery at Carthage: in this necropolis (second cent. A.D.) a curious method of burial occurs; the ashes within the cippus are placed in a pierced urn, which communicates with the outside by means of a sloping channel: down this channel the offerings to the manes, or other ashes, were poured. One body was buried in plaster. Among other objects, about forty leaden dirae and 289 epitaphs were found: forty-seven epitaphs are here given, fifty marks on lamps, marks on pottery and bricks, a short note of coins, and a specimen of a leaden dira: five cuts. 7. Deloche: seals and rings of the Merovingian period, continued. 9. Monceaux: annals of the Thessalian league, continued: considers (i) the protectorate of Philip II; (ii) Thessaly under the strategia of the kings of Macedon. 10. de Lessert: the formula *translata de sordentibus locis* (Cherchell) refers to statues removed from pagan temples after the triumph of Christianity; those which were still objects of cult were deposited at Cherchell *sub officio*. 11. Tannery: on abbreviations in Greek MSS. 12. Reinach's *Chronique d'Orient*: principally an account by Ramsay of his last journey in Asia Minor.

Reviews: Fontenay's 'Bijoux Anciens': Tischler's *Ostpreussische Grabhügel* and Epigraphical publications relating to Roman antiquity, by Cagnat, continued.

C. S.

Ἐφημερίς Ἀρχαιολογική, 1887. Part 4. Athens.

1. Tsountas: antiquities from Mykenae discovered in the excavations of 1886: including two inscriptions, a series of most interesting wall paintings (three coloured plates), and a number of miscellaneous objects in ivory, bronze, etc. (plate). 2. Philios: four honorary decrees from Eleusis. 3. Koumanoudes: two inscriptions from Priene. 4. Nikolaides: Homeric illustrations of the scene on the Boeotian cup published Ἐφημ. 1887, pl. 5, 2. 5. Lolling: notes on the topography of Megaris. 6. Koumanoudes: three fragments of Attic decrees, and a fragment of a Roman inscription found in Athens. C. S.

Gazette Archéologique. Nos. 9-10, 1888. Paris.

1. Six: vases of the archaic period with polychrome decoration on a black ground: two plates, four cuts. 2. Deglane: the palace of the Caesars on the Palatine, concluded: four plates, one cut. 3. Collignon: funerary plaques of painted terra-cotta: probably formed part of the decoration of the sarcophagus: they represent all the different acts of the funeral ceremony: one plate, one cut. 6. Vercontre: a

potsherd from Soussa with bilingual graffito, Latin and neo-Punic: two cuts.

Reviews: Fontenay's 'Bijoux Anciens': Richter's 'Die Spiele der Gr. u. Röm.' C. S.

Annuaire de la Société française de Numismatique, Sept.—Oct. 1888.

A. De Belfort, 'Imperial Roman Coins not described in Cohen's work' (continued). Descriptions of Coins of the Emperors from Carus to Diocletian.—Review: A. De Barthélemy's 'Légendes des monnaies gauloises,' by R. S.—Remarks on the Quelen sale of Roman coins.

The Numismatic Chronicle, vol. viii. 3rd series, part 3, 1888.

Graetz, 'On the Jewish "Lulab" and "Portal" Coins.'—Sir A. Cunningham, 'Coins of the Indo-Seythians.'

Revue belge de Numismatique, volume for 1888
H. Schuermans, 'Un revers des médailles de Dioclétien.' W. WROTH.

SUMMARIES OF PERIODICALS.

Transactions of the American Philological Association for 1887. Vol. xviii. Boston, 1888.

The Monetary Crisis in Rome, A.D. 33, W. F. Allen. An explanation of Tac. *Ann.* vi. 16, 17 by the help of Suet. *Tib.* 48 and Dio C. 58, 21. The law of the Dictator Caesar (*de modo credendi possidendique*) which was revised is that referred to by Dio 41, 38 and 58, 21. *Vetita versura*, what was forbidden was not 'compound interest' [see *C.R.* ii. 217b] but 'loans on interest,' i.e. not interest as such, but the trade of money-lending. The relief measure, viz. that the debtor should pay two-thirds of his debt down, and the creditor invest this two-thirds in land (Suet. *Tib.* 48), leaving the balance on for eighteen months, was in a sense a general foreclosure of mortgages by summary process. If a comma only is put after *condiderant* and a full stop after *provolvuntur*, so that *quia* refers to two clauses instead of one, the reason of the failure of the scheme is plain. The purpose of the money-lenders was not merely to hoard up money for the purpose of land, but 'to buy up large estates when prices should touch bottom,' and so they refused to buy the portions of estates which the debtors desired to sell.

The Tradition of Caesar's Gallic Wars from Cicero to Orosius, by E. G. Sihler. In the absence of an exhaustive discussion of the subject, the writer takes up in chronological order the notices and accounts of the Gallic war that are found in later classical authors. His purpose was to ascertain the manner of reproduction, the additions and the critical bias or purpose of the various authors. In Livy, *Periocha* ciii., he proposes the reading *Narbonensem* for *Narbonem*. Suetonius, influenced probably by Asinius Pollio, is very unfavourable to Caesar. Julius Florus shows a rhetorical bias that vitiates his account, and in some instances glaring invention. Dio Cassius in some cases of precise detail, e.g. Caesar's cipher, used special sources. The transcript of Orosius ranks high.

On the Relative Value of the MSS. of Terence, E.

M. Pease. An elaborate comparison of the eight chief MSS. of Eunuchus and Adelphoi, of four of Phormio, and three of Andria, in respect of omissions, insertions, variations of spelling, changes of case, number, &c. The writer, taking as a standard Umpfenbach's division into three groups, viz. A (Bembinus), D. G. (Victorinus, Decurtatus), and PCBEF (Parisinus, Vaticanus, Basilicanus, Riccardianus, Ambrosianus), concludes from his tables that PCB excel DG and rank next in value to A, and that EF are so loosely connected with PCB that they may almost be regarded as a fourth group. While in age D and P are about equal, more changes have been made in the archetype of the D family than in the archetype of the P family, and more afterwards came into its individual MSS.

Conditional Sentences in Aischylos, E. B. Clapp. The writer takes Prof. Gildersleeve's division of conditional sentences into Logical, Anticipatory, Ideal, and Unreal, which correspond to Prof. Goodwin's Present and Past particular, Vivid Future, Vague Future, and Present and Past unfulfilled suppositions respectively. The generic conditions are treated separately. Logical conditions are more than 60 p.c. of the whole. There is no ground for concluding that εἰ with fut. indic. is minatory in tone. The anticipatory conditions are only 9 p.c. The use of εἰ with the subj. is almost confined to generic suppositions as in Pindar. Ideal conditions are 19 p.c. We cannot get beyond Goodwin's distinction between them and the anticipatory. There are only eleven cases of the unreal condition, and only seven of generic conditional sentences, Aisch. being much fonder of the hypothetical relative sentence to express general ideas. The last-named class of sentences is common, the anticipatory being thirty-four, and generic relative twenty-four. Conditional participles are also frequent, Aisch. usually making them equivalent to an ideal condition. There are also one hundred and twenty-five cases of the potential optative, and ten of the potential indicative.

H. W. Smyth makes an important contribution to

Greek dialectology in his exhaustive paper upon the *Arcado-Cyprian Dialect*. Reviewed above by C. E. Bennett, pp. 48 ff.

In the Report of the Annual Session are summaries of the following papers: *Grote on Thuc.* vi. 17 (*ἀνέμιατοι*), W. S. Scarborough. *ἀν.* is neut. when applied to things, and active when applied to persons. *Aeschines' Reticence*, R. B. Richardson. The silence of Aesch. upon *Dem. de Cor.* §§ 129, 130, strengthens the view of those who believe that he published exactly what he spoke. He could not when speaking have foreseen this abuse. *The Authorship of the Epistle to the Hebrews* (second paper), an attempt to prove on linguistic grounds that St. Luke is the author. *The Cum-constructions in Latin*, W. G. Hale. *Some peculiarities of Diction and Syntax in Cicero's De Legibus*, W. A. Merrill. A list of exceptional usages of grammar and diction. *Ancipiti in Caes. B.G.* i. 26, W. S. Scarborough. *Ancipiti* means doubtful, not double, both on ground of etymology and the context.

Journal of Philology, Vol. XVII. No. 34. This is a very strong number, containing at least three contributions of first-rate importance for the determination of the text of Latin poets, viz. 40 pages of 'Catulliana' by J. P. Postgate, 17 pages of 'Horatiana' by A. E. Housman, and the 'Pervigilium Veneris' by J. W. Mackail; two interesting papers on 'Plato,' one by D. D. Heath on the 'Cratylus,' the other by S. H. Butcher on the 'Geometrical Problem of the Meno'; a careful examination of the accounts of Caesar's 'Expedition to Britain' by H. E. Malden, and an ingenious attempt to get rid of the difficulties in 'Hor. Od. iv. 8' by A. W. Verrall. The remaining articles consist of emendations in the 'Aetna' by R. Unger, and in the 'Histories of Tacitus' by J. H. Onions; notes on 'Laedere Numen and Lucan iii. 559' by H. Nettleship; on 'Roman remains in Krain, Croatia and Serbia' by F. Haverfield; and an examination by J. S. Reid of the 'Merton Codex of Cicero' for the portion of the 'De Divinatione' which it contains.

Athenaeum: 24 Nov. 1888; notice of 'Guido-Joanne to Athens and Attica.' 8 Dec. notices of Capes' 'Achaean League according to Polybius.' 15 Dec. review of Paley's 'Fragments of Greek Comic Poets' and obituary notice of Prof. Paley. 29 Dec. notices of 'Stephenson's Vergil Aen. IV.' Page's 'Aen. VI.' etc. 5 Jan. 1889: notices of the 'Eton Horace,' Maguire's 'Tac. Ann. I.' and Dowdall's 'Livy XXII.'

Academy: 1 Dec. 1888; Review of Mommsen's 'Der Senat' by F. T. Richards. 8 Dec. and 15 Dec. letters from J. E. B. Mayor on the Latin 'Heptapla.'

The Expositor. Nos. 43-48 (*July to December*, 1888). In Nos. 43-45 F. Rendall continues and brings to an end his corrections of the R. V. for the *Acts*. In 43 Archdeacon Farrar defends Dr. Abbott's theory of the connexion between Josephus and the 2nd Ep. of St. Peter against Dr. Salmon. In 45 W. A. Simcox, writing on the Pauline *Antilegomena*, points out resemblances between St. Luke's writings, the Pastoral Epistles and the *Hebrews*, but arrives at no definite conclusion. In Nos. 46 and 48 W. M. Ramsay on 'Early Christian Monuments in Phrygia' calls attention to the difference between the Christian inscriptions found in the north-west bordering on the flourishing Church of Bithynia and those of the south; the former openly professing, the latter more or less concealing the religious opinions of the writers, the former being found in country districts, the latter in the towns. The earliest date from the beginning of the third century, and the Greek, especially in the

north, is often very debased. Formulas of common occurrence on the tombstones are: 'A Christian to a Christian'; and (as a warning against desecrating the tomb) 'Thou shalt not wrong God,' 'If any stranger bury here he shall have to reckon with God.' The Christian communities seem to have obtained legal recognition under the form of burial societies, which are alluded to under various names, e.g. 'The neighbours of the First Gate.' A curious phrase occurring on an inscription of about 200 A.D. is (*ἡ προεδρία*) *τῶν πορφυροβαφῶν*, which is supposed to mean 'purple dyers' for outsiders, but 'washed in blood' for the initiated. We find mention of presbyters (also disguised under the term *γεραιοί*), laity, virgins, *κοιμητήριον*. Purely biblical names are not found till the middle of the fourth century. In No. 47 W. Sanday writes on 'Early Christian Organization.' In 48 R. G. Balfour on *Heb.* vi. 1, 2 explains *βαπτισμῶν διδαχῆς ἐπιθέρεως τε χειρῶν* as a parenthesis in apposition to the preceding *μεταβολας και πιστews*, and thinks the reference is to the scape-goat and the ablutions of the Jewish law.

Neue Jahrbücher für Philologie u. Pädagogik. Ed. Fleckeisen u. Masius. 1888.

Heft 8 contains: (1) K. Brandt, *Ueber das 18te Buch der Ilias*, contending that 1-367 belong to the *μῆνις* and the rest, 368-617, is later.—(2) W. H. Roscher, *Der Kykeon des Hipponax*, partly discussing the nature of a *κυκεῶν*, partly suggesting *πινῶν* for *πίνων* in Bergk. Fr. 43.—(3) O. Crusius, *Dion. Periegetes u. der Imbrische Hermesdienst*, a controversy with Unger.—(4) G. A. Unger, *Der Hyakinthienmonat*, shewing that the Spartan month Hyakintheus corresponded to Attic Thargelion (about May).—(5) P. Regell, *Zu Dion. Halic.*, contending (a) that *Ant. Rom.* II. 6 is a translation from some Latin writer, and (b) that II. 5, purporting to describe the inauguration of Romulus is quite wrong.—(6) L. Sadce, *Zu Dion. Halic.*, a series of emendations.—(7) A. Weiszke, *Zu Thukyd.*, explaining the appropriateness of *ἀνέθηκε* (rather than *καθιέρωσε*) in I. 13, 6, by ref. to III. 104, 2.—(8) E. Graf, *Zu Plutarch's Symposiaka*, emendations.—(9) A. Thimme, *Zwei Festorcsungen des Lukianos*, explaining that *προχαλία* ὁ Διόνυσος was meant as an introduction to Bk. II. of *Vera Historia*, just as the *προχαλία* Ἡρακλῆς introduced Book I.—(10) G. Faltn, *Zu Horatius Episteln*, a commentary on Ep. I. xi.—(11) C. John, *Zum Dialogus des Tacitus*, emendations.

Heft 9 contains: (1) H. Schrader, *Die hexametrischen Ueberschriften zu den 84 Homerischen Rhapsodien*, with an excursus on the dactylic verse of Theodorus Prodromus and John Tzetzes.—(2) H. Draheim, *De hiatu debili qui dicitur Homericus*, classifying the instances and attempting to explain each class.—(3) G. Zippel, *Zu Diodoros*, suggesting in fr. xxxiv. 36 Ddf. *Κορυνηνητιακός* for *Κορνηνιατός*, and *Λακτάρας* for *Ιοντάρας*.—(4) E. Lammert, *Zu Polybios*, a long series of emendations.—(5) Th. Maurer, *Zu Verg. Aeneis*, very long notes on several passages.—(6) A. Müller, *Zu Aristophanes*, justifying from *Ravennas* the reading *ἐπέρρωται τ'* in *Ach.* 988.

Archiv für lateinische lexikographie u. grammatik ed. E. Wölflin v. 2.

1. Landgraf, *substantivische Parataxen*: Exx. of substantives doubled to express some sort of reciprocity, *hominum inter homines societas, vir virum legit*. Two classes are distinguished, according as the second noun is joined to the first by case or by preposition. The latter is commonest in late Latin (*de loco in locum* &c.) and borrowed from Hebrew. The article concludes with a full list.—2. Schönwerth

and Weymann, *adjective auf -osus*, in four parts: (i) Derivation of suffix (cp. *Arch.* p. 368), traces of *-osus* (*formosus* found in Vergil, Ovid, Hor., Iuv. and even late writers) and of *-ossus*. (ii) Formation, in Cic. mostly from nouns, in early and late Latin more extended but very few from verbs; *laboriosus curiosus* analogy of *gloriosus*. (iii) Sense (a) abundance of thing denoted; (b) like Grk. *-ώδης* e.g. *senex hircosus*. (iv) Index.—3. Additional notes on suffix *-o*, *-onis* (*Archiv.* v. 56-88). —4. Gröber, *vulgärlateinische Substrate*, *reburris* to *rutiliare*. —5. Lexicographical articles with 'Erläuterungen' (Plön, Schmalz, Miodoński) on *abripio* and derivatives, *abrodo*, *abrogo*, *-atio*, *-ator*, *abrotanum*, *-onites*, *abrumpo*, *abruvo*, *abrupte*, *-tio*, *-tum*, *-tus*, *abscedo*. [The form *abrupte* quoted p. 265 from Fröhner's *Avianus*, is wrong.] 5. Vignette notes are: *angustator* (Nettleship); *cultor*, *saturus* (Funck), on C.I.L. vii. 980, 78; *Culex* 140 (Ellis), read *fleta* for *lacta*: *vicens* (Stolz) &c.—6. *Miscellen*: e.g. *Tormenta* (Brandt), *Maenianum* (Sittl), *circa -um* (E. W.—7. Reviews: mainly on the usages of individual authors; biographies of Gerber and Ott; editorial notes. It appears that England subscribes for 21, America 14 copies of the *Archiv* out of 293.—F. H.

Philologischer Anzeiger, vol. xvii. pt. 12 contains:—

144. J. H. Schmidt, *Synonymik der griechischen sprache*, IV. bd. (Cr.): 'Good, but lacks method.'—145. Th. Zielinski, *Quaestiones comicae* (W. Ucker-mann): Highly commended.—146. Martin Wohlrab, *Die Platonhandschriften und ihre gegenseitigen be-ziehungen* (Leopold Cohn).—147. S. Lederer, *Eine neue handschrift von Arrians Anabasis* (M. Erdmann): 'Valueless.'—148. Egenolf, *Die orthoepischen stücke der byzantinischen litteratur* (Georg Schoemann): Favourable.—149. R. Peiper, *Decimi Magni Asonii Burdigalensis opuscula* (M. Petschenig): A list of passages criticised.—150. A. Fleckeisen, *Cornelii Nepotis vitae* (Post Carolum Halmium recognovit A. F.)—151. P. Dietrich, *Ueber die tendenz des Taciteischen Agricola*: 'Bad.'—152. Schwenken-becher, *Quo anno Taciti dialogus de oratoribus habitus sit quaeritur*: 'Not proven.'—153. John, *Tacitus' Dialogus de oratoribus cap. i.—xxvii. übersetzt und kritisch-exegetisch erläutert*. The style of translation disapproved of.—154. J. A. Heikel, *Seneca's charak-ter und politische thätigkeit aus seinen schriften beleuchtet* (K. J. N.): Agrees with conclusions.—155. Ae. Baehrens, *M. Minucii Felicis Octavius* (Th. Stangl): Unfavourable.—156. Eugen Oberhammer, *Akarnanien, Ambracia, Amphilochien, Leukas im alterthum* (Cr.): 'Excellent.'—157. G. Oehmichen, *Griechischer theaterbau nach Vitruv und den überresten* (A. Müller): 'Welcome.'—158. A. Müller, *Bühnentalerthümer* [in Hermann's *Lehrbuch d. griech. ant.* III. 2] (J. Niejahr): 'Shows industry and contains much of value.'—159. O. Schulthess, *Vormundschaft nach attischem recht* (K. Seeliger): 'Well treated.'—160. K. Häderli, *Die hellenischen Astynomen und Agoronomien, vor-nemlich im alten Athen* (C. Schaefer): Defects noted.—161. H. C. Mané, *Der praefectus fabrum*: Favour-able.—162. H. Matzat, *Kritische zeittafeln für den anfang des zweiten punischen krieges* (W. Soltau): A systematic refutation.—163. Fr. Cauer, *De fabulis Graecis ad Romum conditam pertinentibus* (M. Zoeller): 'Hardly sets the subject at rest.'—164. Fr. Cauer, *Die römische Aeneassage von Naevius bis Vergilius* (Id.): 'Observation and inference less uniformly keen.'

Excerpte.—*Nachträge*.—*Indices*.

Ernst von Leutsch, Ein nekrolog, von Max Schnei-dewin (see p. 82).

Philologische Rundschau.

10. Müller, *L. Annacus Seneca* (Kraffert). Must supersede all previous editions. Bötticher, *die Akro-polis von Athen* (Neuling). Deserves to rank with the Olympia of the same author. Thiancourt, *Étude sur la conjuration de Catilina de Salluste* (John). A pleasantly written pamphlet including the results of the more recent literature on the subject. Ascoli, *Sprachwissenschaftliche Briefe* (Stolz). A valuable addition to the stock of scientific knowledge. Her-mann Camillo Kellner, *Savitri* (Hansen). A complete and useful school edition with glossary.

11. Carlo Moratti, *Studi sulle antiche lingue ital-iche* (Pauli). Another attempt to explain the inex-licable. Busolt, *Griechische Geschichte bis zu Chaeroneia*, 2nd Part (Bauer). On the same high level as the first part. Van Essen, *Index Thucydideus* (Sitzler). Complete and accurate but deficient in arrangement. Frigell, *Adnotationes ad Horatii Carmina* (Rosenberg). Contains many suggestive remarks, but hardly pays sufficient attention to previous editions. Mähly, *zur Kritik lateinischer Texte*. The suggestions are interesting like most by the same author. Roberts, *An Introduction to Greek Epigraphy* (Meisterhans). Contains nothing new, but from its clear exposition of the more recent literature will prove useful. Tocilesku, *Inscripções aus der Dobrud-scha* (Meisterhans). Valuable both philologically and historically.

12. Schöll, *Plauti Rudens* (Mähly). The immense number of conjectural emendations is hardly recon-cilable with the minute and anxious pains taken to reproduce the exact reading of the MSS. The great value of the work lies in the collection and sifting of all the recent Plautine literature. Curtius, *Griech. Schulgrammatik* (Bachof). Revised, and adapted to present wants by W. v. Hartel. Pauli, *Altitalische Studien*. Discusses the Corfinian Inscription and the Pelignian language, maintaining its close affinity with Oscan. Ivan Müller, *Handbuch der Klassischen Altertumswissenschaft*, Vols. 8 and 9. (1) *Hommel, Abriss der Geschichte der vorderasiatischen Kulturvölker und Ägyptens bis auf die Zeit der Perserkriege* (Hansen). History of the Babylonians, Assyrians, Israelites, Hittites, Medes and Egyptians. It is perhaps rash to put the Babylonian Empire earlier than the Egypt-ian, and some other doubtful points seem to be stated too confidently. The sketch will be useful to general scholars, the conspectus of the literature to special students. (2) *Lolling, Hellenische Topographie* (Hansen). A vast amount of statistical and literary materials arranged with the greatest care and accuracy. (3) *Pöhlman, Grundzüge der politischen Geschichte Griechenlands* (Hansen). An excellent sketch of the political history of Greece till the time of its subjec-tion to the Romans, including the Macedonian period. 13. Peppmüller, *Exercitationes criticae in poetis Graecis* (Sitzler). A large number of emendations, chiefly on Theognis, are examined in detail. Breidt, *De Aurelio Prudentio Horatii imitatore* (Petschenig). A list of the passages where Prudentius borrows from Horace. Schicke, *Ciceronis Tusculanae Disputationes* (Degenhart). The reviewer discusses the question of the date and many of the new readings introduced. G. Löschcke, *Boreas und Oreithyia am Kypselo-kasten, Die westliche Giebel-gruppe am Zeus-tempel zu Olympia* (Weiszäcker). Contains much that is interesting. Wheeler, *Analogy and its application to language* (Stolz). A clear and intelligible account of the different forms in which analogy influences language. Wagener, *Haupt-schwierigkeiten der lateinischen Formenlehre* (Schmalz). Indispensable to teachers.

14. Jebb, *Sophocles Antigone* (Müller). The critic discusses a number of debatable points in the intro-

duction and commentary, but finds that the textual criticism is on the whole thoughtful and careful, and that the edition is as important for the study of Sophocles as that of Dindorf was. Schanz, *Platonis Euthyphro* (Liebhold). A real service for the admirers of Plato. A large number of suggested readings are discussed. Wilhelm, *De Minucii Felicis Octavio et Tertulliani Apologetico* (Mohr). Discusses and finally settles the relation between the two works. Bergk, *Litteraturgeschichte* (Kähler). Some points are open to dispute and the modern works on the subject are neglected. Still the editor deserves the thanks of the philological world. Wrobel, *Eberhardi Bethuniensis Gracismus* (Petschenig). The apparatus criticus is perhaps almost too full. On the whole a useful edition.

15. Holub, *Oedipus Tyrannus* (Müller). The critic opposes the suggestion that the Laurentian MS. was copied from dictation, and maintains that it is derived from an Uncial MS. of the 5th or 6th cent. Kurtz, *Miscellen zu Plutarchi Vitae* (Stegmann). Warmly recommended to friends of Plutarch. Goetz, *Plauti Pseudolus* (Redslob). In the thirty-seven years since Ritschl's edition much progress has been made both in the collation of the MSS. and the criticism of the text, and Goetz has fully availed himself of the results. His arrangement of the Cantica is specially successful. The critic discusses and generally approves a large number of emendations. Merguet, *Lexikon zu den philosophischen Schriften Ciceros*, 1st part (Landgraf). Very complete and accurate though the arrangement leaves something to be desired. Baunach, *Sammlung der griechischen Dialekt-Inschriften*, vols. iii. and iv. (Stolz). Vol. iii. contains the Inscriptions of Megara and its colonies Aegosthena and Pagasis, Vol. iv. part of the Index. Birt, *Zwei politische Satiren des alten Rom* (Mähly). A comparison of the 26th book of Lucilius with the satire of Claudian on Eutropius. Several conjectures on Lucilius should be certain. Maschke, *Der Freiheitsprozess im klassischen Altertum* (Rettig). Contains remarks on (1) civil process at Rome, (2) process of liberation at Rome, (3) in Greece, (4) the Gortynian Inscription.

16. Schmelzer, *Sophokles Trachinierinnen* (Müller). Represents the play as based on the idea of jealousy. Emendation is carried to extremes. Hans Schmaus, *Tacitus ein Nachahmer Vergils* (Wolff). A fairly complete collection and arrangement of the imitations of Vergil in Tacitus. Konrad Müller, *Die Weltkarte des Castorius* (Weizsäcker). A careful reproduction of the facsimile of Scheyb, preceded by an introduction containing a valuable discussion of the age and accuracy of the copy, with an account of its history and of the different editions. Nebe, *De mysteriorum Eleusiniorum tempore et administratione* (Sitzler). A careful and valuable discussion. *Handbuch der Klassischen Altertumswissenschaft* Vol. i. part 1 (Achelis). Would extort respect even from those who despise histories of philosophy. Blase, *Geschichte des Irrrealis im Lateinischen* (Ihm). The principle may be combated, but the work cannot fail to contribute to the elucidation of the hypothetical sentence in Latin.

17. Verrall, *Aeschylus Septem contra Thebas* (Wecklein). Both textual criticism and exegesis are marked by originality. There are many elegant and tasteful suggestions, but on the whole 'one could wish for less that is new, and more that is true.' Josephy, *Der oratorische Numerus bei Isokrates und Demosthenes* (Fox). Does for Isokrates and Demosthenes what Wuest has done for Cicero. Heidenhain, *Die Arten der Tragödie bei Aristoteles* (Bullinger). Highly stimulating though mistaken in principle. Zingerle,

Livy, part 3, books xxi.—xxv (Hachtmann). The objections which the critic raises against points of detail do not in the least affect the general worth of the edition which will be of material help both to teachers and boys. Heydemann, *Dionysus' Geburt und Kindheit* (Meier). A collection of a large number of Dionysus groups not always well chosen.

18. Sidgwick, *Aeschylus Eumenides* (Birchmeyer). Textual criticism is conservative, the explanatory notes clear and good. Schreiner, *Zur Würdigung der Trachiniai des Sophokles* (Henzen). Discusses (1) the general idea and the leading rôle, (2) the present constitution of the text. Schubert, *Atlas Antiquus* (Hansen). Useful for general purposes, though not without deficiencies, and on the whole inferior to Kampe. Schiller, *Lehrbuch der Geschichte der Pädagogie* (Curschmann). Warmly recommended.

19. Schneidewin - Nauck, *Sophokles Aias and Philoktetes* (Müller). Pays too little attention to MSS. tradition. Busche, *Observationes criticae in Euripidis Troades* (Mekler). Emphasizes the value of the Palatine MS. and does something for the criticism of a generally neglected play. The readings suggested are discussed. Blaydes, *Aristophanis Acharnenses*. The chief value of the work lies in the collection of the different uses of words. Niese, *Flavii Josephi Opera*, Vols. i. and ii., bks. i.—x. (Hansen). A $\kappa\tau\eta\mu\alpha$ $\epsilon\varsigma$ $\alpha\epsilon\iota$ based on the collation of a large number of MSS., of which the best are Palatinus and Oxoniensis. Many readings are discussed. Krohn, *Quaestiones de Anthologia Latina* (G. Segebade). Shews that 74—90 and 120, 121 are Petronian, 91—100 not. Rohrig, *Nigidius Figulus* (Lüdecke). The first chapter discusses the value attached to Nigidius by the authors who used him. The second gives a brief résumé of his various studies. The fragments are not published. Hoffmann, *De mixtis linguae Graecae dialectis* (Meisterhans). Has positive worth.

20. Merry, *Aristophanes Knights* (Kähler). The commentary is clear and sensible, but contains little that is new. The text is conservative, the attempt to whitewash Cleon is carried too far. Katkoff, *De Codicibus epitomes Harpocratonis* (Sitzler). A careful discussion of the relation of the different MSS, containing the epitome. Wehrich, *Augustini Hipponensis speculum et liber de div. Script.* (††). For both works the text is carefully based on the collation of the best MSS. Heydemann, *Pariser Antiker* (Weizsäcker). A description of many antiquities in the Louvre, the Bibliothèque Nationale and some private collections. Langl, *Griechische götter und Helden-Gestalten* (Neuling). A clear and interesting analysis of the chief works on the subject.

Jahresbericht des philologischen Vereins zu Berlin, June, July, August, September, October, 1888.

(29) Probst, *N. Jarhb. f. Klass. Philol. und Päd* 1886, explains *Od.* i. 4, 8 of the lightning which in Italy heralds the approach of spring, and *Mors pulsat* not of knocking at the door, but of passing over the town. (32) W. H. Roscher, *ib.* 1887, on *Od.* ii. 13, 15 ingeniously suggests *poenas* taking Bosphorum = Bosphororum, i.e. the Thracian or Cimmerian. (54) O. Weissenfels, *Horaz. Seine Bedeutung für das Unterrichtszeit des Gymnasiums und die Prinzipien seiner Schülerklärung*: 'seldom is to be found so accurate a knowledge of single points combined with such a comprehensive judgment of the whole.'

On the literature of Lysias, by E. Albrecht. (3) E. J. Shuckburgh, *Lysiae Orationes* xvi. new edition, revised. Shuckburgh has not availed himself of the review of Stutzer (*Phil. Rundsch.* 1883), nor indeed

of what has been done for Lysias since Scheibe's edition in 1855, with the exception to some extent of Blass' *Attischen Beredsamkeit*, of which Shuckburgh's knowledge is superficial. Therefore, in spite of much that is good, the notes and appendices can by no means content us, least of all the text. (6) J. Girard, *Études sur l'éloquence attique*. Although the part about Lysias was written more than thirty years ago, no one can read the book now without pleasure. (8) F. Blass, *Die attische Beredsamkeit*, 1st part from Gorgias to Lysias, 2nd edition. Blass puts the birth of Lysias B.C. 444, but the objections to the usual date 459 B.C. are not decisive in face of the express testimony of Dionysius that in B.C. 444 he went to Thurii at the age of fifteen. Blass has not altered his opinion on the genuineness of the speeches. As spurious he considers 2, 6, 8, 9, 11 and 20, and as probably spurious 14 and 15. F. J. Snell's edition of *Epitaphios*, Clar. Press, 1887, is also mentioned.

Curtius (1884—1887), by M. C. P. Schmidt.

(6) Meiser, *Beiträge zur Textkritik des Geschichtsschreiber Q. Curtius Rufus*. Curtius wrote A.D. 41. On the morning after the well-known night 'quam paene supremam habuimus' (x. 9, 3) [the night of the murder of Caligula] the consuls gave the watchword *ἐλευθερία* (Joseph Ant. Jud. xix. 2, 3), to which Curtius perhaps alludes in x. 7, 11. The 'ingenious guess' [of Schultess] that *caliganti* (x. 9, 4) is a play on *Caligula* is not probable, as the ancients had a fine ear for the distinction between *cālig*- and *cālig*-. (16) S. Dosson, *Étude sur Quinte Curce, sa vie et son œuvre*. A most complimentary review. With the remark *Quinte Curce ne connaît qu'un critérium, la vraisemblance*, the author 'hits the nail on the head.' Two notes in connexion with Curtius. 1. *The shape of the earth*. Although, like every other cultivated Roman, C. knew that the earth was a globe (a fact known to the Greeks 400 B.C.), he yet allows himself to speak sometimes rhetorically as though it were a mere disc, e.g. ix. 3, *salutem orbem*. This is also found in Tac. 2. *Lighting in antiquity*. The passages of C. are referred to by J. M. Miller in two excellent dissertations on this subject, (1) among the Greeks, (2) among the Romans. M. believes that C. x. 5, 24 and 26 refers to the Persian custom of not using lights during a time of mourning. The ancients never saw a light without finding an omen in it.

Cicero's Letters, 1882—1886, by C. Lehmann.

(4) K. F. Stüpfle, *M. Tullii Ciceronis epistolae selectae*, 9th edition by E. Boeckel. Rev. ingeniously explains Att. i. 16, 3; i. 17, 11. (6) R. Y. Tyrrell, *The correspondence of M. Tullius Cicero, arranged according with chronological order*, vol. ii. comprises the time from Cicero's return from banishment (Att. iv. 1) to B.C. 52 (from vii. 2). In the introduction Tyrrell treats of the new MSS. to fam. i.—viii. and puts Harl. 2682 in the 13th century. The notes are short and clear, and the text does not challenge contradiction oftener than might be expected in so difficult an enquiry. Among emendations may be noted Att. iv. 13, 1, *ego ut sitis rem ita affuisse*; iv. 16, 15, *ut abs te totiens*; iv. 18, 2, *quidem a. d.* (number wanted) *fuisse* for *quidem affuisse*.

(8) Purser, *Hermathena*, 1885, an appendix to Streicher's work on Harl. 2773; ad fam. i. 4, 2, *sceleratissimo tribunorum latrocinio* is approved, cf. Qu. fr. ii. 2, 3. H. has *tyranno*, M. T. omits *tyranno*. M. often has *tyrannus* for *tribunus*. (13) Purser, *Herm.* 1886, gives readings of a Harl. 2591, not of the same class

as Harl. 2773, at earliest of 14th century. The reviewer deals with the chronology of the last letters, and the genuineness of the Brutus letters. Since P. Meyer's dissertation (1881) against their genuineness, they have been often handled. The reviewer, however, considering the many difficulties of the question, and the fact that those who maintain their genuineness differ among themselves, suspends his judgment. Thus Ruete in his much-commended book, maintains the genuineness of all, even of i. 16 and 17. O. Schmidt and Gurlitt consider these last two as spurious, but while Gurlitt in i. 3, assumes a small, and in i. 15 a lengthy interpolation, Schmidt rejects the notion of interpolation altogether. The question of style is very difficult, as Cicero's style is so various in his letters, but the point must be chiefly decided by the substance. Of miscellaneous contributions to the text or interpretation are mentioned: Maguire (Herm. 1881) Qu. fr. ii. 11, 4, *ita sunt multis luminibus ingeni, multae tamen artis*, 'and though the two are not often combined, much skill in composition,' [this is also Munro's 1st interpretation of the text as it stands]; Nettleship's (*Journ. Ph.* 1885), *multae tamen* (or *etiam*) *artis ipse dicam, vñeris, virum* very far-fetched; Bury (Herm. 1885) Att. ix. 18, 3, *equidem* *ἐξ ἀδύτου λέγουσαν ἰλλαν*.

Herodotus, by H. Kallenberg.

'*Ἡροδότου ἱστορίαι*, vols. iii. bks. vi. vii., among many improvements are some clever conjectures; vi. 49, *ἐκόντας* for *ἐχόντας* or *ἐπέχ.*: ib. 58, *οὐδ' ἀρχαί* <οὐδ' γε> *ρουσίαι* for *οὐδ' ἀρχαιρεσίαι*: 81, *βουλόμενου* δ' αὐτοῦ for *-μενον -τον*: 137, *τὴν σφί αὐτοί* for *τὴν σφίαι αὐτοῖσι*.

(6) E. Ekedahl, *De usu pronominum personalium et reflexivorum Herodotei*, a very useful statistical treatise. On the difference between *σφι* and *σφίσι* E. remarks that *σφι* is anaphoric, or only slightly reflexive, while *σφίσι* is always fully reflexive. (10) H. Diels, *Herodot und Hecataeus*. (12) Joh. Brüll *Herodots babylonische Nachrichten*, Brüll in a sound dissertation, shows by inscriptions that the Assyrian queen Sammuramit, wife of Ramâ-nirâris III. can in date agree with Hdt's Semiramis, and that Hdt's Niloeris, five generations later, was probably the mother of Nabunit (Hdt's Labynetos).

Zeitschrift für vergleichende Sprachforschung ed. E. Kuhn and J. Schmidt. xxix (=NF. parts ix.), 4, 5, and 6.

(1) P. Kretschmer, *Ueber d. dialect d. attischen vaseninschriften*. A long paper attempting to do for Attic vase inscriptions what Meisterhans has done for stone inscriptions. The facts collected deal mostly with sounds; naturally there is little bearing on inflections. The details are too numerous to summarise: the following seem the most interesting points:—the mixed dialect of the 'Chalcidean' vases is due to foreign workmen, not, as Fick thought, to foreign origin (p. 391); argument that *Ὀλυττεύς* is true Attic for *Ὀδυσεύς* (p. 432); exx. of nasal lost before mute (p. 438); evidence for *Κλυταιμήστρα* (p. 441); frequent occurrence of *σσ* for the *ττ* which is nearly universal on inscribed stones (p. 449); discussion of *χ φ* (pp. 458–66).—(2) Chr. Bartholomae *D. arische akk. pl. mask. der i, u und r-stämme* (3) the same, *arische flexion der adj. und part. auf -nt-* (4) Indices. F. H.

PROF. K. E. GEORGES.

THE veteran scholar, Prof. K. E. Georges, has sent the following reply to the address of congratulation drawn up by Professors Nettleship and Sonnenschein and signed by a large number of British scholars :

Den Herrn Gelehrten, welche die mir am Tage meiner 60 jährigen Jubiläums als Lexigraph übersendete Adresse gütigst

unterzeichnet haben, sage ich meinen tief gefühlten Dank. Ich bin stolz auf die mir erwiesene Ehre, um so stolzer, als die Theilnahme an meinem Jubiläum in Deutschland fast nur auf den Kreis mir persönlich befreundeter Gelehrten beschränkt hat.

K. E. GEORGES.

Gotha, den 20ten Jan. 1889.

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A DISCUSSION BETWEEN
PROFESSOR HENRY SIDGWICK AND THE LATE PROFESSOR JOHN GROTE,
ON THE UTILITARIAN BASIS OF PLATO'S *REPUBLIC*.

[We have to thank Prof. Sidgwick and the representatives of Prof. Grote for allowing us to print the interesting papers which follow. They were written in May, 1866, shortly before the death of the latter, in reference to the criticism of the '*Republic*' contained in George Grote's '*Plato*'; ch. 34, Vol. III. pp. 122 foll.]

Subject—WHAT IS Δικαιοσύνη, AND WHY SHOULD WE PRACTISE IT?

Interlocutors—THRASYMACHUS, ADEIMANTUS, GLAUCON, GEORGE GROTE, SOCRATES.¹

Says Thrasymachus²: Justice is consulting the advantage of others to our own disadvantage, and therefore there is *no* reason why we should practise it if we can avoid doing so; in fact we should be fools and even slavish to practise it; and so people in their hearts will think about us, though they will be glad, for their own sakes, to see us do it, and therefore with their mouths will praise and encourage us.

Says Adeimantus³ to Socrates: Without going so far as Thrasymachus, do you not think there is *some* truth in what he says? Without troubling ourselves as to what people think in their hearts, we value the good character and reputation which we gain by justice: we see that virtue, as a rule, is a good speculation, and honesty the best policy, and so we are willing to act for the advantage of others to our own disadvantage, aware that this disadvantage will result in future advantage. Do you not then agree in substance with Thrasymachus, and think that it is the resulting good reputation which, except when we act from fear of punishment, is the reason, and the only reason, why we should practise justice? True, Thrasymachus thinks the acting with a

view to this hollow reputation a mean thing, something a true man, an Archelaus, a Henry VIII., a Danton, will be above, and you do not. But supposing I knew somehow as to my particular case that I should gain no reputation and no good result for myself from practising justice, but that, through people's mistake, it would lead to exactly the opposite results—is there any reason *then* why I should practise it?

Says Mr. Grote⁴: Look at it in a commercial light. I know our friend Socrates agrees with me⁵ that societies of men are founded on mutual wants and mutual services, which lead to what we call rights and duties: if you want your rights, you must perform your duties: and if you act justly to others, they will act justly to you: you will be done by as you do: and this is the reason why you should practise justice. Being justly treated is the 'natural consequence' of treating others justly.

Interrupts Thrasymachus⁶: Are you sure of that? I should say the reverse: if men see that you act justly in every case and as a rule, then they will act unjustly, not justly, to you, for they know they will get no harm by it: the persons whom they will

¹ The first part of the dialogue till Glaucon breaks in is by John Grote.

² Grote's *Plato*, p. 33 &c.

³ *Ib.* p. 39 &c.

NO. XXII. VOL. III.

⁴ Grote's *Plato*, pp. 137, 138, 139 &c.

⁵ *Ib.* p. 138, also p. 47.

⁶ *Ib.* p. 36.

act justly to are the unjust, of whom they are afraid.

You hold, that is, says Adeimantus, that our friend Mr. Grote's view comes only to a sort of ready-money justice. Here am I acting for your advantage because, and in so far as, you are acting for mine. I will give no trust, and you will be a fool if you do, for as soon as people see you are acting for their advantage beyond what they are being paid for, they will, as the phrase is, *take advantage* of you, without thought of returning it. So that your temporary disadvantage will *not* be your ultimate advantage. In reality there goes to commerce an element which Mr. Grote has not noticed—mutual trust and fidelity. Besides that the parallel between justice and commerce is not complete. Whatever the amount of a man's foresight of the consequences, he should be just. If in commerce he know, somehow, that owing to the character perhaps of the other party he will not get the value of what he gives, he need not give it. But he must practise his justice on *trust* that people will be just to him, without waiting to see whether they are. And my question to Socrates was in effect: supposing a man has reason to know this trust will be abused, and that he will meet, for his justice, with treatment from men exactly opposite to what Mr. Grote calls the 'natural consequence' of justice, is there still reason why he should practise it?

Says Socrates: There is, and the main reason of all. I do not say, and never said, but that a good reason for practising justice may be the reputation and praise that it brings—one kind of natural consequence: nor again but that another good reason may be that in practising it we are taking our part in the general commerce of mutual service among men, and may fairly expect to receive service from those whom we have served—another natural consequence: nor again but that another good reason may be that which Thrasymachus thinks a reason against it, that it *is* for the advantage of others. Mr. Grote accuses me of putting by this, and leaving it for Christian times (my own view being, he thinks, merely self-regarding), but¹ I think not fairly, if you consider how I have supposed each member of my state to live for every other member of it, and most especially the highest members to live for the benefit of the multitude, which latter are but little capable of so living for others. But none of them is, taken by itself, the main reason why we should practise

justice or virtue: nor does any of them give the true advantage which we derive from practising it, and which countervails the disadvantage. We, that is not our body with its appetites only, but our whole being, are of more consequence to ourselves than anything else is to us, and we cannot help speaking of our better selves and our worse selves, our higher selves and our lower selves, our worthier selves and our meaner selves, when we think of the various things which we feel and desire: we sometimes feel inclined to do things for which we should hate and despise ourselves, and again the reverse. Now the reason why we should practise justice, right-doing, virtue, is because, in so doing, we are acting with or from our better and higher selves, and with a certain degree of restraint of and triumph over the lower, and it is impossible to conceive anything more properly called 'our own advantage' than this. What is *we*? Not merely ourselves as capable of happiness, but ourselves altogether: the disadvantage to our lower selves (the 'epithymetic' multitude) which goes with our acting (in justice) to the advantage of others, is really a greater advantage to us altogether than would be the advantage to our lower selves arising from our taking the opposite course.

In introducing, as Mr. Grote has done, the word 'happiness,' and saying that after all I do not go beyond 'self-regard,' Mr. Grote has at least travelled quite away from my thought. The word 'happiness' only causes ambiguity where it is introduced. To anticipate another generation of philosophy, 'beatus' and 'in voluptate' are two different notions, and 'happiness' may be made to mean either of them. I will say, if you like it, 'it is well' with the just man under all circumstances: but there is no confinement to self-regard in that. His being 'self-sufficient' is no notion of mine: it is a term as ambiguous as his being 'happy.' With me the main point of consequence in regard of a man is what he is in character, and what, morally, he does: not how much or how little he feels of happiness: this must be what Mr. Grote calls my making a man self-sufficient for his own happiness. And I think that unless the fathers of families teach their children this, as much as or more than the lesson that 'honesty or justice is the best policy,' justice is not likely to be practised. Mutual justice, or the commerce of good actions, which is the main happiness of societies and of their members, cannot exist unless individual justice is practised; and individual justice

¹ Grote's *Plato*, p. 131, 132.

is a virtue, an individual excellence, which we must teach and cultivate in the individual at any rate not merely by telling him that it is something he will be rewarded for. Parents should teach their children that they should be as anxious to do what is just, as the other party is to have it done to him, and in the same immediate manner, without ulterior views: the act of justice being one which is at once for the advantage of both parties: to the doer as an exercise or putting forth of his better self against a lower and unworthy: to the other party as a receiving, in whatever way, his right.

I think Mr. Grote¹ is taking a leaf out of Thrasymachus's book when he says that I preach what I think useful or what should be, not however believing it myself, or at least, when I theorize, speaking quite differently. And he may take his answer from Thrasymachus. It seems to me a matter at least as much to be questioned whether 'the fathers of families,' and the large number of people who teach their children that honesty is the best policy, really believe themselves what they teach, as it is whether I believe what I teach. At least their children often suspect them. The whole world is in a conspiracy, says Thrasymachus, to teach *others* that virtue is useful to the practiser though nobody believes it for himself; and Mr. Grote applies the same way of thinking when he says that the teaching virtue to be valuable in itself is merely preachment for a good purpose, with no belief on the part of the preacher. Both Thrasymachus and Mr. Grote seem here overthrowing, I should say, all moral philosophy. Mr. Grote's use of the term 'preaching' makes all moral education, all attempt on the part of any one to raise morally others or another, something merely conventional and hollow. All education, as well as all moral philosophy, takes account of something more than fact, takes account, in some way, of an *ideal*: the father forms in his mind his ideal of the best life for his son, and tries to produce it: I form my ideal of the best life for man, and 'preach' that. Mr. Grote's use of the term 'preaching' seems to me to imply a notion on his part that all attempt to raise or improve human nature is humbug, and with this notion I think he need not have troubled himself to criticize me: it is but going a step lower to think with Thrasymachus that all human society is a humbug, in which everybody is preaching to others and trying to shirk practising himself.

But remember that I do not want to

¹ Grote's *Plato*, p. 156, 158.

depreciate justice as Mr. Grote views it, as a mutual and regulated interchange of benefit or service. Mr. Grote, going beyond Thrasymachus, allows people to see the benefit of this, and to believe in each other as seeing it, so that, independent of the prospect of a particular or *quid pro quo* return, there is willingness on a man's part to do something not for himself, to give up something for others. I want him to allow that this frame of mind is in itself an advantage to the man who possesses it, whether or not the return, which, in Mr. Grote's language, is the natural consequence of it, comes or not. This seems to me morality. I form an ideal of what a man should be, and the man who has this frame of mind seems to me to come more up to it than the man who has not. If Mr. Grote says, We will have no ideals, we will keep to the practical: I think what he will come to is not *his* morality, but Thrasymachus's. It is ideals and moral 'preaching' which have brought human society so far as it has been brought.

² *Glaucon*:—I am truly glad, Socrates, that you have deviated so far from your usual habit as to make a long speech and to tell us your own opinions. But for myself, you have just now made me feel that I was but a botcher, in an art in which, from your praise, I fancied that I had attained some excellence.

Socrates:—What art, my friend?

Glaucon:—In cleansing and polishing the types of men so that justice and injustice might appear unmixed, each in its own embodiment.

Socrates:—And what alien element then did you omit to scour away?

Glaucon:—Truly a very thick, it appears, and penetrating incrustation of happiness. For we took away, you remember, from the just man, not merely the vulgar and external goods, as men deem them, such as wealth and pleasure and fortune, but also the love of friends, the respect of living men, and the praises of posterity: but we left him all the peace and satisfaction that a man may derive from the harmony of his internal commonwealth, each division of his soul doing its own business.

Socrates:—We did.

Glaucon:—Not foreseeing that a subtle connoisseur in this art would point out that such a man shows forth not the naked beauty of justice, but justice clothed, as it were, in an ample robe of self-satisfaction;

² What follows is by H. Sidgwick as far as the break, p. 100. The remainder is by John Grote.

so that it may be said that he loves justice not for her own sake, but for the sake of this rich mantle of happiness.

¹* *Socrates*:—So the severe connoisseurs said.

Glaucou:—But you, nobly coming to the rescue, asserted that this kind of happiness was not more essential than that other of wealth and reputation to make men love justice: saying that all these kinds of happiness did really fall to the lot of the just man and encourage him: but yet that he was originally just, from no calculation of happiness but because he felt it was 'well for him' to be so though he were in no way happy.

Socrates:—So I think, but I may seem to others mistaken.

Glaucou:—Not, at least, my eloquent friend, to us who are called lovers of justice. For to a lover you know no praise of his mistress can seem extravagant.* But can we contrive then in the figure that we before imaged to separate from justice this internal happiness?

Socrates:—It is difficult, for perhaps they are bound together by nature.

Glaucou:—But we profess to be skilled in separating the things most firmly wedded in order to see better what each is in itself. Let us then imagine that our just man is afflicted with some grievous heaven-sent disease, perpetually clinging to his body and crushing out the satisfaction arising from the harmony of the soul, so that he cannot feel it even for a moment; or if you in your chivalrous defence of the soul should refuse to admit that she can ever be so entirely under the influence of the body, let us suppose a man (as we have indeed heard of such) who, having trodden unwittingly on the sacred soil of some god, has been smitten in the wrath of this god, though from no conscious fault of his own, with a marvellous melancholy, covering his soul as a black storm-cloud covers the sky, so that he would willingly slay himself every hour, but that he knows it to be an offence against Zeus—is the lot of such a man, think you, if he be perfectly just, to be preferred to that of an unjust man free from this plague? and can we teach our children so?

Socrates:—Both you and I have been wrong, Glaucou, for the last five minutes, both as to what we have said and as to the manner of our saying it. You forgot, when you implied that I was out of character in making a long speech, and I forgot, when I

continued the conversation with you in that tone, that we are not now individual men living at Athens, but commentators on (or explainers of) our former selves, living, or supposed to live, in A.D. 1866. In what I said before I merely expressed in a matter-of-fact way what I had to say; but for the last five minutes we have been talking as we used to talk. I now do not admire our old way of talking as much as I did: for though beautiful in art, I think it has sometimes misled us in argument: just at this moment, for instance, I see what we both mean, but I do not think we have put it quite clearly.

Glaucou:—How?

Socrates:—In this way. You have made a certain connoisseur actually say what just before you said with reason he might say; and then you have made me say in answer to him what I did not say (or have I forgot?) and what I do not think I should exactly say, though I might say something like it. I think the argument will stand clearer if we suppose unsaid what we both said from² 'So the severe' to 'extravagant,' and go on from 'mantle of happiness' to 'Can we contrive' because then I will say, in answer to what you say afterwards, something partly like, partly different from, what you have attributed to me.

Glaucou:—Very well, let us suppose so.

Socrates:—Perhaps after all I have been unfair to you, because in our old dialogue I might have been inclined to say, and perhaps in consistency ought to have said, what I am now rather disclaiming. The last thing which you have said so eloquently is in reality a supplement to what I said in the *Republic*, and is of the greatest importance, even necessary to its completeness. I ought then to have made the supposition as to the stroke from the gods, which you have now made. To see justice entirely naked we must strip her (*if only we can*) of self-satisfaction: we must strip off not only the first coat of the natural consequences of justice, which is success and wealth, and the second which is the approbation of men, but the third, which is our own self-approbation. But observe what I say: 'if only we can.' It is so long ago that I will not say whether I thought of this reservation at the time, and therefore did not make this supposition. The other coats will come off: will this? Everything about it which is what I may call 'circumstantial' will come off—all distinct self-congratulation or pleasure arising from the dwelling on the thought of what we have done or are doing: our soul may be

¹ The asterisks here and below are explained further on.

² See asterisks above.

covered, as you well say, with a black storm-cloud: imagine one of those martyrs who have lived since my time—and I dare say it was the case with some of them—struggling with doubt even at the stake, doubting whether he was right or whether he was not after all a fool. Still, take away all distinct self-satisfaction, I think there is something you cannot take away. Remember we are supposing the man to *do* the just action, to make up his mind to do it because, under whatever mental clouds and difficulties, he thinks it is just. Now when a man thinks a thing is just, and does it because it is so, it seems that there is a satisfaction attending this which is perfectly intimate to it, which is not part of the dress of the action, but part of the action itself—of justice in this case. If the man does the thing of his own will, and because he approves of it as the thing to be done, this is a satisfaction of mind which I will not try to measure with more deliberate self-congratulation, but which seems to me the nucleus of this and source of its brightness. And you cannot take away *this* satisfaction so long as you leave the supposition that it is the man himself who does the action. If the gods have so far beclouded the man's mind as to take away from him not only the self-congratulation which is the natural accompaniment of doing a just action, but the recognition of the action as just, which involves in the virtuous man a satisfaction in doing it, then the only consequence will be that he will not do the action—since he only does it because he thinks it is just—we have destroyed our supposition. He will do something else—the thing which the gods in their darkening his mind have led him to think is just—and all that we are now saying will not apply.

I think then that the supposition of the absence of self-satisfaction in a good man doing a good action is one which can be only partially made, though to make it in that partial degree is a proper supplement to the suppositions which we did make. There is sometimes what may be called a spiritual luxury in suffering: remove all this. There is a triumph in opposing a determined self-will against *any* pain. Suppose the sufferer not strong and firm-minded like this, but the opposite. Still, make what suppositions you will, if you consider the man to do the action because he thinks it is just, there is a satisfaction in the doing it which you cannot take away, leaving him his will and independence. This satisfaction is a part not of the dress but of the skin or flesh of justice,

and may I not say it is worth to the man all the dress put together?

Glaucon:—I think I agree with you, Socrates, and see that the supposing the just man deprived of all such self-satisfaction as *can* be taken away, in addition to his being deprived of others' approbation, does not alter such force as there was in the arguments which we formerly used in the *Republic*. And of course we must not suppose that the gods make him cease to be a good man: could we suppose them to do so, then he would only cease to act justly, and what we are saying would have no bearing. But tell me what you think of something I am now going to say.

Socrates:—What is it?

Glaucon:—This. Our supposing the man deprived, so far as it is possible, of self-comfort and self-satisfaction, which are so very natural and probable consequences of just doing, brings home to me strongly how exceedingly exceptional is our supposition altogether of the man practising justice and receiving none of the beneficial consequences of it. Is there any use in making such an exceptional supposition, and is it not better to say that such extreme cases we really cannot form an opinion about? We however in the *Republic* did not treat the supposition as exceptional or extreme: we came to the conclusion that, as a regular thing, whatever extrinsic advantage might come to the doer of justice from his doing it, the main advantage to him would consist in his own state in doing it: now however, by our last supposition, we are shaking that state itself; and though we have not overthrown it, we have much restricted and limited it: though we have left still a nucleus of what might be called happiness, we have multiplied in supposition the accompanying materials of unhappiness to a very great extent. Are we true to fact in considering this in any way the normal state of things about justice? When we come to consider as a part of the dress of justice a considerable portion of our own natural satisfaction in being just, should we not consider that it is the nature of justice to be dressed, and that in stripping her as we have done we have done an act of violence to her, an extreme thing?

Socrates:—I think you are right, and that, by the last supposition we made, the truth about the whole matter, and about my difference of opinion with Mr. Grote, is a good deal brought out. I do not deny that worldly success and the approbation of men are the natural consequences of doing justly,

i.e. the consequences likely to follow it, unless there is some hindrance, say *e.g.* the state of society. *He* does not, I presume, deny that there is an inward self-wholeness, self-satisfaction, which we may call happiness, felt in the doing justly; and though he may not agree with what I said just now as to its being at bottom universal, he would probably allow that it was a more natural and constant accompaniment on the doing justly than even success or men's approbation was. Our difference is, then, that I make this latter (the mental state or feeling) the all-important thing about justice to us, or all-important accompaniment of justice with us: he, on the other side, charges me with making too little of the natural consequences of justice in the way of worldly success and men's approbation. I may have made too little of them; but still I think I was right in saying that the fathers of families should bring up their children rather to love justice for itself than to love it on account of these. I may be open to Mr. Grote's criticism as suggesting a wrong notion of human society by leading people to forget about these natural consequences of justice as if there

were no such things, and to think only about their own state and feeling as their motive and reason for doing justly: the truth, putting all things, idea and fact, together, may lie rather between him and me; but I think it lies nearest to my side.

Glaucón:—Yes, and I think it does also in regard of the question of the improvement of society. Mr. Grote, in making credit and the approbation of men so important a natural consequence of justice as he does, is brought in face of the question that this consequence will not follow on doing justly except in a tolerably good state of society. Here appears a fundamental difference between his way of thinking and yours. You have given us what you conceive a perfect society, could we have it; but in the meantime you make a man's doing justly depend on himself, and not on the approbation of other men in our actual societies. Mr. Grote makes it very much to depend on this, and yet he has not a favourable idea of our actual societies: he conceives that in order to get a true doing of justice by individuals we must have better societies or a better general opinion.

NOTES AND EMENDATIONS ON AESCHYLUS SEPT. C. THEBAS (I.).

I HAVE considered that the following notes on Aeschylus *Sept. c. Theb.* might be most opportunely offered while Mr. Verrall's original and conscientious work draws special attention to that difficult play. I trust Mr. Verrall will pardon one who has been for some few years making a special study of Aeschylus *haud passibus aequis* for differing from him upon some of the more important passages. Some indulgence may perhaps also be claimed for a student who has not immediately to his hand the literary appliances and periodical criticism of Europe.

17-20. ἡ γὰρ νέους ἔρποντας εὐμενὶ πέδῳ
 ἀπαντα πανδοκοῦσα παιδείας ὄτλον
 ἐθρέψατ' οἰκιστῆρας ἀσπίδηφόρους
 πιστοῦς, ὅπως γένοιθε πρὸς χρέος τόδε.

With this reading (kept by Mr. Verrall) there are two main causes of dissatisfaction: (1) the excessive weakness of γένοιθε in the sense desired; whence the scholiast and editors have preferred to suppose a most involved construction; (2) the isolation of the metaphor in πανδοκοῦσα, which makes it

by no means dignified; while, if we understand ἔρποντας and γένοιθε of *plants*, the mixture of metaphors (*i.e.* the transition from acting as hostess to nurturing plants, and amid this the literal οἰκιστῆρας ἀσπίδηφόρους) is surely impossible.

I find in the passage that the Earth is a hostess receiving travellers (hence ἔρποντας) in a hospitable (εὐμενὶ) inn (the πανδοκεῖον being πῆδον). But such professional hostesses require payment for maintenance (cf. inf. 477, θανὼν τροφεία πληρώσει χθονί). While the guests are young she gives credit (hence πιστοῦς, πίστις being often = the *fides* of commercial transactions). Moreover χρέος is a *debt*, and frequently has that meaning in places where it is carelessly rendered as = χρήμα [*e.g.* in *Suppl.* 472, εἰ μὲν γὰρ ὑμῖν μὴ τόδ' ἐκπράξω χρέος, where it would be a literary blemish to use χρέος as merely = *rem.* and ἐκπράξω as merely = *perfecero*, when, at least in combination, they so clearly suggest *debitum exegero*, 'collect the payment of this obligation'].

Since then πανδοκοῦσα, ἐθρέψατο, πιστοῦς, χρέος cumulatively prove a transaction in

which credit is given for a debt due to the hostess of an inn; and since *γένοισθε* is utterly inadequate, I believe ΓΕΝΟΙΟΘΕ to be a mistake for ΤΕΛΟΙΟΘΕ (*τελοῖσθε*). This corruption is of the commonest, *e.g.* Hdt. II. 64, *ὀρνίθων τέλεα* has the variant *γένεα*, and in *Suppl.* 631, *εὐκταῖα γένη χεούσας*, we should restore *τέλη*, with a play on the sense of *τέλη* = *χαί*.

τελοῖσθε is passive 'that ye might be given in payment,' *i.e.* that you might pay her in your own lives, *cf.* v. 477. Thus, 'She, with her hospitable soil serving as hostess to you when you came to her inn in your childhood, gave you maintenance, and brought you up to be founders and shieldbearers in whom she trusted (*i.e.* giving you credit, or, if *πιστοὺς* be active, it comes to the same effect), to the end that ye might be paid (*i.e.* that your bodies and lives might be the pay), to meet the debt which now falls due.'

And under this signification there runs throughout, *more Aeschyleo*, the other set of meanings, 'brought you *up*, so that ye might come to maturity to meet this present matter—being *trusty* shieldmen.'

48. ἡ γῆν θανόντες τήνδε φυράσειν φόνω.

Mr. Verrall says *τήνδε* is 'superfluous.' Rather, I find it emphatic. If they cannot take the city they will never leave this place alive, but will perish in the attempt, *here* and now.

100. πάταγος οὐχ ἐνὸς δορός.

Mr. Verrall's objection is one of which many will feel the force. His own clever conjecture is however, scarcely convincing. In the passage *Rhes.* 792 the expression *κενὴ δορός*, as used of a *hand*, is entirely appropriate. But applied to *πάταγος* it strikes me as neither natural nor Aeschylean. I had noted down *πάταγος ΟΥΚΥΧΝΟC δορός*, *i.e.* *πάταγος οὐ συχνὸς δορός*: 'is there not much clashing of the spear?' The loss of either *ΟΥ* or *CY* would be most natural.

180. ψῆφος κατ' αὐτῶν ὀλεθρία βουλευέσεται.

In answer to Mr. Verrall's arguments it may be urged: (1) that a king with the authority and temper of Eteocles is not likely to refer such a matter to a council (supposing a council to exist at all); (2) that this is no time for such deliberation, but for immediate action.

λευστήρα δῆμον = *δημόλευστον*, with emphasis, not on the political position of the

δῆμος, but on the public vengeance of the execution.

The true reading was, I think, *βεβλή-σεται*, the paulo-post future being excellently fitted to express the *immediate* execution of the threat. 'Forthwith shall a vote for death be cast against them.' *Βάλλειν ψῆφον* is a good poetical equivalent of *φέρειν* or *τίθεσθαι ψῆφον*, *cf.* *Eum.* 751.

Moreover *ὀλεθρία* gains in force, and the whole is more in keeping with character and situation than 'the question of putting them to death shall be deliberated.'

194. νεὼς καμούσης ποντίω . . . ματι.

The erasure is afterwards filled with *ἐν κύ*, and the *codd. rec.* give *πρὸς κύματι*.

Although of course there is a multitude of possible ways of filling the gap (*e.g.* *συγκρούσματι* might be suggested), it would seem from the word *καμούσης* 'having fallen sick,' and from the necessity of finding a due significance (*i.e.* a defining epithetic significance) in *ποντίω*, that Aeschylus really wrote *σὺν τραύματι*.

It is scarcely necessary to illustrate the use of *τιπρώσκω* and *τραῦμα* (Hdt. vi. 16) of disabled ships (*cf.* *ἀκείόμενος*).

202—204. These three lines certainly belong to Eteocles, like the preceding and the four following sets of three. But is the second line rightly translated? Surely *πρὸς θεῶν* = 'to the gods' advantage.'

'Why, will not that be to the interest of the gods? Nay (of course it will, for) when a town is taken, it is said that the gods (are obliged also to) abandon it.' Or, to put it in a vulgar way, 'the gods of a captured city *have to quit*'—'you may therefore rely upon the gods.'

ἐκλιπεῖν because Eteocles does not choose to use an offensive term like *ἐκπεσεῖν* or even *ἀναστήναι*, although the meaning is the same.

247. λέγοις ἂν ὥς τάχιστα, καὶ τάχ' εἴσομαι.

To say nothing of the word *τάχα* after *ὥς τάχιστα*, it seems scarcely a decent answer for subjects to make to a king, or indeed to any person in authority, 'speak and I will see.'

Codd. Rec. give *τάχ' οἴσομαι*.

Moreover in v. 249, as soon as Eteocles says *σίγησον*, the chorus replies *σιγῶ*. This is indeed 'seeing' quickly! Remembering how incessantly *ι* and *η*, *θ* and *ε* are confounded, we may almost certainly restore *TAXΘHCOMAI* (*ταχθήσομαι*)—'Speak and I will obey, will be disciplined.'

The sense of all the passage vv. 242 *sqq.* is, I think, quite misunderstood in the latest edition. *παλινστομείς* cannot = *δυσφημείς*. The whole runs:

ET. O Zeus, what a stock didst thou create in women!

CHO. A pitiable one—like men, if their city be taken.

ET. Ah! do you retort, on the strength of your hold upon the images?

CHO. (Forgive me), for through faint-heartedness fear runs away with my tongue.

ET. (It were well if you would = perhaps you will be good enough to) allow my request to have *authority* (cf. *οἱ ἐν τέλει*) *without ado* (*κοῦφον* i.e. without putting me to the trouble of compulsion).

CHO. Say on. I will be disciplined.

ET. Be silent then, &c.

256. *θάσος φίλοις λύονσα*, &c.

We have here one more instance of the evil effect of the unfortunate shape of the uncial K, which is incessantly confounded with K. In the final IC of *φιλοΙC* is lost the initial K of *κλύονσι*, the dative participle belonging to *φίλοις*, 'to our friends, when they hear it.'

259. *οὐδ' ἀπ' Ἰσμηνοῦ λέγω*.

Mr. Verrall gives *οὔδαρ*. I cannot feel convinced that the tragedians used 'local' forms in dialogue. Aristophanes might introduce dialectical peculiarities in the mouths of foreigners, but it would be desirable to have some *certain* illustrations before we admit into tragedy forms which would, one feels, have been laughable—so much so, indeed, as would be an Irish pronunciation, if introduced into an English tragedy simply because the scene lay in Ireland. Moreover would Aeschylus *define* the fount of Dirce? And if he did so, would he define it as 'the waters of Ismenus?'

The proper emendation is, I think, to be looked for in the consideration that Dirce was specially used for *drinking* purposes (v. for instance v. 295, *ἵδωρ Διρκαῖον, εὐτραφέστατον πομάτων*), and Ismenus for *bathing* purposes (v. Eur. *Phoen.* 341, *ἀννόμενα δ' Ἰσμηνός ἐκηδεύθη*—the sense requires *ἐχρηεύθη*—*λοῦτροφόρου χλιδᾶς*).

What then if Aeschylus wrote *λοῦτρορά τ' Ἰσμηνοῦ*?

271. *εἰς ἑπτατειχῆς ἐξόδους τάξω*.

It is hard to believe that the adjective really can mean 'the seven (portals) of the

wall.' Can it mean anything else but 'provided with seven walls?'

When so many editors have passed it by, one is timid in suggesting that after all the poet wrote—

εἰς ἑπτατειχέους ἐξόδους

where *τειχέους ἐξόδους* = *πύλας*.

368. *μησημβριναῖς κλαγγαῖσιν ὡς δράκων βοᾷ*.

That a *δράκων* does not *βοᾶν* is indisputable, and Aeschylus knew it well. And even if *βοᾶν* could be used (as it cannot) of *hissing*, *κλαγγαῖσιν* is quite out of the question. Hartung, who rightly reads *ΑΥΓΑΙCIN* (*αὐγαῖσιν*), to which the final IC of *μησημβριναΙC* adhered in the shape of K, keeps *βοᾷ*.

I do but tread in Mr. Verrall's steps when I suggest that our dictionaries should be supplied with a lost verb *θοᾶν*, answering to *θοάζων* as *ματᾶν* to *ματάζειν* (cf. *θοῶν*). Such a verb, formed analogously to verbs like *τομᾶν, ναντιᾶν*, and others of complaints and affection, is distinctly appropriate, viz. 'to be restively inclined.' With *μαργῶν* it goes well, and it does excellently express the state of a snake in the heat of noon, as we Australians abundantly know.

The same verb must be similarly restored in v. 379—

βοᾷ παρ' ὄχθαις ποταμαῖς μαχῆς ἑρῶν ἵππος χαλινῶν ὡς κατασθμαίνων μένει.

A horse *θοᾷ* under such circumstances, not *βοᾷ*. Yet once more in v. 499, of the horses who strain in their headbands—

θελούσας πρὸς πύλαις πεπτωκέαι,

we should restore *θοώσας* in place of the feeble *θελοῦσας*.

372. *ἵπ' ἀσπίδος δ' ἐσὼ χαλκήλατοι κλάζονσι κώδωνες φόβον*.

Mr. Verrall's objections are complete, but his conjecture (contrary to custom) is not sufficiently close to the MSS. The sense he requires seems to be better obtained from—

κράσπεδον δὲ τῷ κ.τ.λ.

The bells were on a loose attachment, an edging or ornamental fringework belonging to the helmet, and would ring as he shook the plumes. *κράσπεδον* is in apposition to *κώδωνες*, 'and, as a fringe thereto. . . .'. Diodorus (18, 26) speaks of *δικτυωτὸς θύσανος* (= *κράσπεδον*) with bells attached. But whence *σώ* and the variant *τῷ*? I am inclined to believe that the former arose from an old

and true correction written over, and belonging to, the word beneath,

σό
φόβον (i.e. σόβον)

σοβείν is a *vox propria* of a scare, and though the noun can scarcely be said to exist in our dictionaries, it was, I believe, frequent in literature, and has been ousted from many places by φόβος, e.g. Babrius xxvi. 4 (of the boy with the empty sling, frightening birds), the MSS. give

τῷ φόβῳ καταπλήσσω.

Dr. Rutterford there rightly rejects Seidler's ψόφω.

As a matter of taste I should prefer the Cadmean messenger to speak of the enemy's bells as 'ringing out a scare,' rather than 'a fear'—for it is empty noise.

389. τάχ' ἂν γένοιτο μάντις ἀνοιά τι.

Besides the metrical objection, which is not removed even by reading ἡ ἀνοία, there is the objection of sense, for the σῆμα in question is one of those least marked by folly, if it is at all.

By a change of one letter we get ἀντία.

'A certain one may find it a *contrary* prophetess,' i.e. of a meaning opposed to (him and) his expectations.

434. κεί στόμαργός ἐστ' ἄγαν,
αἰθων τέτακται λῆμα.

Polyphontes the Cadmean a 'prater'! Is this a likely remark about a champion going to meet a boaster? Rather he should resemble Actor (v. 541), ἀνὴρ ἄκομπος, χεῖρ δ' ὄρε τὸ δράσιμον.

Despite the universal toleration of this monstrosity, I feel sure Aeschylus wrote κεί στόμ' ἀργός, &c.

'And even if he is slow of mouth he is fiery of spirit.'

λῆμα)(στόμα. αἰθων)(ἀργός.

493. Mr. Verrall seeks an instance of χρεία = χρῆσις (of an oracle). The use is at least strongly suggested in Lucian, *Bio. Acc.* §792:

ὁ Ἀπόλλων ὀλίγον δεῖν ἐκκεκώφωται πρὸς τῶν ἐνοχλούντων κατὰ χρεῖαν τῆς μαντικῆς—although the ordinary meaning of χρεία is not excluded.

502. τοιάδε μέντοι προσφίλεια δαιμόνων.

Why μέντοι? Mr. Verrall is obliged to seek far for an explanation of the line, to which this 'qualification' can be adapted.

The context points however to

μὲν τοῖν (i.e. τοῦτοι), dative,
'for those twain'

516. ὄμνυσι δ' αἰχμὴν ἣν ἔχει μᾶλλον θεοῦ
σέβειν πεποιθὼς ὀμμάτων θ' ὑπέρτερον.

ἣν ἔχει is very weak, and even with Mr. Verrall's explanation it is hard to fathom the construction. But setting aside these objections, I find it difficult to accept any trace of fetishism. However bold it may appear, I am inclined to suggest that ἔχει μᾶλλον has arisen from κειμήλιον, θεοῦ being a later addition to explain the word μᾶλλον in connection with σέβειν.

ΠΕΠΟΙΘΩΣ is a mistake for ΠΕΡΙCCΩΣ, and I should read

ἣν ἔχων κειμήλιον
σέβει περισσῶς ὀμμάτων θ' ὑπέρτερον.

533. ἐλθὼν δ' ἔοικεν οὐ καπηλεύσειν μάχην,
μακρὰς κελεύθου δ' οὐ καταισχυνεῖν πόρον

It does not appear to have been noted that the latter line involves the notion of his being an ἔμπορος, so that the metaphor of καπηλεύσειν (cf. πανδοκοῦσα, v. 18) is not isolated but is carried out into the (usual) contrast of κάπηλος and ἔμπορος, poetically expressed.

540. ἀνὴρ ἄκομπος, χεῖρ δ' ὄρε τὸ δράσιμον.

Much more to the point, I think, is

χεῖρ δ' ἐρεῖ—

'he makes no boast, but his *hand* will do the speaking—in the way of deeds.'

549. θεῶν θελόντων δ' ἂν ἀληθεύσαιμ' ἐγώ.

Mr. Verrall's ingenious καπηλεύσαιμ' must surely be a mistake. To say in 532 'he will not καπηλεύειν μάχην,' and to reply here with 'it is *I* who will καπηλεύειν,' and yet to attach a different (and an unparalleled) sense to the latter, does not seem to be satisfactory. That ἐγὼ answers to some threat or intention of the antagonist is clear. What was that intention? The Sphinx on the shield of Parthenopaeus (vv. 530–531) has a Cadmean for her prey. 'But,' says Eteocles, 'Parthenopaeus and this beast of prey will not have the future they suppose—if the gods will it is *I* who will do the capturing or preying.'

If we write θεῶν θελον ΤΩΝ ΔΑΝΑΛΗΘΕΥCαιμ' ἐγώ it will be easy to see how this arose from θεῶν θελον ΤΩΝ ΤΩ ΔΑΝΑΓΡΕΥCαιμ' ἐγώ.

i.e. *θεῶν θελόντων τῶδ' ἂν ἀγρεύσαιμ' ἐγώ.*
'I will capture *them*, not they me.'

636. *τοιαῦτ' ἐκείνων ἐστὶ τὰ ξευρήματα.*

Who are *ἐκείνοι*? What are their *ξευρήματα*? If *ἐκείνοι* are *all* the Argive champions, they come in here at a most unsuitable place; for this *ῥήσις* is dealing with Polynices and *his* *σῆμα*, just as the other *ῥήσεις* have each dealt with a separate chief and his escutcheon. As far as v. 635 Polynices only is in question, and at v. 637 the question is, Who shall go against Polynices? Why then should a line be interposed relating to the chiefs generally?

And *τὰ ξευρήματα* is no proper term for anything that Polynices and the chiefs have said or done. They boast and threaten, but they do not devise. And if it be of the *σῆματα* they have invented for themselves (a very improbable supposition), what is it doing here?

It would of course be easy to suggest *τάξανχματα* or *τάπειλάματα*, *vel hoc genus omne*; but these are not words likely to have been corrupted, nor would they remove the difficulty of *ἐκείνων*.

In vv. 631–635 the *σῆμα* represents *Δίκη*

leading back an exile, with a written *promise* or *pledge* of restitution. Aeschylus in all probability wrote—

τοιαῦτ' ἐκείνοις ἐστὶ τὰ γυρήματα.

'Such is the compact (*cf.* vv. 646 *sqq.*), or bargain, existing between those twain'—the two on the shield.

648. *χρυσότευκτα γράμματα*
ἐπ' ἀσπίδος φλύοντα συμφοίτω φρενῶν.

Mr. Verrall keeps this, and renders 'his mad pair of wanderers.' But is this possible Greek? Could *συμφοίτω φρενῶν* mean anything but *φοιτῶντε σὺν ταῖς φρεσὶν (αὐτοῦ)*, 'his mind's fellow-wanderers'?

More probably, I think, we have another instance of the frequent interchange of *oi* and *u*, and the reading should be:

ἐπ' ἀσπίδος φλύοντα συμφύτως φρενί

'boasting on his shield consistently with his heart'—as boastful outwardly as inwardly, and in the boast showing the nature of his heart.'

THOS. G. TUCKER,
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REMARKS ON SOME OF MR. TUCKER'S NOTES TO AESCH. *S.C.T.*

As my previous studies and Mr. Tucker's courteous reference to them have given me a special interest in his notes, I take the opportunity, which has been offered to me, of appending a few remarks. Under the circumstances it will be proper that I should be as concise as possible.

I mention first those suggestions which attract me at first view:

17—20. Mr. Tucker's *τελοῖσθε* gives a very good sense and is simpler than *γένουσθε*. Whether the change is desirable, seems to depend on the question whether Mr. Tucker is right in his interpretation of *ἔρποντας* and *ἐθρέψατο*. Perhaps *εἰμενὶ πέδω*, which he does not specially notice, does rather suggest the metaphor of rearing plants than that of entertaining strangers, and so also the voice of *ἐθρέψατο*. But it is certainly a great advantage to bring the whole metaphor into unison with *πανδοκοῖσα*.

203. *πρὸς θεῶν*. I think Mr. Tucker is right.

256. *θάρσος φίλοις κλύουσι*. This makes

a hard line perfectly easy at the expense of a minute alteration, and is extremely tempting. I still think the MS. *λύουσα* may be right, but I should not be surprised if I were alone in my opinion.

493. The reference is exactly to the point.

533. This is clearly right and should have been noted.

To take next those notes from which *prima facie* I should dissent.

On 247, I doubt the rendering of *ταχθήσομαι* by *I will be disciplined*, or *will be obedient*. Can it be illustrated? (Mr. Tucker's version of *παλινστομεῖν*, *retort*, is highly probable, as indeed I have said in my note.)

259. Mr. Tucker's *λουτρά τε* is inadmissible for the same reason as Dindorf's *ῥατά τε*. This use of *λέγω* necessarily, I think, in Aeschylus imports a definition, not the addition of other terms to a catalogue.—Might not a poet speak in a Scotch story of a *kirk* or the *Laigh Kirk*, a *loch* or the *Nor'loch*, and is *οὔδατα*, as a mere form, any stranger than *μέσσοις*?—See also the school edition.

516. I do not apprehend the objection here. If the word *fetichism* is improper, let it be dismissed; but surely the religion of Parthenopaeus attributes some magical and peculiar power to the weapon itself, and we are to regard his opinion as savage and impious. This is what I meant. Why is ἦν ἔχει very weak? The corresponding words in the English do not seem irrelevant or inappropriate.

541. I am not satisfied that ἐρεῖ gives a better point than the MS. ὄρα, or so good. The parallel of vv. 610—611 shows exactly in what sense the hand is said to 'see the possible.' Moreover a 'seeing hand' could much more easily be expressed in pictorial symbol than a 'speaking hand'; if we suppose, as I do, that the meaning of Eteokles here was actually so expressed.

636. The speaker refers to *all* the champions (ἐκείνων plural), because Polyneices is the last, and having finished his report he is about to sum up. Their 'inventions' are the decorations by which they have outwardly expressed their confidence of victory, and which fill so large a space in the report.

The question τίνα πέμπειν δοκεῖ; is no doubt not the continuation to which the previous line naturally leads up. But the speaker intended to finish with ναυκληρεῖν πόλιν. The pause and the question are prompted by the behaviour of the king and the bystanders. To smooth the connexion would injure the effect.

On the remaining notes I will not at present express any opinion. I have merely jotted some queries.—100. Is συγχρός a word of poetic colour? (I have no confidence at all in οὐ κενός, and it does not appear in the school-edition by Mr. Bayfield and myself.) —271. ἐπτατευχής ἐξόδους: cf. λευκοπηχῆς χεῖρες?—549. Is the long ā in ἀγρεύσαιμ' satisfactory? I admit that καπηλεύσαιμ' is none too clear. A modified explanation of it is proposed in the school-edition.

Of course there is much of interest in the notes which I have not touched at all. The above are merely the remarks which first occur to me. I have to thank Mr. Tucker for his useful criticism.

A. W. V.

HORACE, ODES III. 27.

My object in writing this note is to clear up a misapprehension which detracts from the refinement and poetical beauty of what I have always considered—though many editors have disparaged it—one of the most charming odes of Horace. I have lately had to give much attention to it, and have been astonished to find how many readers and admirers of Horace are under what appears to me to be a total mistake as regards the significance of certain expressions, such as 'virginum culpa' (line 38), 'turpe commissum' and 'vitiis carentem' (line 39), 'impudens' (lines 49 and 50), 'zona te secuta' (line 59), and especially 'uxor' (line 73), which they consider to put the story of Europa on much the same footing as that of Pasiphaë.

The great Bentley (who however was more remarkable for his unapproachable scholarship than for his refinement) evidently favours the common interpretation by proposing to read 'vicio carentem' instead of 'vitiis carentem,' on the express ground that *vicio* = *stupro*. Orelli objects to Bentley's suggestion, but plainly takes the same view when he gives as his reason for the objection

the fact that 'hoc plurali—vitiis—vitatur nimis aperta stupri significatio,' and quotes, as if it were parallel, the case of Rhea Silvia. To come to more recent editors, such as Messrs. Maclean and Wickham. Among the English representatives, the two named certainly seem to incline towards the acceptance which I shall presently put forward, but while objecting to Bentley's emendation, for its indelicacy, neither of them says outright that it would be an utter misrepresentation. Yet if we consider it, not only is the whole tone of the poem opposed to such an idea, but the circumstances of the case would appear to preclude it, whether we think of the time before the passage across to Crete, or during the passage, or after the landing, since Europa is represented as having long before that repented of her rashness, and the 'monster' is evidently supposed to have vanished immediately on landing. Moreover, the words 'zona te secuta' are, to my thinking, additional proof, if any were needed, that the 'zone' had not been 'loosened.'

It is now pertinent to ask whence Horace may be supposed to have derived his version

of the legend. From Bacchylides? Perhaps; but unfortunately that poet's *Europa*, if not purely hypothetical, has not come down to us. Is there any other Greek poet whose treatment of Europa's story may have been familiar to Horace? Yes, Moschus; and his poem is within the reach of everybody, though, oddly enough, it is seldom or never mentioned as the source upon which Horace may have drawn.

Now the legend, as treated by Moschus, is entirely opposed to Bentley's view. Zeus, on the passage across to Crete, reveals himself to the repentant damsel, comforts her, promises to marry her on her arrival, and fulfils his promise:—

θάρσει, παρθενική, μὴ δέδοθι πόντιον οἶδμα·
αὐτός τοι Ζεὺς εἶμι, καὶ ἐγγύθεν εἶδομαι εἶναι
ταῦρος..... Κρήτη δέ σε δέξεται ἡδὴ,
ἧ μ' ἔθραψε καὶ αὐτὸν, ὅπῃ νυμφῆια σείο
ἔσσεται ἐξ ἐμέθεν δὲ κλυτοὺς μάλα φύσειαι νῆας,
οἳ σκηπτούχοι ἅπασιν ἐπιχθονίοισιν ἔσονται·
ὥς φάτο· καὶ τετέλεστο τάπερ φάτο· φαίνετο μὲν
δὴ
Κρήτη· Ζεὺς δὲ πάλιν ἐτέρην ἀνελάξετο μρρφήν·
λῦσε δέ οἱ μήτηρ· καὶ οἱ λῆχος ἔντυνον ὦραι·

And if anybody should think that Europa's language is too strong for the occasion, under the comparatively innocent circumstances in which she has, according to my theory, become involved, I would urge, first of all, that, from the tone of the address at the commencement of the ode, so different from that which Horace adopts towards his '*libertinae*,' '*Galatea*' is evidently of superior stamp, one upon whose notice he would not dream of thrusting an objectionable subject, and who would not consider Europa's contrition by any means excessive.

A maiden, she had allowed herself to be tempted into leaving her home without her father's knowledge or consent; she had irretrievably disgraced herself; nothing was left for her but either to die or to be taken into the harem of some barbaric prince as a slave and a concubine.

The heinousness of the offence may be illustrated by what Nausicaä says when she dreads the scandal which might arise if she were seen with Odysseus in her train, even when all her damsels kept her company; and what would have been thought of her if she had gone away from home alone for an indefinite time?

If however it be admitted that Horace most probably took the main idea from the poem of Moschus, yet the manner of execution is all his own.

And that consideration leads to a few more points in favour, I think, of my own view.

Horace, unlike Moschus, does not endow the bull with speech and so relieve the maiden's fears during the passage; on the contrary, he works the scene up to agony point, and then brings forward Venus (who has, no doubt, received the cue from Jove), accompanied by Cupid, to prevent the distressed damsel from doing herself a mischief, and to break to her the news of the high destiny awaiting her.

This appears to me to be the patent intention of the last two stanzas, in the first of which the re-appearance of the 'monster' is plainly foretold; it accounts for the '*perfidum ridens*' (the '*mocking smile*' which Venus wore from consciousness of her secret), gives an air of pleasant irony to the '*abstineto irarum calidaeque rixae*,' and leads up admirably to the climax, '*uxor invicti Jovis*.' Moreover, to my thinking, it tends to clear up the doubt about the proper interpretation of the words '*uxor invicti Jovis esse nescis*,' which—I would venture to suggest—is to be taken as a question or exclamation following naturally upon the hint that the bull is about to return *without* his 'horns' (as is implied by the ironical advice of the preceding lines), with *nescis* employed in a very common sense and construction (cf. *te nescit tangere*, *Od. III. 13, 9-10*, and the famous '*mentiri nescio*') so as to express (moral) incapability, after the fashion of the French '*ne savoir pas*.' 'Canst thou not be wife' (not *the* wife, who was Juno) 'of resistless Jove?' Then follows the obvious conclusion: [Of course thou canst] 'Away, then, with sobs,' &c.

Lastly, there seems to be no ground, either in the poem of Moschus or in the ode of Horace, for the supposition that the '*multum amati*' (line 47) signifies more than the fondness felt for any pet animal. All that these poets imply is that Jove, being in love with Europa, tempted her in a momentary fit of madness (*victa furore* = *in a mad freak*), by his beauty, tameness, and affability, to mount upon his back, and then rushed into the sea with her, she merely regarding him as a very nice, tractable 'monster.'

This being so, I attach to the appearance of Cupid, 'with bow unbent,' a different meaning from that which is generally accepted. I take it to signify that Cupid is pretending to have 'done nothing,' and is thus seconding his mother in the 'merry jest' she enjoys until she reveals her secret. To my thinking a *bent bow with no arrow*

upon it would be the clearer sign that a love-shaft had lately been discharged, and an unbent bow would tell no tale at all. It is not until she is electrified by the words

‘Uxor invicti Jovis esse nescis?’ that Europa has any suspicion of the reason for Cupid's presenting himself before her.

ROBERT BLACK.

NOTES ON THE SCHOLIA OF THE *PLUTUS*.

ON I. 277 the Ravenna Codex has the following scholium:—

ἐν τῇ σορῷ: παρὰ τοῖς Ἀθηναίοις δέκα ἦσαν φυλαί. ἔθος οὖν ἀπὸ πασῶν τῶν φυλῶν δικάστας καθίζειν· εἴτα ἀπὸ μιᾶς ἐκάστης ἐλάμβανον ἄνδρας πέντε τοὺς ἐπισημοτέρους·
5 καὶ πάλιν ἐκ τῶν πέντε ἕνα τὸν κλήρῳ λαχόντα ἐποίουσαν δικάζειν. ἀντὶ οὖν τὸ εἰπεῖν ἐν τῷ δικάστηρίῳ κληρωθὲν τὸ γράμμα καὶ τὸ ψήφισμα ὃ ἐστὶν ὁ κλῆρος, δικάζειν σε καὶ δικάστην καθίστησιν, ὡς πρὸς γέροντα παρ' ὑπόνοιαν παίζει. Ἄλλως. ἐν ταῖς Ἀθήναις
10 πολλὰ ἦν δικάστηρια. καὶ ἐν τισὶ μὲν ἐδίκαζον περὶ φονικῶν πραγμάτων, ἐν τισὶ δὲ περὶ δημοτικῶν· ἕκαστον δὲ τούτων εἶχεν ἐν τι τῶν στοιχείων ἰδικὸν ὄνομα. οἶον ἦν τι
15 τῶν δικάστηρίων λεγόμενον ἄλφα, ὁμοίον ἄλλο β, ἄλλο δὲ γ, καὶ ὁ εἰς τὸ ε· δέκα γὰρ ἦν δικάστηρια τὰ πάντα ἐν Ἀθήναις, πρὸ θυρῶν δὲ ἕκαστον δικάστηρίον ἐγγράπτο πυρρῷ βάμματι τὸ στοιχεῖον οἷον τὸ δικάσ-
20 τήριον ὠνομάζετο. ὅσοι δὲ δικάσται ἦσαν ἐν Ἀθήναις, ἕκαστος καθ' ἕκαστον δικάστηρίον εἶχε δέλτον, παρ' ὑπόνοιαν δὲ λέγει σκώπτου τὸν γέροντα.

There are perhaps in those scholia of the *Plutus* which I have yet studied, many more interesting corrections than are possible here, but this I have selected as suggesting very plainly the kind of corruption against which one must always guard. The line of the play from which the lemma comes is written in R thus:—

ἐν τῇ σορῷ νυνὶ λαχὼν τὸ γράμμα σοῦ δικάζει.

The one long scholium on the first three words will furnish notes for the whole line as well as for the variant *δικάζειν*. (After each note I give the line of the scholium from which it comes.) Thus:—

(a) [ἐν τῇ σορῷ:] ἀντὶ τοῦ ἐν τῷ δικάσ-
τηρίῳ (6, 7), *in your coffin*, instead of *in the court-house*.

(b) [ἐν τῇ σορῷ:] παρ' ὑπόνοιαν λέγει σκώπτου τὸν γέροντα (22, 23), he speaks by implication with a jest at the old man's cost.

(c) [λαχόν:] κληρωθὲν (7).

(d) τὸ γράμμα: τὸ ψήφισμα (7, 8), 'the number,' a late use of *ψήφισμα* = a numerical figure.

(e) [ἐν τῇ σορῷ νυνὶ κ.τ.λ. :] οὐδ' ἐστὶν ὁ κλῆρος δικάζειν σε· ὡς πρὸς γέροντα παρ' ὑπόνοιαν παίζει (8, 9), 'where it is your lot to sit in state,' as addressing an old man he makes fun by implication.

(f) [δικάζει:] δικάστην καθίστησιν (9, 'appoints you to the jury.'

(g) [τὸ γράμμα:] ἐν ταῖς Ἀθήναις πολλὰ ἦν δικάστηρια. καὶ ἐν τισὶ μὲν ἐδίκαζον περὶ φονικῶν πραγμάτων, ἐν τισὶ δὲ περὶ δημοτικῶν· ἕκαστον δὲ τούτων εἶχεν ἐν τι τῶν στοιχείων εἰδικὸν ὄνομα. οἶον ἦν τι τῶν δικάστηρίων λεγόμενον α, ὁμοίως ἄλλο β, ἄλλο δὲ γ καὶ ἐξῆς (10-16). In Athens there were many courts, and in some they decided criminal suits, and in some civil. Each of these courts had one of the letters of the alphabet as a name to distinguish it by; for example, there was a court called *alpha*, likewise another *beta*, a third *gamma*, and so on. The reading καὶ ἐξῆς comes from another codex which, however, goes on to nullify it by the interpolation τὸ δ καὶ τὸ ε καὶ ἕως τοῦ κ. δέκα γὰρ ἦν δικάστηρια τὰ πάντα ἐν Ἀθήναις.

(h) [τὸ γράμμα:] πρὸ θυρῶν ἕκαστον δικάστηρίον ἐγγράπτο πυρρῷ βάμματι τὸ στοιχεῖον ᾧ τινι τὸ δικάστηρίον ὠνομάζετο. ὅσοι δὲ δικάσται ἦσαν ἐν Ἀθήναις ἕκαστος καθ' ἕκαστον δικάστηρίον εἶχε δέλτον (17-22). Before the doors of each court was written in red colour the letter of the alphabet by which the court was named, and all the dicasts in Athens had each a ticket which varied with the court to which he was assigned. It is possible that from ὅσοι is a separate scholium on τὸ γράμμα, in which case the δέ must be omitted.

There remain ll. 1-6 still to account for. The first half is really a scholium on ll. 1166, 67—

οὐκ ἐπὸς ἅπαντες οἱ δικάζοντες θαμὰ
σπεύδουσιν ἐν πολλοῖς γεγράφθαι γράμμασιν,

which has got misplaced just as in the scholia on l. 972—

ἀλλ' οὐ λαχοῦσ' ἔπινες ἐν τῷ γράμματι ;

we get a note which properly belongs to this passage—

[ἐν τῇ σορῶ:] ἐπειδὴ καὶ γέροντές εἰσιν οἱ δικάζοντες.

The lines still left form a piece of erroneous learning which at present I cannot account for, but I have no doubt that the source of the interpolation will become clear in time.

W. GUNION RUTHERFORD.

TWO NOTES ON SYRACUSE.

I. ACHRADINA.

It is generally assumed that the name *Achradina* denotes the high ground¹ north of Ortygia, which forms the eastern end of Epipolae. Some writers, however, understand the word to mean not only this high ground but also the lower ground between it and Ortygia, (e.g. Lupus *Stadt Syrakus*, p. 27), and this was the view of Cluver and D'Orville. I am not quite sure that the facts bear out either assumption.

The name, as is well known, does not occur in Thucydides. Unless I am mistaken, it is absent also from the accounts of the Athenian siege given by Diodorus and Plutarch. It probably came into use after 400 B.C., and Diodorus commits a small anachronism when he employs it in his earlier history (xi. 67, 72; &c.). On the other hand, the name was certainly in use in Cicero's time—indeed the orator is the first writer to mention it—and it is natural to suppose that it was known some time before the prosecution of Verres.

The chief writers who use the name are Diodorus, Livy, and Cicero. In no passage is its meaning accurately defined, but in no passage is it described as an elevation of any sort. The most striking point about the allusions to it in Diodorus is the close connexion implied between it and Ortygia: Ἀχραδίνη τε καὶ Νῆσος is almost a standing phrase (e.g. xi. 72, 73, 76). When in 467 Thrasybulus, brother and successor of Hieron and Gelon, marched out of Ortygia to attack the rebellious Syracusans, he led his troops, says Diodorus, out through Achradina and fought ἐν τοῖς προαστείοις. Indeed the only passage, so far as I know, which seems to imply any interval between Ortygia and Achradina is that (xi. 72) which speaks of 'both places having their own walls' (ἀμφοτέρων τῶν τόπων τούτων ἐχόντων ἴδιον τεῖχος καλῶς κατεσκευασμένον). These words have

¹ It rises some 220 feet above sea-level.

led some scholars to imagine that Achradina included only the high ground at the east end of Epipolae. It is, perhaps, more probable that the ἴδια τεῖχη were built on account of the 'isthmus' which joined Ortygia to the mainland. The exact character of this isthmus is a vexed question, but there seems to have been, at most times, some sort of water-passage or canal connecting the Great and the Little Harbours, and it may be assumed that the two parts of the town, separated by either water or a narrow isthmus, would have independent fortifications. I conclude, then, that Diodorus meant by Achradina the flat ground outside of Ortygia and s. of Epipolae. It is possible, as Dr. Lupus thinks, that he meant also the higher ground to the north, but there is no proof of this. In thus arguing, I do not wish to imply that the account given by Diodorus of (say) the troubles in 467 is particularly trustworthy. Diodorus was, however, a Sicilian. Probably he knew Syracuse, and, if we can ascertain what he meant by the word, we shall know what it meant to his contemporaries.

In Livy we find the same connexion supposed between Ortygia and Achradina. The collocation *Achradina atque Insula* is fairly common (xxv. 24, 10, 29, 10, &c.), and the account of the capture of Syracuse by Marcellus in 212 seems to imply that Achradina was on the low ground, that it was, as Mommsen calls it (Engl. Tr. ii. 148) 'the city proper on the shore.' Thus, on the night of the final betrayal, Marcellus (xxv. 30, 7) *navem onerariam cum armatis remulco quadriremis ad Achradinam trahi iussit, exponique milites regione portae quae prope fontem Arethusae est*. Livy and his authorities were not good geographers, but this sentence is unintelligible if Achradina was upon the east end of Epipolae.

Cicero only mentions Achradina twice—once in a passage of very doubtful reading. In the Verrines (iv. 119), he describes it as

the quarter containing the finest buildings, *forum maximum, pulcherrimae porticus, ornatissimum prytanium, amplissima curia templumque egregium Iovis Olympii ceteraeque urbis partes, quae una via lata perpetua multisque transversis divisae, privatis aedificiis continentur*. Holm (*Topografia* p. 182 = Lupus p. 100) has shown that the *forum* was near the Island, and it is generally agreed that the happy hunting-ground of future excavators lies between Ortygia and the plateau, and not on the plateau. The 'long street,' which Cicero mentions, ran perhaps from east to west below Epipolae. Dr. Lupus (p. 30) not unnaturally supposes it to have been on the Achradina of the received account, on Epipolae. But he confesses that there survives no trace of it or of the public buildings mentioned by Cicero. When and to what extent this point was inhabited is very uncertain. There is no doubt that the population of Syracuse never filled up anything like the whole space enclosed by the walls of Dionysius.

Achradina, then, seems to have been the lower ground between Ortygia and Epipolae. Such a view sounds revolutionary. In reality it requires only the alteration of one name in our maps and histories. It does not affect our accounts of the Athenian siege, and it need not greatly change our ideas of the Roman siege. Before I leave the point, I should like to meet two general objections which may be raised. First, it will be said that the east end of Epipolae was a strategic position which must have been occupied early, and that in fact it was occupied. That traces of fortification remain in the so-called 'Wall of Gelon' seems undoubted, but the 900 yards of escarpment which have received this name cannot be fixed to any date, and, even if they were Gelon's work, they would not prove that the hill was known as Achradina. The argument that the position is too good to have been overlooked is a most dangerous one. It is the argument which has led many archaeologists for instance to assign a Roman origin to the camps on the Sussex south-downs. Ancient warfare was very unlike modern, and the Greek, like the Roman, did not necessarily occupy the waterless top of the nearest hill. Defence was stronger than attack in those days, and more trust was placed in walls than in hills. Given a good rampart and 200 yards of level ground outside it, the enemy might dance to his heart's content on the neighbouring hill-tops. Secondly it may be argued that my view does not allow space enough for historical events. This, again, is a dan-

gerous argument. Nothing surprises one so much, on visiting the field of even so recent a battle as Waterloo, as the excessive smallness of the ground. We may think what we like of figures given by Diodorus or Livy, and of Beloch's estimate that Syracuse in 415 included 100,000 inhabitants. But we shall be on the safer side, if we contract our ideas of size.

II. Ἡ ξέω πόλις (Thuc. vi. 3 and 75).

During the winter of 415-414, the Syracusans built an outer wall, which ran, apparently, right across Epipolae from north to south and down to the Great Harbour. With the accepted view as to this wall—which I have represented on my *Raised Model of Syracuse*—I have no quarrel, but I have never understood the reason which Thucydides gives for the operation. It was done, he says (vi. 75) ὅπως μὴ δι' ἐλάσσονος εἰσποτείχιστοι ᾤσι, ἣν ἄρα σφάλλωνται, if, that is, they were defeated in the field. It has been suggested to me that the Syracusans wished to have the blockading lines as far from their city as possible. Perhaps they did, but Thucydides does not say it, and a blockading line is equally effective at one or at two miles' distance, if only it be complete. The common explanation seems to me equally unsatisfactory. The new wall was built (it is said) so that the Athenians might have a longer line to blockade. This view agrees with Thucydides, but not with the maps drawn to illustrate it. The exact extent of the Syracusan fortifications previous to 415 is a moot point, but it is agreed that Ortygia and the eastern end of Epipolae were fortified, separately or together. Now the lines of a force blockading these sites would run north and south from the sea across Epipolae to the Great Harbour for a length of about three miles. But the lines actually commenced by Nicias would, if completed, have been but a trifle longer. It is incredible that the defenders built a new and extensive wall simply in order to give Nicias another three or four hundred yards to cover. Nor is the difficulty removed by the view of Göller (*Syracusae*, 1818) and an old *Philip's Atlas* (Liverpool, 1855), that the new wall formed a sort of wedge up the middle of Epipolae.

I think, then, that the received views do not explain how Syracuse would have been δι' ἐλάσσονος εἰσποτείχιστος had not the new wall been built in 415-414. On the other hand, there seems no reason to doubt the generally accepted view as to the extent and direction of this new wall. The diffi-

culty may perhaps be solved by changing our traditional conceptions of the fortifications existing previous to 415. On this point we have little information. Remains there are none, except the 'Wall of Gelon' to which (as I said above) no date can be assigned. Plutarch and Diodorus tell us practically nothing, and one is left to Thucydides. Here we have definite mention of an ἐντὸς πόλις (Ortygia) and an ἔξω πόλις which is προστειχθεῖσα, and would therefore naturally be on the low ground between Ortygia and Epipolae. And, if we take this account in its simple sense, difficulties vanish. Previous to 415, the fortified Syracuse lay to the s. of Epipolae. The southern slope of this plateau is gentle at the eastern end, and cannot have interfered with the wall of the outer city, still less have commanded it. When Nicias approached, the Syracusans naturally desired to increase the area of blockade. Perhaps, too, they had some dim feeling—Dionysius saw it plainly enough ten years later—that Syracuse could be attacked from Epipolae and not from the Anapus valley. So they not

only garrisoned Epipolae (vi. 96), but also built a wall—for all that we can *prove*, 'Gelon's Wall' may be a trace of it—running up across Epipolae due north, and reaching the sea somewhere near the creek of S. Bonagia and the later suburb Tychea. It is needless to point out that this made the blockade lines much longer than before.

If this is so, the ἔξω πόλις of Thucydides is the later Ἀχραδίνη, and both lie between Epipolae and the Great Harbour. But I have tried to argue the case for each independently, because, first, it is necessary to understand that the Athenian siege and the site of Achradina are in no way connected, and, secondly, the independent conclusions do strengthen each other. Each requires us to take an identical view of the condition of Syracuse in earlier times. Syracuse still remains μεγαλοπόλις, but less astonishingly so than has usually been represented, and this is in itself some confirmation of my view.

F. HAVERFIELD.

DR. MOMMSEN ON THE RECRUITING SYSTEM FOR LEGIONARIES AND AUXILIARIES UNDER THE EMPIRE IN *HERMES* XIX.

SEVERAL recently found military inscriptions, as well as the thorough tabulation of those previously known (in *Ephem. Epigr.* vol. v.), have done much to clear up the subject of the imperial method of recruiting both for the legions and the auxiliaries. Hitherto it has been believed that in the early empire the legionaries were taken from Roman citizens only, and therefore came with a few exceptions of individual 'citizens' belonging to towns of Latin right, from those completely enfranchised communities which were chiefly to be found in the West. The inscriptions relating to the armies of Germany and Africa, the provinces about which we are best informed, contained nothing inconsistent with this view. Thus of the legions I. Germanica, IV. Macedonica and XIV. Gemina, during their stay in Germany in the first century, all the soldiers whose origin can be traced came from Italy and the West; so too, those of the IIIrd Augusta during its stay at Theveste. Among the Danube legions the rule is not so absolute. While of the three Pannonian legions (XV. Apollinaris, VIII. Augusta and IX. His-

pana), two only out of twenty-six come from the East, of the Dalmatian legions ten out of twenty-six do so, and the inscriptions from Troesmis in Lower Moesia show a similar distribution. About the oriental legions an inscription recently discovered at Coptos (*Ephem. Epigr.* v. p. 5), and dating from Augustus or Tiberius, has for the first time given us considerable information. Out of thirty-six cases from the two Egyptian legions (XXII. Deiotariana, and III. Cyrenaica), fourteen are from Galatia, nine from Egypt itself, and nine from Pontus, Syria, and Bithynia, or other parts of Asia Minor. In other words an overwhelming majority come from the East, from regions where the towns of Roman right were extremely few. This is confirmed by Tacitus, *Ann.* xiii. 7 and 35, where for Corbulo's army, 'habiti per Galatiam Cappadociamque dilectus.' While therefore in the first century the German and African and Pannonian legions were recruited from Italy and the West, the Oriental legions were raised in the Eastern parts; the Dalmatian and Moesian legions occupying, as in situation, so in recruiting an intermediate

place, a fact which is also confirmed by Tacitus, *Ann.* xvi. 13, 'dilectus per Galliam Narbonensem, Africamque et Asiam habiti suppledis Illyricis legionibus.'

Clearly, therefore, the legionaries were not all necessarily taken from those already possessed of the franchise. Indeed the republican generals had gradually gained the right of recruiting non-citizens for the legions, on whom, however, on enlistment the civitas was conferred. In the Civil Wars whole legions were raised in this way (*vernaculae legiones*), and Augustus though he confined the general use of this practice to the East, still continued it in the West also in the case of individual recruits, and after the defeat of Varus even raised a whole legion, the XXth Rapax, in this way (Tacitus, *Ann.* i. 31). Practically, therefore, he was only limited in his recruiting by the two qualifications of municipal origin and free birth, though even these were often eluded. There was thus a radical difference between the legions of the East and the West. We know of only one instance of a leg^on (the XVth Apollinaris) permanently transferred from the West to the East, and no instance the other way, though in the Eastern crises, it was common to reinforce the untrustworthy Oriental legions from the Western armies.

Under Vespasian an important change took place, in consequence of the military insubordination shown in the war with Civilis. The Italians, whose pride of birth made them less amenable to discipline, were henceforth practically excluded from legionary service. Thus out of twenty cases from the Ist Adiutrix raised by Galba, and Ist Minervia by Domitian only one is an Italian. One result was to throw a greater burden on the rest of the West, and it was found necessary to supply the African legion from the East. Thus of seventy-eight soldiers of the IIIrd Aug. enlisted by Trajan, thirty-two come from Syria, and twenty-two from Bithynia. Hitherto the recruiting had taken place both in senatorial and imperial provinces, in the former through the proconsul, in the latter through an imperial officer of equestrian rank. But under Hadrian, to decrease expense and to secure greater rapidity, a system of local recruiting was introduced, and in consequence the senatorial provinces, which contained no legions, were altogether omitted. In the inscriptions of the IIIrd Augusta from Lambaesis, the recruiting is shown to have been from Africa and Numidia almost exclusively, while an Egyptian inscription (*Eph. Epig.* v. p. 260) shows that from the IInd Trajana, twenty-eight out of thirty-

seven cases are from Egypt itself. Germany, however, and Gaul, being used largely for the auxiliary levy could not supply all the recruits for the German legions, in which accordingly, we find still a larger number of soldiers from elsewhere. Another important result of the local conscription was the position given to the Illyrian provinces, and especially to Pannonia. The primacy of the Danube legions in the second and third centuries became a primacy of the Illyrian soldiers, a result reflected in the series of Illyrian emperors, which was directly brought about by the exclusion of senators from posts in the army by Gallienus. It was not an unnatural consequence of local recruiting that the legions from this time were rarely moved from their provinces. With the exception of the three legions raised by Severus, and his removal of the Vth Macedonica from Moesia to Dacia, the list in the Vatican Inscription *C. I. L.* vi. 3492, dating between 120 and 170 A.D., and that of Dio Cassius (53, 24) under Alexander Severus agree in every point. A further change with important results was the gradual extension of the system of vicarii, dating perhaps from Trajan's reign (Plin. *Ep. ad Traj.* 30). When this was brought into connection with the system of colonatus, and the great landowners sent their serfs into the legions, their character was greatly changed, a fact which has to be remembered in the wars against the Goths and Huns.

The auxiliary forces, *cohortes* and *alae*, were in a peculiar sense the emperor's own troops, and in military importance, though not in dignity, hardly stood behind the legions. That they were recruited solely from the imperial provinces is proved negatively by the fact that with one or two exceptions, which upon examination prove the rule, no names of districts or tribes appear belonging to senatorial provinces. This general induction is verified by the particular inscriptions in which the origin of auxiliary soldiers is stated. While therefore the senatorial provinces till Hadrian provided legionaries only, the others provided auxiliaries as well, though a system of compensation can be discerned. Thus Raetia raised at least eight cohorts, Noricum only one cohort and one ala, but while twenty-two legionaries from Noricum are known, only one appears from Raetia. So Galatia was almost passed over by the auxiliary levy, but provided many men for the Egyptian and Syrian legions. The auxiliaries again necessarily entered the service as non-citizens, as the legionaries did as citizens, but not only were they rewarded

with the *civitas* after twenty-five years' service (see *Diplomata* in *C. I. L.* iii.), but sometimes during actual service, which explains the otherwise perplexing fact that in inscriptions auxiliary soldiers are sometimes found assigned to one of the tribes. Where they are stated, as is sometimes the case, to belong to a colony, they were either assigned to this after their enfranchisement, or, as Mommsen thinks, the colony is to be regarded as only a Latin colony. It not unfrequently happened that the *civitas* was granted to a whole cohort as a special reward, in which case the words '*civium Romanorum*' were added to its official description (*C. I. L.* III. 1577), but while the title apparently remained, the position of recruits was not affected by it.

Under Augustus in all probability, and during the Julio-Claudian reigns, the auxiliaries were not only recruited from the districts whose names they bear, but were for the most part posted in or near their own provinces. Definite proofs of this are few, as there are no *diplomata* of so early a date, and accounts, like those of Tacitus for the Batavian and Jewish wars, are rare. There was probably no hard and fast rule on the subject, and in many cases it may have been a matter of indifference. But economical and sanitary grounds would favour their employment near their homes, while the inconvenience of posting troops in a country with strange language and habits would be greater for auxiliaries than for the legions with their large camps and greater organisation. On the other hand there were reasons which from the first must have worked in an opposite direction. Small provinces like Raetia or Thrace would certainly not need all their auxiliaries, while large provinces like Germany could hardly supply all they

required. Again legions, when moved to a fresh province, probably took their auxiliaries with them. Thus Batavian cohorts accompanied the XIVth legion to Britain (*Tac. Hist.* iv. 12), and cohorts of Lusitani (*Hist.* i. 70), and Vascones (iv. 33) accompanied the IVth Macedonica from Spain to Germany. So too, cohorts with peculiar arms or equipments were naturally wanted in different parts; as *e.g.* Syrians and Dalmatians. On the whole Augustus seems to have posted the auxiliaries in their own homes, unless exceptional circumstances prevented it. Thus German auxiliaries certainly served in Germany till 69, but a military diploma of 60 shows that hardly any native auxiliaries served in Pannonia, a difference explained by the Pannonian revolt of 6 A.D. No doubt from the various causes mentioned, the exceptions to the original plan increased as time went on, but Vespasian changed the principle of their employment. Moved, no doubt, by the Batavian rising, he carried out in other provinces the method of Augustus in Pannonia, and from his time the auxiliaries were to a great extent denationalised, *i.e.* employed away from home, and also recruited to a great extent locally. A further change, beginning with Trajan, was the formation of what were called *numeri* in inscriptions, and *nationes* in Hyginus, bodies of barbarians equipped with their own arms, and forming strictly national corps, such as the Mauri of Lusius Quietus, Daci, Palmyreni, Sarmatae, &c. These, however, differed from the auxiliaries in not necessarily coming from districts possessed of the right of Latini or peregrini, and were in fact an anticipation of the later employment of Goths and Franks.

E. G. HARDY.

THE *TIMAEUS* OF PLATO.

The Timaeus of Plato. Edited, with Introduction and Notes, by R. D. ARCHER-HIND, M.A. Macmillan. 16s.

To edit the *Timaeus* is a difficult task. The Greek is hard, the text not always certain, the matter requires to elucidate it considerable learning, some knowledge of science and metaphysics, a sound acquaintance with the records of Greek philosophy up to Aristotle and farther; above all, in a work where the mythical element has opened a wide door to extravagance, a sober judgment combined

with training in the criticism of ancient philosophical texts.

Our editor has undertaken all departments. His interest is in the philosophy to which his Introduction is devoted, but the larger part of the notes is taken up by the other matters.

Excellent work has been done in the *Timaeus*: in the text by Stallbaum and C. F. Hermann, on the matter by Böckh, Martin, Zeller, and others nearer home.

The editor in his Introduction implies the place of his own work in some judgments

upon his predecessors. 'Lindau's commentary,' he says, 'does not afford much real help in grappling with the main difficulties of the dialogue.' Praising Stallbaum only for industry, he says 'it would be unfair to disparage the learning which the notes display: none the less it cannot be denied that in dealing with the dialogue the editor seems hardly to have realised the nature of the task he has undertaken.' Martin is praised for modesty and 'unfailing candour.' His edition is declared to be 'far and away' the best. But 'as an exposition of the philosophical import of the dialogue, I,' says the editor, 'should not be disposed to rate it so very highly; but so far as it deals with the physical and other scientific questions discussed and with the numerous difficulties of detail it is invaluable. . . . The debt owed to Martin by any subsequent editor must needs be great.'

The editor's relation to his predecessors will be considered first, then the 'scholarship' of the edition, thirdly the scientific notes, and lastly the philosophical commentary.

Some things are taken with acknowledgement from Stallbaum, but a large use is made of his notes without any acknowledgement whatever. Note after note seems a reproduction or a variation of Stallbaum, especially in the earlier part of the book, afterwards the notes come more and more to be related in a similar way to Martin. Any one may verify this for himself. Some of the notes are little more than a translation. Here it need only be pointed out that the relation exists where it is not obvious at first sight. We noticed a place where the silent reproduction of a point of Stallbaum's was followed by some apparently original matter, comprising quotations from Aristotle, but found it all given in a modern book quoted by Stallbaum, and in the parts to which his references direct. Sometimes portions of a note of Stallbaum's are unskillfully put together and require the complete original to explain them. In return Stallbaum is attacked often with disrespect, often unfairly, and often when he is right. It is not necessary to dwell on a subject so unprofitable, farther than to give one passage out of many in illustration of Stallbaum's great advantage in scholarship, and one to illustrate the editor's want of fairness to him.

37A. λέγει (ἢ ψυχῇ)...ὅτῳ τ' ἂν τι ταῦτόν ῃ καὶ ὅτον ἂν ἕτερον, πρὸς ὃ τί τε μάλιστα καὶ ὅπῃ καὶ ὅπως καὶ ὅποτε ξυμβαίνει κατὰ τὰ γινόμενά τε πρὸς ἕκαστον ἕκαστα εἶναι καὶ πάσχειν καὶ

πρὸς τὰ κατὰ ταῦτα ἔχοντα ἀεὶ. The editor writes, 'Stallbaum, affirming that no one has hitherto understood this passage, takes the antecedent of ὅτῳ as the subject of ξυμβαίνει: "she declares of that wherewith anything is the same and wherefrom it is different, in relation to what &c." It may well be doubted whether he has thus improved upon his predecessors.' The innuendo is unfortunate, not so much because Stallbaum is right and the editor has made a grave mistake, as that it draws attention to a conspicuous trait of the editor's own manner. Stallbaum's claim comes nowhere near the self-complacency of the note on 41A, where the editor, after changing the punctuation of the text, says, 'It is impossible not to admire the serenity with which all the editors set a full stop after ἐθέλοντος, and then make a fresh start . . . ; as though γίγνεται stood in the place of γινόμενα &c.'; where too the editor has not the excuse of being right, for he has seriously misrepresented the facts. In the present passage Stallbaum's explanation is grammatical and scholarly; the editor's is not even grammatical. Stallbaum, as said above, rightly makes ὅτῳ τ' ἂν τι ταῦτόν ῃ κ.τ.λ. subject of εἶναι: the editor makes the clause (ὅστις ἂν with subj.) indirect interrogative, coordinate with πρὸς ὃ τί τε κ.τ.λ. (i.e. 'he tells what a thing is identical with or different from'), which is merely impossible. Stallbaum makes ἕκαστα (= 'identical and different') predicate, with εἶναι as copula. The editor makes ἕκαστα subject of εἶναι, and is actually committed to making εἶναι πρὸς ἕκαστον = 'to act upon each thing,' where εἶναι is not helped out by any predicate. Further ὅπῃ καὶ ὅπως, 'in what way and manner' (Stallb. 'auf welche Art und Weise'), is rendered 'in what place or manner.' The general objection made to Stallbaum's whole view is a curious bit of logic, and would be equally fatal to the editor's own. All these mistakes come from a determination to see (with Lindau) an anticipation of Aristotle's ten categories. Add to this that the editor, after so speaking of Stallbaum's claims to improvement, reproduces another part of the same note bodily, in silence; and in the next note where Stallbaum makes a similar claim, adopts his view in the translation and reproduces part of his note, in silence.

The instance promised of unfairness is the following—66A, τῶν δὲ αὐτῶν...εἰς...τὰς στενὰς φλέβας ἐνδομμένων, καὶ τοῖς ἐνδοσιν αὐτοῖσι μέρεσι γέωδες καὶ ὅσα ἀέρος ξυμμετρίαν ἔχοντα κ.τ.λ. The editor says, 'I have little doubt that ἐχόντων should be read for ἔχοντα. Stall-

baum's proposed alterations are the result of his not understanding the construction: *ὅσα ἀέρος* is parallel to *τοῖς γεώδεσι* and equivalent to *τοῖς ὅσα ἀέρος ἔνεστιν*. It may seem incredible, but it is true, that the emendation is Stallbaum's, and the construction he is supposed not to understand is the very one he gives. 'Itaque legendum fortasse videbitur *ἐχόντων* &c.' He takes *ὅσα ἀέρος*, exactly as the editor does, as parallel to *γεώδεσι*, translating the one 'partibus aëriis,' and the other 'partibus terrenis.'

In explanation of this extraordinary circumstance we notice a tendency in the editor to forget benefits and only remember what he thinks mistaken in those on whose notes he is dependent. We hardly doubt that he first learned from Stallbaum the view he here maintains, but only remembered, when he came to write himself, his disagreement (probably) with some other views of Stallbaum's later on in the same lengthy note. To these views the expression 'proposed alterations' (which would however be a misrepresentation) may refer. In common fairness he should have looked at the note again before publishing the criticism. That he should not do so is accounted for by a perversity like that of which he accuses Grote. Grote, he says, insists on something 'in his eagerness to convict Plato of an irrationality.' The eagerness to convict of error Stallbaum (and others, e.g. Aristotle, as we shall see) is nearly a mania with the editor. The instance we have given is not unique; there is an equally astonishing one in the editor's relation to Martin, for which however we have no space. Most of the instances are however not such direct denial, but rather misrepresentation.

From Martin come the bulk of the more scientific notes and many matters of general interpretation; some scientific notes are from Boeckh and some from Stallbaum. Indeed, excepting the philosophy, the commentary in general is made up from those of Martin and Stallbaum. The obligation is not fairly acknowledged, and the material has not been improved. Any one could do better who would make an intelligent redaction of the notes of these two editors (with additions from Boeckh), stating their views clearly with the grounds for them.

In the matter of quotations there is a large unacknowledged debt to the stores accumulated by Martin. In this way have been constructed a number of learned-looking notes, embodying extracts from various works of Aristotle, Theophrastus, Galen, 'Hippocrates,' and others. The

Engelmann edition, Zeller, and Liddell and Scott seem also to have been laid under contribution.

Not unfrequently the editor shows scanty knowledge of the book quoted beyond what is in his authorities: sometimes by repeating their errors; sometimes by omissions of a most tell-tale character; sometimes by inferences or applications which the context of the quotation proves impossible; sometimes by an account of a theory, showing unacquaintance with the principal passages relating to it.

Sometimes he is betrayed by an apparently unimportant remark. For instance in the note on (70 c), the editor tells us a certain doctrine is 'affirmed by the author of the *De Ossium Natura*, a work of uncertain date, vol. I. p. 515, Kühn.' The editor had possibly read a remark in a part of Littré which Martin cites, that certain 'Hippocratean' treatises, including a fragment (not the whole) of the *De Oss. Nat.* were later than Aristotle, and thought it safe to speak of the authorship and date of the 'work' as he does. Now the *De Oss. Nat.* cannot be said to be a 'work,' or to have an author or a date. It is established that it consists of five extracts from different books, some at least by different authors, on the subject of the veins (not the bones) collected by some unknown hand. Two of them are quoted by Aristotle himself who gives their authors.

It is not merely with out-of-the-way books, relating to the *Timaëus*, that such imperfect knowledge is shown, but also with works of Aristotle and Theophrastus which lie in the beaten track, and must be known in any case by one who professes to edit the *Timaëus*.

In one place, Plato's theory of respiration, the editor gives the reader the impression that he has done a piece of original and meritorious research, by using the Greek of a commentary (Galen's) only known in 'a defective Latin translation' when Martin wrote. All that he gets out of the Greek is equally clear in the Latin which is not here defective. All that he rightly gets out of it, and even the illustrative woodcut (a little altered) is already given in the note and translation of the edition used (Daremberg's), to which no acknowledgment is made. We can hardly think the editor has read the Latin: his mistake about it may come from a remark of Daremberg's.

Next will be considered the 'scholarship' of the edition; and first the construction of the text.

As is well known, a new collation of the MS., Paris. A, is much wanted. In default of this, a register of the recorded variants of the MSS. might be required in an edition of such pretensions. The editor has thought otherwise, and we shall only criticise him within his own limits. He proposes to follow Paris. A mainly, and to record only the differences of his text from that MS. and from the editions of Stallbaum, the Zurich editor, and of C. F. Hermann, to whose text he says he has 'rather closely adhered.' There are two main collations of Paris. A, Bekker's and Bast's, which disagree. The minimum which could give the apparatus criticus a scientific value would be a record of these two collations. But if, disregarding scientific value, only one collation were followed, it should be Bast's which appears at least the more accurate. In any case, whatever is given should be given correctly. The editor fulfils none of these conditions, not even the most elementary. He has not collated the Paris. MS.; he does not seem even to have seen Bast's collation, though it is so accessible: he follows Bekker and does not give him correctly; and he does not even give correctly the promised variations of other editions. He does not seem to be aware that there is an edition of the text by Stallbaum later than the one he has used. He has not even studied properly the short *adnotatio critica* which precedes the text of the editor (C. F. Hermann) whom he follows, and thus make some amusing mistakes, especially where he measures himself against Hermann.

In the *apparatus criticus* to the first ten pages of the text, we found, omitting some minor points, thirty mistakes; and felt absolved from further consideration of it. The editor's own emendations generally deserve such a judgment as he pronounces on an emendation of Stallbaum's, 'Stallbaum not understanding this sentence desires to corrupt it.' Little, if any, first-hand use has been made of the ancient testimonia: some of them do not seem to have been used at all. No detail of unscholarly procedure seems wanting.

Next may be considered the editor's 'linguistic exegesis.' The existence of several translations, Latin, German, French, and English, and of editions with good philological notes, ought to limit somewhat the possibility of mistakes: but the editor contrives to make a quantity of them.

Among the mistakes of interpretation are found many which turn on grammatical

points. Sometimes again the editor naïvely defends a well-known usage and defends it inaccurately: or he 'restores' Plato's words from unacquaintance with an idiom: or he objects to a reading, a grammatical peculiarity, which is just in its favour: or in default of understanding a construction he invents a rule of syntax *à priori*:—all this too with confident dogmatism and attacks on scholars of mark. Plato's idioms give him much trouble, more especially hyperbaton about which he is continually wrong. The translation which 'has been given with a view to relieving the notes,' performs this office not unfrequently by contradicting them.

A few specimens only of the mistakes can be given. In 41 c *ὑπαρξάμενος*, which means 'having made beginning,' is translated 'having provided it'—(Is the editor thinking of *ὑπαρχεῖν* in sense of 'to be provided'?) with the quaint note, 'this transitive use of the verb is not quoted in Liddell and Scott.' The Lexicon will doubtless remain firm: it happens that it quotes the passage with right interpretation. In 22 d the note shows that *ῥνόμενος*, 'delivering' is taken for something like 'flowing' or 'overflowing': a mistake evidently from the German translation used by the editor. In 38 B is a wonderful piece of philosophising, too long to quote, based on a mistake in a tense—the imperfect in idiomatic combination with the aorist. In 53 B ... *παρὰ πάντα ἡμῖν ὡς ἀεὶ τοῦτο λεγόμενον ὑπαρχέτω* is translated 'must above all things be the foundation whereon our account is for ever based'; the meaning is simply, 'this principle must be assumed throughout (*παρὰ*) our whole investigation as always understood.' We have no space to do justice to the mistakes in hyperbaton and other constructions which we have alluded to: but, for an example, may ask the reader to study the translation of 35 A and the note there beginning, 'First a word concerning the Greek,' which is also an illustration of the editor's faculty of making several serious mistakes at once. First he mis-es the construction, which is a hyperbaton, though made quite clear by a parallel statement in the very next clause. Next a rule is found to explain it, named by the inventor 'loose anticipative apposition,' by help of which some odd Greek sentences might be constructed. Then he makes an inaccurate criticism of Stallbaum seemingly copied from Martin. The culmination is the rendering of *τῆς... γιγνομένης μεριστῆς* (sc. *οὐσίας*) by 'substance which becomes divided': it should be 'divisible substance which belongs to the

world of Becoming'—'substance divisible and phenomenal.'

We will give one instance of the *naïveté* spoken of. In 40 c the editor thinks he is breaking ground in defending the construction of a double indirect interrogative, which he supposes uncommon, and in applying it to the passage. The idiom, recognised in Grammars, is very common in certain combinations. The instance he gives of it is not one at all. It is applied to this very passage in Jowett's translation with which, he tells us, he is acquainted; and in the German translation which he has quoted only three lines above, though an emendation is preferred in the notes to it.

The scientific notes, which we now come to, are pretentious and unsound. As already indicated, they are made almost entirely out of the work of Stallbaum, Martin and Boeckh, and their sole value lies in what is reproduced. The reproduction is not accurate, nor does the editor always understand the materials he is using. Here and there the editor has been unwise enough to interpose confident criticisms of the sources of his inspiration. We can only give a rapid review.

The first is the passage on the proportion of the elements in 31. The editor says he follows Martin with some modifications as against Boeckh. He gives important mathematical points which the reader would certainly suppose his own, but they are from one of Boeckh's essays. He attempts a criticism in one matter both of Martin and Boeckh as having made 'a difficulty which is really no difficulty at all,' and in so doing makes a serious mistake in Greek mathematics, which he might have avoided if he had understood more of the part of Boeckh he read; or if he had read the propositions in Euclid, book vii., which any one who presumes to have an opinion on the passage must read; or even if he had seen the evidence in the passage of Plato before him. And as to Boeckh's view of the whole passage, the editor is hardly entitled to speak as he does of its ability ('Boeckh, who has written two able essays on the subject'): for either he has not read them through, or, we cannot but think, he did not understand them. The essential points of them do not appear in the editor's note at all; and what he professes to quote as Boeckh's 'explanation' is an extract entirely unintelligible by itself.

In the note on the musical scales the handling of the material suggests in one part answers taken without the working; in other

parts the issue is confused, and the objection finally made to Boeckh is a bold one to bring against such a master in the subject. It is merely a misconception of the problem, and among the arguments for it is an obvious *petitio principii*.

In the note on the motions of Mercury and Venus, he maintains against Martin with a great air of originality a view which Proclus mentions in more than one form in more than one passage: one passage being his commentary on this very place. It is true that the editor's first-hand acquaintance with Proclus is not of that intimate character which seems implied in such a judgment as he passes on him in his Introduction; but in a note of Martin's, which he has evidently used, special attention is drawn to this view as one given in Proclus. The editor's attack here on Martin is an instance of the method which vitiates his interpretation everywhere. He assumes Plato couldn't mean anything which would get him into a certain kind of difficulty, and makes rash generalisations about his infallibility in this respect which the *Timaëus* itself confutes. The bit of modern astronomy (illustrated by a woodcut) which the editor quite needlessly adds, illustrates once more the dangers of unfamiliar ground. So also do the notes he adventures, in 31, on the mathematical sense of *δύναμις* and Greek treatment of number.

The note on the earth's rotation which follows the view, perhaps most widely accepted, that of Boeckh ('Boeckh's exhaustive and very masterly examination'), is distinguished by the unbecoming language with which Grote is attacked. The editor's addition *de suo* to what he calls 'Boeckh's crushing refutation' is not new. It is found already in a well known English Essay on the *Timaëus* in a discussion as superior in matter to this note as it is in taste. The editor has his usual reward. Not only is there some strange logic in his argument, but he himself unconsciously adopts in a different form the very characteristic of Grote's theory which causes its well-known difficulty, and is only saved in appearance from the same difficulty by adopting a mistake of Martin's which he calls 'acute.' He takes a mistaken view of the Aristotelian passages on the subject, from which he might have been warned by Zeller's note and ought to have been warned by the Greek of the first of these passages.

In the passage on vision the author is very unfortunate. He calls Martin's view 'hopeless.' Martin construes rightly: the epithet belongs to the editor, who has gone

wrong throughout the passage: though he supposes that 'eschewing the comma, we get the right sense.' In the compass of one page of Greek here he makes five serious mistakes of translation.

We have already spoken of the origin of the note on respiration. The editor makes several mistakes in it on his own account, which with a number of others in the scientific matters we must pass by. Before proceeding to the philosophy in general we may notice the criticism of Aristotle.

With Aristotle, whom he attacks with the acrimony usually reserved for contemporaries, the editor is but imperfectly acquainted. The knowledge he has seems conditioned by the references of his predecessors: he mentions Pseudo-Aristotelian treatises as if genuine, *e.g.* he treats as Aristotle's what he calls 'the not very luminous (*sic*) treatise *De Coloribus*;' he nearly always misunderstands what he criticises, and makes errors which must rank as palmary.

We choose one passage in a simple matter involving no philosophy. The reader may judge from it the spirit in which the editor undertakes this part of his work and his fitness for it. The passage is in the editor's note on vision, where he has enough mishaps already. Plato makes vision partly due to light emitted from the eye, and, foreseeing the objection that if so we ought to see in the dark, says the light is quenched if it does not meet the kindred light of day. Aristotle raises the objection in question, and truly says that Plato has not met it. 'For how,' he asks in effect, 'can a ray of light be quenched? We understand how an object which emits light, *e.g.* a hot ember, can be quenched. But neither can darkness quench—that is done by cold or wet—nor can light be quenched, but only a burning object.' The criticism is obviously cogent: for if darkness quenched light, no illumination would be possible.

This is the editor's note: 'Plato explains quite clearly what he means by "extinguished." . . . Aristotle, however, catching at the word *κατασβέννυται*, asks *τίς γὰρ ἀπόσβεισι φῶτός ἐστιν*; κ.τ.λ. It is impossible to exonerate criticism of this kind from the charge of *ὀνομάτων θήρεσις*.' Once more has the editor pointed out his own characteristics. He does it again when he says in another place of Aristotle's criticism of a theory, 'he simply ignores the whole point of it from beginning to end.' It is the editor's own case in relation to that part of Aristotle.

We must again plead want of space, and only indicate some of the other mistakes.

In a note on 52A, to the dogmatism and exaggeration of which quotation alone could do justice, the editor pits the 'intense vividness of Plato's insight' against the 'mistiness which pervades his (Aristotle's) whole thought,' on a matter where the Peripatetic answer is merely 'crushing' (to borrow a word from the editor). Plato may pray to be delivered from such friends. The editor has obviously been misled by a perverse desire to contradict a certain modern statement on the subject. The answer most commonly given by the editor to Aristotle is that his point of view is 'physical,' while Plato is treating a 'metaphysical' question. We can only infer from the places where this objection occurs that the editor does not understand the distinction of these two terms which he uses very freely; we suspect that he is not even aware that Aristotle's so called 'Physics' is a metaphysical treatise, like some of the others associated with it.

In the note on Space Aristotle is treated with contempt as misunderstanding Plato. Aristotle has understood the text; the editor's interpretation of it is an instance of some of the worst faults of his method. Apart from the remarks on Aristotle the whole system of the notes on Space is as remarkable for confusion as for confidence, whether we consider it in relation to the text or simply in relation to the manipulation of the philosophic conceptions discussed in it.

Of the editor's treatment of the philosophical part of the dialogue it is difficult to speak quite seriously. We have no prejudice against the attempt to understand ancient thought by the help of modern; we venture to believe that Plato and Aristotle are likely to be best understood by those who have an interest in modern metaphysics. But there is a stage in such interpretation which has brought discredit on it: a stage which the individual will still often have to go through, but out of date (we had hoped) in the progress of the race.

When a man with a new enthusiasm for some modern system of metaphysics begins to see, behind differences of formula, affinities between it and the doctrines of Plato and Aristotle, it sometimes happens that what to him is a discovery disorders the judgment, so that the reaction against the dull annalistic treatment results in an opposite extreme, almost as much to be deprecated. Ancient thought is crudely treated as if it were modern, and the natural sense of a text is either not seen at all or passed with contempt. To the

student himself something like finality seems achieved: but instead of being the end, it is not much beyond the beginning of critical interpretation: it is merely a stage before the development of a historic sense. It may nevertheless deserve respect, for all must begin, and all must wish charity for their own shortcomings. Yet it is difficult to entertain such a feeling, when this stage of development takes an attitude of authority, and of impatient peremptory dogmatism.

It is evident that for the enterprise of interpreting Plato in the light of modern conceptions there must be at least clear logical thinking, and a sense of what a passage meant for the man who wrote it, in distinction from its modern associations. We should hardly hope for these requisites in the editor: for in matters of ordinary exposition, involving no philosophy, his defects of common logic and consistency are too apparent. In the philosophy these characteristics have not affected minor matters only; we venture to think that the editor has missed his way seriously on the fundamental ones. We have hardly space here to discuss any of them adequately, and must be content to put the more salient points.

In the first place the *Timaeus* is regarded as if a system of thoroughly modern idealism. 'In the *Timaeus* the universe is conceived as the self-evolution of absolute thought. There is no more a distinction between mind and matter, for all is mind, &c.' Plato says nothing of this. The history of the interpretation of sacred and philosophical books proves however that anything may be got out of a text by assuming enough allegory. But Plato speaks at least sometimes without allegory about his philosophy in the *Timaeus*. It is at all events out of the question that he should entrust his supreme result to an allegory so obscure that it does not even suggest itself to the ordinarily careful student. What evidence therefore the editor finds must be matter of curiosity. He finds but few expressions in the text to argue from. We will select the one to which he himself attaches special importance. The argument based on it is enough to indicate the value of his speculations.

In 37 B, Plato says of the operation of right thinking in the spheres of sense (*αἰσθητόν*) and of reason *ὅταν μὲν περὶ τὸ αἰσθητὸν γίγνηται . . . δόξαι καὶ πίστει γίγνεται βέβαιοι . . . ὅταν δὲ αὖ περὶ τὸ λογιστικὸν ᾗ . . . νοῦς ἐπιστήμη τε ἐξ ἀνάγκης ἀποτελείται*. Of course Plato might have

written *ὅταν περὶ τὸ νοητὸν ᾗ*, 'when thought is concerned with the objects of the reason.' *ὅταν περὶ τὸ λογιστικὸν ᾗ*¹ is merely another way of saying the same thing, and only means 'when thought is concerned with the reasoning part of the soul.'

On this passage the editor says (after a mistaken argument from *νοητῶν* in 37 A), 'Still more remarkable is the use of *λογιστικὸν* below in 37 c. There is no other passage in Plato where *λογιστικόν* is contrasted with *αἰσθητόν*: the regular term is of course *νοητόν*. It is surely impossible that Plato could have substituted *λογιστικόν* for *νοητόν* until he had reached a period in his metaphysic where he deliberately affirmed the identity of thought and its object. I believe also the present use both of *νοητῶν* and of *λογιστικόν* is purposely designed to draw attention to this.'

The editor means that because Plato put *τὸ λογιστικόν* where *νοητόν* would be expected, he means to teach the identity of the perceiving subject with the object. (We have given the obvious interpretation of the place.) It is difficult to imagine the state of mind which could attribute to Plato such a frigid and obscure device for conveying his meaning. We are reminded of the exploits of the discoverers of Shakespeare ciphers. The mere quotation however of such notes is the most effective criticism of them. But the climax is not reached till we put another note, that on 61 c. beside this one. It will be noticed that in the first clause of the present passage (37 B) Plato does not substitute *αἰσθητικόν* for *αἰσθητόν*, though according to the editor he identifies these two also. Why does not the editor follow out his own principle illustrated here and in a note on 92 c. (which we shall give presently), and see a profound meaning in the circumstance that while *λογιστικόν* is substituted for its object (*νοητόν*) in one of the two coordinate clauses *αἰσθητικόν* is not substituted for *αἰσθητόν* in the other clause, and give us some such note as this?—(the expressions in double quotation marks are all his own): "The minute correspondence" (between the two clauses) "seems to render the one important deviation all the more strikingly significant" . . . "Now the interpretation of this difference is in my judgment indubitably this." Plato means to tell us that he does not identify the *αἰσθητικόν* and the *αἰσθητόν*, and "I believe his present use of" *λογιστικόν* in one clause and *αἰσθητόν*

¹ One of the inferior MS. reads *αἰσθητικόν*. The editor does not mention this, and, as Stallbaum remarks, it may have been an alteration to suit *λογιστικόν*.

in the other "is purposely designed to draw attention to this." As it is, the editor passes in silence the difficulty which his method involves him in. Now in 61 c he had a remarkable opportunity of helping himself out of it, and it will be interesting to observe what use he makes of it. In 61 c παθήματα αἰσθητικά puzzles him. Through a mistake about an earlier passage he wrongly supposes παθήματα to mean qualities of the perceived object, and these he feels should be αἰσθητά not αἰσθητικά. If the thought had only occurred to him, we can imagine with what conviction he would have pointed out that here again Plato utters a word 'φωνᾶεν συνετοῖσι,' and by the substitution of αἰσθητικά for αἰσθητά teaches the identity of perception and its object. Unluckily the thought did not occur to him. He cancels as 'unmeaning' the reading which might have been fraught with such significance, and actually prints αἰσθητά in his text against all the MSS. The inference is irresistible. If there had been a Greek adjective λογιστόν used by Plato, related to λογιστικόν as αἰσθητόν to αἰσθητικόν, then in the former place, 37 c, the editor would have inevitably substituted λογιστόν for λογιστικόν, and never thought of his idealism.

The idealism based on such evidence—for the editor's other arguments are equally nugatory—is applied in the crudest manner to interpret the text. We refer the reader, for instance, to the note on 35 A, pp. 106-7, which should be given in full if space allowed. Moreover the editor actually ascribes to Plato the Kantian theory (though not *eo nomine*) that space and time are *a priori* forms of intuition. There is no trace of any such thing in Plato.

Similar principles are exemplified in the interpretation of the last words of the dialogue, which the editor thinks contain a great mystery.

The universe (κόσμος) is there said to be ζῶον ὁρατόν . . . εἰκὼν τοῦ νοητοῦ. Paris A and one inferior MS. read ποιητοῦ for νοητοῦ. The appropriateness of νοητοῦ (τοῦ νοητοῦ ζῶον) as opposed to ὁρατόν is obvious even without referring to the special theories of this dialogue, which elsewhere represents the Creator not as making the universe an εἰκὼν of himself, but of the αὐτὸ ζῶον, i.e. the νοητὸν ζῶον.

The editor thinks it vital to vindicate ποιητοῦ. Of its genuineness he says, 'I can feel no doubt whatever.' He thinks 'it is in the last degree improbable' that the familiar νοητοῦ should have been altered into ποιητοῦ; whereas if ποιητοῦ were the original

reading, 'it was positively certain to be altered in some way': partly because in the other corresponding parts of the dialogue it is the νοητὸν ζῶον which is said to be copied by the κόσμος, partly because 'the word ποιητοῦ must be necessarily unintelligible to any one' who had not arrived at the same view of the dialogue as the editor himself.

It is strange he cannot see how easy it is to reverse all this emphatic reasoning. If νοητοῦ had been the original, the sequel of the editor's own note shows that ποιητοῦ is exactly the alteration which a Neoplatonist would have liked to make, though we will not say it 'was positively certain' to be made. But also the corruption of νοητική into ποιητική is quite easy. Since this is so; since νοητοῦ is the reading of the great majority of MSS.; since it receives the strongest confirmation which it could have from the other parts of the dialogue—the editor unconsciously accentuates this when he says, 'this very minute correspondence seems to render the one important deviation (i.e. ποιητοῦ for νοητοῦ) all the more strikingly significant'—then, according to one of the most undisputed canons of criticism, the probabilities are all in favour of νοητοῦ. Thus we find such scholars as C. F. Hermann, Stallbaum, and the Zurich editors all reading νοητοῦ.

We will follow the note further. 'Adopting then ποιητοῦ,' it is said, 'we have of course but one possible inference to draw: the δημιουργὸς and the αὐτὸ ζῶον are one and the same, the δημιουργὸς being simply a mythical duplicate of the αὐτὸ ζῶον.' The reader may well wonder what conceivable motive Plato could have for hiding this identity till the last words of the dialogue. And to confide the revelation of a secret, which need never have been kept, to one single word, which the editor himself tells us would be 'positively certain' to be misunderstood, seems too poor a joke for an author of average sense—to say nothing of Plato.

The editor characteristically inverts this—'Surely,' he says, 'nothing can be more thoroughly characteristic of Plato than that, after talking parables throughout, he should at the very end of the dialogue drop one single word φωνᾶεν συνετοῖσι, which was to open our eyes to the fact that he did speak in parables; that if we desire to understand the philosopher, we must be in sympathy with the poet.'

This is the sort of profession of esoteric knowledge of their author's characteristics by which such interpreters try to put common sense out of court. We will quote

another from the Introduction (§ 48). To meet the inevitable objections he says they would 'argue a complete absence of familiarity with Plato's method.' (Doubtless). 'Plato never wrote a handbook of his own philosophy.' (Do philosophers usually do this?) He naively adds that Plato 'will not do our thinking for us: he loves best to make us construct the edifice for ourselves from the materials with which he supplies us.'

Elsewhere the editor has formulated his own condemnation. He asks in reference to an interpretation of Martin's, 'Could Plato possibly expect any one to understand him if he made such use of language?'

Even if *ποιητοῦ* were read, it clearly could not be evidence of the idealism or the monism attributed by the editor to Plato.

Other points we can only touch upon. For instance the notes, confused and inconsistent, on *ἀνάγκη* maintain a monism counter to the clear sense of the reiterated statements of Plato. The editor has not yet felt the magnitude of the problem of evil. He gives the fatal criticism of such notes himself when he says of an interpretation¹ of Martin's, that if Plato had meant it 'surely he must have stated it with a little more definiteness.' Indeed a still more serious form of the objection lies against his general method. Why, if Plato meant these things, did he not only not say them, but choose the language natural to one who meant the opposite?

Again, as to the date of the dialogue—his idea that it belongs to a period much later² than the *Republic*, when *μέθεξις* had been dropped for *μίμησις*, depends partly on a misconception of the place of these formulæ in Plato, partly on an extraordinary mistake about the *Parmenides*, partly on misinterpretation of passages in the *Timæus*. Nor (what is strange) does he seem to have even heard of a view, which the text itself should have suggested, that the opening of the dialogue strongly favours a date intervening between the two main divisions of the

Republic. He thus speaks with a light heart of an 'advanced ontology' in the *Timæus*, which is mere imagination. Chimerical also is the notion that in the supposed 'mature Platonism' of the *Timæus* the ideas were to be limited to ideas of living things. Apart from the absence of evidence for it, the editor omits to note that the *Parmenides*, the first, according to him, of 'the four great dialogues of the late period,' affirms with emphasis a doctrine which is the opposite of it. (It is the place where the young Socrates is told his difficulties come 'because you are still young; the time will come when philosophy will have a firmer grasp of you, if I am not mistaken.') Once more as to the idealism—an application of the very method used by the author to prove that *μέθεξις* is dropped in the *Timæus* would, by a comparison of the *Theætetus* and *Timæus*, commit him to the position that the subjective idealism in respect of the objects of sense supposed to be in the *Theætetus* has been dropped in the *Timæus*.

Lastly as to the opinion, in agreement with Neoplatonism, which the editor affirms so confidently—that the *Timæus* is the 'master-key' to the Platonic system, Plato's highest result and final solution of his metaphysical problems—it seems but an illusion to which the modern student is at first as liable as a Neoplatonist. We at first naturally think that what in a philosopher comes nearest to us was most important to him: but this is often a mistake. The only safe guide is the philosopher himself: and Plato ought to be heard. He does not speak as in the *Republic*: or represent himself as approaching a crowning piece of metaphysic. On the contrary he tells us again and again that the subject of the *Timæus* deals with mere probability at best, and he puts it on a lower level. But such commentators always know better than the author. (Of this, by the way, there is an amusing instance in the note on 29 c, 'The modesty of *Timæus* led him rather unduly to depreciate his physical theories: it would be hard, I think, to find inconsistencies in them.' We need but contrast the editor's own note on 67 E, where, after labouring in vain to reconcile some of these theories, he at last confesses 'the consequence [stated by Plato] seems equally hard to deduce from any interpretation of Plato's corpuscular theory.')

Plato had much affinity to *Parmenides*, and there is a striking parallel between the lower position which Plato gives the phenomenology of the *Timæus* in his system, and

¹ The objection is fatal to the editor in the particular place where he makes it (56 D.). The one sentence in which he gets near the words to be explained, he has had to withdraw in an erratum. Doubtless he saw it had involved him in an elementary mathematical mistake.

² In this connexion it may be noticed that the consideration by which the editor thinks he can 'dispose of Zeller's theory of particulars immanent in the ideas' only shows a misunderstanding of the problem. Zeller was quite aware of this consideration and many like it, as appears at once from this part of his account of Plato.

the insignificance which Parmenides attaches to his own account of the phenomenal world, as compared with the part of his poem on true Being.

In excuse for such an edition, it may perhaps be pleaded that it is, as the editor says, the first English one. But there is the pity of it. As to the greater part of the commentary, we regret that English work should have begun with an inaccurate compilation from foreign sources. As to the philosophy, which in matter and manner is a sort of modern Neoplatonism, it would be

depressing if foreign critics thought the book at all representative, and supposed that the study of Plato in England had not yet advanced beyond this uncritical stage.

Fortunately, however, valuable help on the *Timaeus* is to be had from English sources. There is also a considerable discussion of the dialogue in the translated part of Zeller's monumental work, the importance of which from an educational point of view and for purposes of independent study is well known. We have learnt it still better by contrast.

J. COOK WILSON.

T. MACCI PLAUTI AULULARIA.

T. Macci Plauti AULULARIA, texte Latin, publié d'après les travaux les plus récents, avec un Commentaire critique et explicatif et une Introduction, par ALEXANDRE BLANCHARD. Paris, Klincksieck, 1888. 3 fcs.

THE title-page of this edition would lead one to expect a text based upon the masterly edition of Goetz (1881), with such improvements as have been suggested during the seven years which have since elapsed (*e.g.* by Leo in his edition of 1885), and such contributions as the editor has to offer of his own. M. Blanchard however has preferred the more arduous and ambitious course of constructing his text entirely *de novo*. In the preface he states his method as follows: 'Un éditeur de Plaute doit avoir lu les commentateurs, connaître leurs conjectures, les goûter selon leur valeur, mais les négliger le plus souvent pour s'en tenir à la lettre des manuscrits, du moins toutes les fois que cela est possible.' The principle here laid down is unexceptionable; but what is possible and what is impossible in Plautine criticism is a question of evidence, which must be answered according to the lights of the critic. The present volume does not give one the impression that M. Blanchard has himself entered into a minute and laborious examination of the usage of Plautus or that he has a wide experience of MSS. One is rather led to infer that by the time he reaches a second edition he will be inclined to modify his views on a number of passages and will probably find himself more in harmony with doctrines which at present hold the field. At any rate his introduction and notes ought to have stated

more explicitly than they do the grounds of his dissent. One would like to know on what principle he can justify his reading in line 81, *Redi nunc jam intro* in view of line 327, where under precisely similar circumstances he reads *Tace nunc iam tu*: in both passages the MSS. have *nunc iam*, and the line begins with an iambic word. Again, is it not inconsistent to read (with the MSS., but in defiance of the metre) *Meae fidei tuaeque rei* in line 121, while accepting the obvious correction *filiæ* for *filiæ* in 372 and 797? It is hard to reconcile with M. Blanchard's general principles the change of the MS. reading *sunt* into *sint* (368), a change which seemed unnecessary to Goetz and to Wagner in his second edition (*cf.* Rud. 304): one wants to know the editor's grounds for suspecting 648 to be corrupt. In regard to the scansion of line 47 can the editor explain his two statements (i.) that *modo* forms two short syllables: (ii.) that the first syllable of *incedit* is short? He scans 655 *Mănē măn- | ē quīs ille | est*, etc., though in the very next line he recognizes that *ille*, even with the ictus on it, may be a pyrrhic; the scansion *mănē măn- | ē quīs ille | est*, etc., is in accordance with a well-known law as to variation of accent in two successive iambic words. In the explanatory notes the editor has hardly used his space to the best advantage. We are informed three times over that *sis* = *si vis*. In 129 *utrique* is most simply regarded as a dative, not a genitive. In 606 *omni* = *ulla* (not *nulla*).

E. A. SONNENSCHNEIN.

THE SATIRES AND EPISTLES OF HORACE.

The Satires and Epistles of Horace. Edited, with notes, by J. B. GREENOUGH. Ginn & Co. 1888. \$1.25.

THIS book has been prepared on a theory which has impressed itself on the make-up of the page. In the preface we read 'The notes are put at the bottom of the page to facilitate reference. The editor is persuaded that college students sufficiently advanced to undertake Horace ought no longer to get and recite lessons, but to study the literature, and understand, and enjoy it.'

Now we believe that it is both honourable and useful for a college student 'to get and recite lessons.' What is always and everywhere to be frowned upon is the reciting without getting; and there is no doubt that notes at the bottom of the page have sometimes contributed to this result. The interpretation of an author, be it Horace or Shakespeare, from a clean page, by a student that has mastered it, is an intellectual exercise—whether you call it reciting or not—worthy of the best college minds. This of course must not exclude sight-reading, which, however, belongs quite as much to elementary as to advanced study. We presume that the publishers will furnish clean pages of Horace, if there is a demand for them, but we infer from the preface that the influence of the editor will be against it. His page-theory and his theory of annotation go together. He has furnished notes many of which can be under the student's eye in the class-room without harm to his independence, because they are suggestive and stimulative rather than exhaustive. Whether the English or German plan of placing notes is, on the whole, the better, we will not now discuss, but we take pleasure in saying that the plan adopted in this book has been well carried out. The editor himself seems to have been stimulated by it to work the suggestive method to its best. His notes are brief, often sententious. They give the drift of thought more than the construction of words. They illustrate rather than translate; but the translations of words and phrases are happy, and in English. Best of all, the interpretations seems to us generally correct.

While all this is true, and could be copiously exemplified, we find some drawbacks. This confining of the notes to what may be called over-the-shoulder help gives them an appearance of meagreness that we

do not look for in a perfect Horace. There is very little discussion. In particular, the history of Horatian study and criticism receives scant honour. One advantage of classical study is found in the fruitful contact with the enthusiastic learning which has been bestowed on the classics. Horace has been peculiarly honoured in his illustrious succession of commentators. Now we could not ask a modern editor to cumber his notes with all the good work, and some of the rubbish, of his predecessors. We do not even allow him to indulge in a Bentleian love of controversy, but Horatian scholarship deserves recognition, and we do not recall a classical edition for advanced students that so nearly ignores previous commentators as this of Professor Greenough. Both the introduction and the notes impress us unpleasantly in this respect.

Again, full citations of illustrative passages referred to go well with notes at the bottom of the page, for they can be used to advantage in the class-room. What the editor can do is well shown in the note on *contractusque leget* (Ep. I. vii. 12.). But this fine example is not generally followed; and the deficiency is the more noticeable because the Odes, to which there are numerous references, are not in this volume.

We are not quite satisfied with the special introductions. Least satisfactory of all is the introduction to the journey to Brundisium. As between the dates 40 and 37 B.C. the editor prefers the latter, but takes no notice of a third date so ably urged by Schütz and endorsed by Palmer. Schütz may be wrong in supposing that the occasion was the visit of Maecenas to Antony at Athens in 38, but it is certainly wrong to ignore him, and to give us, as the only authority, the old discussion of Kirchner.

We must say, further, that we hoped for a more distinctively literary editing than we find. The preface warns us against subordinating Horace to the Latin language. We agree, we will bid good-bye to the grammar, and will forget that one of the best literary commentaries on Shakespeare is Abbott's Shakespearian Grammar. Literary study is promoted by judicious criticism, by discussion of sources and by comparison with other authors. Of all this we have something. We hoped for more. In the *Ars Poetica* of our college days that reference to Pope and Boileau was a small matter, but it made us feel that somehow Horace had

a place in the literary history of the world. Prof. Greenough has not left even that little germ of literary fruitfulness, and he has omitted all reference to Aristotle in his comments on the terse delineation of the ages of man (vr. 156—178).

We miss an index to the notes. If a systematic treatise requires an index, how much more does a body of desultory notes on forty-one disconnected poems. For example, the beginner in Horace has a right to be referred to the explanation of *quatenus* (*Sat.* I. i. 64), with its happy comparison to the English *inasmuch as*, especially as his Harper's Dictionary does not cite this passage.

All this fault-finding shall not weaken our commendation. The good things that we have make us wish for more. But for the cost of a large volume we doubtless should have had more. The *columnae Sosio-*

rum must be respected. But Horace makes high demands. He has been studied so long and so fondly that he will not, at this late day, let his editors off easily. Why can we not for once suspend the new law that condemns our school-classics to be edited in tid-bits, and have all the poems arranged in one volume in chronological order? This arrangement, after all allowance for obscurity of date, would be of itself an historical and literary commentary. Then the student would not come to the famous journey with his head full of events that happened from twenty to thirty years later. Then the Epodes and Satires would so intro-luce the Odes and Epistles that a more truthful impression would be made of Horace, 'His Mind and Art.'

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HARNACK'S DE ALEATORIBUS.

Texte und Untersuchungen. 5 Band. Heft i. Der Pseudocyprianische Tractat de Aleatoribus die älteste Lateinische Christliche Schrift. Ein werk des Römischen Bischofs Victor I. (Saec. ii.). Von ADOLF HARNACK. 1888. 4 Mk. 50.

THIS dissertation of Harnack's is a remarkable proof of the wide influence of the discovery of the *Didaché*. In the investigation into the history of the last-named document it was noticed that the only distinct quotation in western literature is found in a tract *De Aleatoribus*, which is contained in some MSS. of Cyprian's works of later date than 800, and in editions since 1564.¹ This tract, on the perils of gambling, appears to be an address to the faithful generally, clerics and laymen alike. It is written in the vulgar dialect, and it may be noticed that two out of five letters (A.D. 250) included in the Cyprianic correspondence, composed in the same dialect, came from Rome, and in several ways resemble our tract. The tract however cannot be Cyprian's, partly because of its literary style, and partly because in speaking of the

episcopate there is a conspicuous absence of many expressions characteristic of Cyprian.

In the position of the tract towards the Canon there is an indication of an earlier date. The *Shepherd of Hermas* is quoted as Scripture (*dicit enim Scriptura Divina: vae erit pastoribus...ch. ii.*). This appears to show, argues Harnack, that the writing belongs to the age of Irenaeus, Tertullian, and Callixtus. Harnack however does not meet a difficulty suggested by the Muratorian Canon. He both minimises its rejection of the *Shepherd*, and also assigns the document to the beginning of the third century. The words of the fragment (*nuperrime temporibus nostris...sedente cathedra urbis Romae ecclesiae Pio episcopo*) seem absolutely to require an earlier date by a quarter of a century. If then this fragment be taken (as Harnack allows) to represent the views of the Church of Rome on the Canon, here is an objection against his supposition in regard to the authorship of the *De Aleatoribus* which requires further sifting. Again, in the midst of quotations from St. Paul and one from the *Shepherd* (i) the writer (ch. 4) with the somewhat unusual phrase *in doctrinis Apostolorum est* introduces a sentence which without verbal exactness welds together two passages from the *Didaché*. There are resemblances also between the list of sins (ch. 5) in the *De Aleatoribus* and

¹ It is worth while to suggest that this tract may have been connected with Cyprian's name, not only because of numerous coincidences in language (for this would apply to Tertullian as much as to Cyprian), but in particular because of the phrase (ch. 8) 'licet non sacrifices, lege hujus facinoris particeps es.'

that in the *Didaché*. These indications, together with the evidence derived from the following points: the severity with which the writer views gambling as connected with heathen observances, the absence of the technical phrase, used by Tertullian, *crimen mortale* (but should not Harnack note the practical equivalent *delicti vulnus insanabile*, ch. 5, comp. ch. 10?), the representation of the faithful as in the midst of heathendom, out of which they themselves had been brought, the use of the vulgar dialect—this on the one hand, on the other the development of the episcopal and sacerdotal position, seem to point to the years 190—230 as the limits of date.

But the possibilities can be narrowed. The fact that the writer addressed himself to all Christians in the name of all bishops shows that he spoke from one of the great sees of the west, *i.e.* Rome or Carthage. The latter supposition is possible, but we know of no bishop in North Africa before Cyprian of character and position sufficiently strong. The former hypothesis has much to recommend it. It fits in with the phenomena now to be noticed. (1) Great emphasis is laid on the bishop's position. Now Tertullian in his *De Pudicitia* fiercely attacks Callixtus for assuming the like authority, and at first sight this coincidence seems to point to Callixtus as the author. But the fact that Hippolytus, the rival of Callixtus, advances similar claims shows that they were the inheritance and not the invention of Callixtus. Again, in our tract we seem to see an earlier crisis of development, because the writer, though he evidently has his own position mainly in his mind, yet has not passed beyond the stage of applying this exalted language to all bishops. Thus the date will probably be before 218 A.D. (2) We remark the uncompromising sternness of the writer. He boldly rebukes vice in high quarters, and does not hesitate to speak of *excommunication*. But the keynote of Callixtus' policy was laxity, if we may believe (and here Harnack seems to make no allowance for the fact that this representation comes to us only through two deadly enemies of the Roman bishop) Hippolytus and Tertullian.

Callixtus then can hardly be the author of the *De Aleatoribus*. Zephyrinus was too poor a creature, if again we believe Hippolytus, to write a document so full of force. Is Victor the author? While no argument can be adduced against this supposition, many make for it; briefly these. In the Easter Controversy Victor took upon himself to address the whole of Christendom, and to excommunicate those who differed from himself. Further, he excommunicated Theodotus, the Presbyters Blastus and Florinus, perhaps also, after favouring them for a time, and thus showing his sympathy with their stern view of the world, the Montanists. Again, Eusebius expressly tells us that in the reign of Commodus Christians had rest from persecution, and that the Church in Rome gained large accessions from the ranks of the rich and noble. The *De Aleatoribus* seems to reflect such a position in such phrases as the following: *ut quos nemo persequitur se ipsos invidia persequantur* (ch. 6); *censum et adparatus tuos omnes ad studium ecclesiae distrahe... fundos et villas tuas justa operatione ad paradisum remove* (ch. 11). Again, Jerome in more than one place speaks of Victor as an author, and mentions him as the first among Latin Christian writers. Lastly, the *Liber Pontificalis* has the note *Victor natione Afer*, a note which suggests a possible explanation of the numerous coincidences in thought and language between the *De Aleatoribus* and the writings of Tertullian and Cyprian.

Such a brief summary necessarily omits many of Harnack's more minute but telling arguments. If we have here Victor's work, it offers many points of extreme interest, both historical and linguistic. (1) It presents us with a curious, if unpleasant, view of the Church in Rome. (2) It expresses the view of a remarkable Roman bishop on the questions of the Papacy and the Episcopate at a turning-point in the development of both. (3) It gives an example of vulgar Latin. (4) It is the earliest known specimen of Christian Latin. (5) In spite of great inexactness in quotation, it supplies the earliest known evidence in regard to the old Latin text in use in Italy.

F. H. CHASE.

NOTES ON THE TEXT AND DATE OF THE *DE ALEATORIBUS*.

It has been universally recognized that the opening words of this treatise as they stand in the MSS. are corrupt. Hartel prints them thus:

* * magna nobis ob uniuersam fraterni-

tatem cura est, fideles, maxime et rea perditorum omnium audacia id est aleatorum, animos ad nequitiam[†] se in lacum [inlatu Codd.] mortis emergunt.

For this Professor Wölfflin in the last

number of his *Archiv. f. lat. Lexikographie*, v. 493, proposed to read as follows:

Magna nobis ob uniuersam fraternitatem cura est, fideles, maxime ex saeua [or tetra] perditorum hominum audacia [id est aleatorum], qui animos ad nequitiam se in lacum [or lacu] mortis demergunt. Accepting most of these corrections, may we not carry them a step further, keeping in one case somewhat nearer to the MSS., and in another gaining in simplicity and ease of construction? *Magna nobis ob uniuersam fraternitatem cura est, fideles, maxime ex ea perditorum hominum audacia qui animosi ad nequitiam se in lacu mortis demergunt.*

By a revised estimate of the MSS. (with which in the main I agree, though I doubt if the true title of the treatise was *Adversus Aleatores*), Professor Wölflin has happily recovered a number of vernacular forms which were in danger of being lost. I strongly suspect, however, that he has overlooked one which not only adds a new form, but a new word to our dictionaries. In his own *Archiv.* 1, 70, Dr. P. Thielmann proposed to read in cap. 2 *neturam* with DQ¹ for *nitorem* of M² and the editors. In this I believe him to have been perfectly right, but I doubt if he was equally right in his explanation of *neturam*. He took it to be a vernacular corruption of *nituram* (= *nitorem*). Is it not rather correct as it stands, and a derivative, as yet unregistered, of *neo*? This will give an excellent sense. The whole sentence runs thus: *quo magis a nobis cotidie perscrutentur, ut medicamine caelesti adhibito uellera eis florida crescant qui [leg. quae] ad neturam uestis caelestis proficiant* ('which may serve for the weaving of a celestial robe'). I would keep the same word in the Amiatine rendering of *Ecclus.* vi. 31: it would then be a precise equivalent of the Greek κλώσμα (καὶ οἱ δεσμοὶ αὐτῆς κλώσμα ὑακίνθινον LXX. = *et uincula illius netura salutaris* Cod. Amiatinus; *alligatura* Edd.). Dr. Thielmann (*ut. sup.* p. 68) alters it to *nectura*—I cannot but think unnecessarily: the two passages support each other.

Professor Wölflin holds that the treatise is not so old as the time of Victor (Bishop of Rome in the years 189—199 A.D.), to whom Harnack attributes it. His arguments are mainly two: (1) linguistic, from the occurrence in the treatise of certain words which really point to a time later, though perhaps not much later, than Cyprian. I would only myself lay stress upon three, which he puts forward most prominently: *oraculum* (= *oratorium*, 'place of prayer': see also Rönisch, *Semasiologische Beiträge*, p. 52

f.); *deitas*, for which both Arnobius and Augustine apologise as a novelty; and *deificus* (in the phrase *studio deifico*, which reminds us of *scripturae deificae* in another Pseudo-Cyprianic treatise, *De Montibus Sina et Sion*, cc. 1, 11). (2) The second argument is drawn from the recurrence in the *De Aleatoribus* of three distinct groups of Biblical quotations which are found in the *Ad Fortunatum*, *De Lapsis*, and *Testimonia* of Cyprian. Dr. Harnack has something to say in reply on all of these points (see *Theol. Literaturzeitung*, 1889, no. 1, cols. 3—5). If they each stood alone they might not be insuperable; but combined, they seem to go far to decide the question.

And yet a third argument may be added to them. I went carefully through the Biblical quotations in the *De Aleatoribus* last term with a small class who were interested in the subject; and though the results are rather less clear with a revised text than with that which was used by Harnack, there is, I think, sufficient to show that the general character of the quotations is not older than Cyprian but in some respects suggests a date, or at least a stage in the history of the text, which is rather later than his. This part of Dr. Harnack's investigation left something to be desired. Our data may perhaps be published if there should be room for them in the new volume of *Studia Biblica* which we hope shortly to send to the press.

W. SANDAY.

P.S.—Almost as I write, two articles reach me by Dr. J. Haussleiter, developing and enforcing the second of Wölflin's arguments mentioned above, and replying to Harnack. Dr. Haussleiter puts forward the view that the treatise may have been written in the name of the Roman Church by Celerinus, the confessor, from whom certainly one and possibly two letters have come down to us in the Cyprianic Collection (Epp. 21 and 8 in Hartel's edition). It seems to me that a good case is made out on the negative side but not on the positive. The treatise must, I think, have been written by a bishop, but Celerinus at the time of his confession was not even a cleric: it was written at a time of peace (so rightly Harnack, *T. u. U.* v. 118), but Haussleiter would put it in the years 249—251 A.D., in the heat of the Decian persecution: one of the two quotations in Ep. 8 happens to coincide with one in *De Aleat.* c. 3, and where Celerinus has *dilige*, the treatise significantly and consistently with

the rest of its text has *amo* (= Cod. Palat.). The choice appears to me to lie between a successor of Cyprian at Carthage and a Roman bishop who used what is commonly called an African text, though it was not really confined to Africa. The next African

after Victor in the Roman see was Miltiades, bishop in 310—314 A.D., and he would perhaps be worth considering among the possible candidates for the authorship of the treatise.

CORPUS GLOSSARIORUM LATINORUM.

Corpus Glossariorum Latinorum, Vol. II. *Glossae Latino-Graecae et Graeco-Latinae*. Ediderunt GEORGIUS GOETZ et GOTTHOLDUS GUNDERMANN. *Accedunt minora utriusque linguae Glossaria*. Leipzig: Teubner, 1888. 3 Mk. 60.

As has often happened before with works of this character, circumstances have made it convenient to publish the second volume before the first. In this case the reader will have little or no reason to complain, as the greater part of the glossaries contained in this volume form a homogeneous whole, which can be studied separately with profit.

It must be said at once that this edition is one of the most important and valuable contributions to Latin philology which have been made in recent years. Before proceeding to consider it in detail, it may be convenient, for the sake of the general reader of the classics, to state generally in what the importance of Latin glossaries consists; especially as our editors have left the discussion of the question to the first volume. To do this it is only necessary to draw in outline the history which is revealed by an examination of their contents.

The first stage in this history is marked by the ancient pure Latin glossaries, compiled perhaps in the third and fourth centuries A.D., if not earlier. Most of these are lost in their original form, but much of them remains in later compilations; and a fair idea of their character may be formed from the Glosses of Placidus, and those edited from the seventh century Vatican MS. in the sixth volume of Mai's *Auctores Classici* (see Löwe, *Prodromus Glossariorum*, p. 143 foll.). These glossaries were compiled for school purposes, and were in all probability based upon really old collections, such as the lexicon of Verrius Flaccus and perhaps the *Stromateus* of Caesellius Vindex. A second stage is reached by the Latin-Greek glossaries, founded undoubtedly on pure Latin glossaries. These were probably

compiled after Constantinople had become the capital of the empire; just as comparisons of Greek and Latin forms were introduced into the pure Latin grammars after the same event. From these Latin-Greek glossaries the grammarians copied their *Idiomata Generum*, or comparisons of Greek and Latin words having the same meaning, but different genders (e.g. *processus*, *προκοπή*). The third stage is that of the early middle age, when different glossaries were massed into large collections like the *Liber Glossarum*, and when Latin, Latin-Greek, Graeco-Latin, Latin-Hebrew, and Latin-German vocabularies were patched up together.

This being the general course of their history, it follows that, although the older the glossary is the better, hardly any glossary is to be despised. There is always a chance of finding gold among the rubbish.

The most important part of the volume before us is the reprint from the MSS. of the Latin-Greek and Graeco-Latin glossaries, which have popularly, though wrongly, borne the names respectively of Philoxenus and Cyrillus. Of these glossaries there has been no regular edition since that of Vulcanius (1600). For Labbé's collection, in which 'Philoxenus,' 'Cyrillus,' 'Excerpta Stephani,' and a worthless modern *Onomasticon*, are mixed up in one mass, is only an embarrassment to the student.

The Latin-Greek glossary is now edited by Goetz and Gundermann, from the Parisian MS. 7651, of the ninth century. The preface contains a full discussion of the merits of other manuscripts—(a) The copies of Parisinus 7651, viz. Parisinus 7652 (sixteenth century); the Vossian of the seventeenth (Cod. Voss. Misc. Lat. 1, part 5); and the excerpts made by Saumaise, and contained in the Parisian 7683. A lost St. Germain MS., which was the source of Parisinus 7653, of some excerpts by Scaliger and Daniel, and of Estienne's edition of 1573, is in the opinion of an editor not identical

with the Parisian 7651 (as Rudorff thought), but copied from it, and therefore worthless for the emendation of the text.

The Graeco-Latin glossary ('Cyrilli') is edited from the Harleian MS. 5792 (seventh century), of which a full description and discussion is given in the preface, pp. xxi. foll. The ninth-century Laon MS. of the same glossary is a copy of a copy of the Harleian (p. xxix.). These two glossaries are followed by four sets of *Idiomata Generum*; (a) that of the Harleian MS. 5792: (b) the so-called 'Glossae Servii,' edited from the Harleian 2773 (twelfth century) and a lost *Puteaneus* copied by Labbé, and from Labbé, at second hand, by Burmann: (c) the *Idiomata* of the Naples MS. of Charisius and the eighth century Parisian MS. 7530, already edited by Keil in the fourth volume of his *Grammatici Latini*: (d) more *Idiomata* from the same Paris MS. Besides these we have the short Graeco-Latin glossary of Laon (No. 444), the papyrus fragments of Helmstadt and Cologne, and the *Glossae Nominum* already edited in part by Löwe, but now completed with the aid of the Peterhouse MS. of the twelfth century.

These editions aim merely at exhibiting the MS. text of the glossaries and *Idiomata*, the task of emendation being reserved for a later volume. Meanwhile all scholars will be deeply grateful for a volume which presents these important glossaries in the oldest form in which we can get them, and thus continues the work so admirably begun by Löwe in his *Prodromus Glossariorum*.

I conclude by offering, for what they are worth, the following emendations:

Glossae Graeco-Latinae, p. 6, l. 2, *abolit*, ἐπιθυμεί. Read *avet*, βούλεται, ἐπιθυμεί. Ib. l. 35, *adescit*, κολλάται. Read *adhaesit*, κολλᾷται. P. 9, l. 43, *adstringitfini*, σφίγγει. Read *adstringit*, πιέζει, σφίγγει. P. 17, l. 3, *antas*, γηρυσία. Read *anitas*, γήρας. Ib. l. 22, *anni*, γηράσσει. Read *anet*, γηράσκει. P. 18, l. 43, *aquilio*, κέντρον. Read *aculeus*. P. 19, l. 29, *aricus*, ὀππικιστής, ὡς Ἰουβενάλιος. Read *opicus* (referring to Juvenal's *opici mures*). P. 38, l. 4, *dedeum*, φονίκιον. Read perhaps *Tyrium*, φονίκεον. P. 40, l. 27, *deferdiā*, κόμισον. Read *differ*, διακόμισον. P. 53, l. 5, 6, *disponit*, κατατάσσει, διατυποῖ. *disipit*, *dirigit*, παραφρονεῖ. Read *disponit*, *dirigit*, κατατάσσει, διατυποῖ. *Desipit*, παραφρονεῖ. P. 55, l. 18, *domnedius et caenacularius*,

σταθμοῦχος. *Et* probably stands for *i.e.*, and the original gloss was *domnedius, caenacularius*. P. 69, l. 52, *facillare*, στραγγαλίσαι. Read *faucillare* or *focillare*. P. 91, l. 30, *iocenera*, ἔτερα. Read *iocinera*, ἡπάτα. P. 92, l. 22, 23, *irquitallus*, νηπιώτατος. *Irguis*, τραγίόπαις ἀρχηρῆβιοςος. Read *infans*, νηπιώτατος. *Hirquitallus*, τραγόπαις, ἄρρην ἡβηκός. P. 96, l. 6, *caquillus*, αἰετός. Read *hic aquilus*: compare the Paris *Idiomata*, p. 550, l. 1, *hic capex*, πυρκαῖα, probably for *hic apex*. P. 99, l. 35, *cebe*, πάντα. Perhaps *ceveo*, σαίνω. P. 102, l. 15, *clores*, ἰάπυξ ἄνεμος. Read *cavrus*. Ib. l. 42, *cotis*, ὀργή, ἀκόνη, ἵποδερμής. Read *κότος*, ὀργή: *cos*, ἀκόνη: *cutis*, ἐπιδερμής. P. 103, l. 7, *cohibentia*, ραθύμια, συνοχή. Read *coniventia*, ραθυμία: *cohibentia*, συνοχή. P. 120, l. 44, *lemuriliae*, ἑορταὶ τῆς ἀστίας. *Lemurilia*, ἑορταὶ τῆς Ἑκάτης seems to be indicated by the Amplonian gloss quoted by Löwe (*Prodromus Glossariorum*, p. 193), '*lemuriam*' *dies festes letitiae* (= *Hecatae*). P. 127, l. 29, *marcidat et marcerat*. Read *marcidat*, *i.e. macerat*: the original form of the gloss being *marcidat, macerat*. So p. 129, l. 39, *minime curat et neglegit* = *minime curat, neglegit*: p. 133, l. 16, *negat et recusat* = *negat, recusat*. P. 134, l. 56, *noxum dedit*, εἰς κόλασιν δέδωκεν. Read *in noxam*. The same corruption is found in Digest 9, 3, 1, 1, *noxam dedere*. P. 142, l. 14, *pariolus*, προφητής. Read *fariolus*. P. 160, l. 13, *procudium*, τέρας. Read *prodigium*. P. 162, l. 25, *propalure*, ἀναχρονίσαι. Perhaps *protelare*, ἀναχρονίσαι. *Propalare*, ἀνακοινῶσαι. P. 163, l. 45, *proverbium*, ἐπίρρημα, παροιμία. Read *praeenverbium*, ἐπίρρημα. *Proverbium*, παροιμία. P. 165, l. 31, *putacilla*, κάταπνυσμα. Read *sputatilica*, κάταπνυστά. P. 171, l. 30, *relga togiae*, τῆς ἀποδίξεως. Read *aretalogiae*, τῆς ἀποδείξεως. P. 181, l. 30, *sedulus efficiolus*. Read *sedulus*, *officiosus*. P. 195, l. 2, *tacte*, πάγκρακος. Read *taeter*. Ib. l. 47, *tetrus*, σκοτεινός, ἀμαυρός. Read *tectus*. P. 209, l. 2, *vindigestae*, τὰ ἐν ἀμφισβητήσει πράγματα. Read *vindiciae res*. P. 250, l. 53, *aëlaξ*, *sulcus*, *haecura*. Read *haec lura*.

Glossae Graeco-Latinae, p. 255, l. 53. *Barbarismus, hac greco latio*. Read perhaps *barbara oratio*. P. 261, l. 47, *γαῖλος ποιμενικὸν ἀγγεῖον*, *hoc signum*. Read *hoc sinum*. P. 295, l. 8, *ἐλέφας* . . . *bocluca*. Read *bos luca*.

H. NETTLESHIP.

LINGUISTIC STUDIES BY JOHN AND THEODORE BAUNACK.

Studien auf dem Gebiete des griechischen und der arischen Sprachen. BAUNACK, JOHANNES and THEODOR. Erster Band. Leipzig, S. Hirzel. I. Theil, 1886, 6 Mk.; II. Theil, 7 Mk. 1888.

THE recent appearance of the second part completes now the first volume of this bibliographical venture of the Baunack brethren. They evidently expect to have a good deal to say, and want a serial of their own to say it in. As early as 1885 appeared a most creditable sample of their joint labours, an edition of the inscription of Gortyn—the best and most serviceable of the numerous editions which have sprung into existence since Halbherr's famous discovery. In the volume before us, the younger brother is represented in one article only, occupying about 175 of the 475 pages of the volume. This is an extremely important Avestan study, the results of which will have a direct bearing upon the determination of Zoroaster's relation to the native folk-cults of the Iranian people.

It is however in the work of the elder brother, Johannes, that the readers of this journal will have the most interest. It is work of such merit that it should not be lost sight of, though certainly this form of publication renders it more liable to be, than if it were embodied in one of the standard journals like Kuhn's *Zeitschrift* or Bezzenger's *Beiträge*.

Of most uniform excellence and perhaps of most permanent value is the collection and explanation of the inscriptions recently excavated from the temple of Asklepios at Epidauros. Many of these are of first-rate importance both from a linguistic and an antiquarian point of view; cf. e.g. the account of the miraculous cures effected in the temple as recorded in inscr. Nos. 59 and 80. Baunack's annotation is rich in citations of parallel passages from literature and inscriptions, and abounds in fine observations of linguistic peculiarities.

A miscellany of various discussions and observations under forty or more separate titles, grouped in two collections of 'Analekten,' occupies somewhat less than one-third the space of the volume. These are by no means of uniform value. Many of them disport themselves upon the enchanted ground of the etymology of proper names. Rarely do his results attain to a conviction, but surely he abounds in devices and clever

ideas. The most satisfactory of his discussions in this field are those which deal with the clipped names (*Koseformen*) in extension of Fick's treatment, *Griechische Personennamen* (Göttingen, 1874). He presents on pp. 58 ff. and 231 ff. a valuable collection of these clipped forms, which include, beside the first element of the original compound, a trace of the initial sounds of the second element; thus, Πολυ-ξ-ώ: Πολυ-ξένη, Τηλε-φ-ος: Τηλε-φάνης, Μενε-σθ-εύς: Μενε-σθένης, Πολυ-ξ-ίδας: Πολύ-ξενος, Θεό-γν-ις: *Θεό-γνητος, &c. Most interesting also is the discussion of names with doubled consonant like Ξενοκ-κώ, βιοττίς, &c., a discussion which is here continued from the author's investigation in the *Studia Nicolaitana* (Leipzig, 1884), pp. 47 f.

Of the various attempts at the determination of phonetic laws, none appears to me more successful than that on pp. 239 ff., in which it is shown that in Elean, and probably also generally in common speech, the simple initial τ' might, before nouns beginning with a vowel, officiate in place of the fuller form of the article, τὸν, τοῦ, &c.; in the same way λ' for δ, ή, &c. This leads to a not improbable explanation, certainly the only explanation thus far offered, of the aspiration in ἵππος (*άγρα-s, equus*), ἡμέρα (*ἡμαρ, τετρ-ἡμερος*), &c., i.e. it resembles the l in Fr. *lierre* (= *l'hierre, hederā*).

The identification of the negation *ne* in νέ-κταρ (*κτείνω*) must be accepted; perhaps, too, in νέποδες. The etymology of ἀγαθός as 'sehr laufend' (cf. βο-θός) is no more convincing than Johansson's rehabilitation of the old one with Goth. *gōds* (Bezz. *Beitr.* xiii. 115 f.). The attempt to find the meaning 'water' in Σάμος is by no means set upon its feet by Σαμο-θράκη, nor is the aphaeresis from *άσαμός accounted for.

When our author in discussing the etymology of Ἀΐδης falls back upon the time-honoured composition of *a-* priv. with √vid-, i.e. 'unseen' (l), he entirely overlooks the phonetic law established by Wackernagel (Kuhn's *Zeitschr.* xxvii. 276 f.). The Attic form is ᾄδης (*ā*), but ᾗδ- could yield only Attic ᾗδ; ᾗδιδ-, only ἡδ-; ᾗδης must represent an original αἰδιδ-, as in ᾗττω = *αιφίττω, cf. *ā* in κάω, κλάω, ἀεί. Ἀΐδης (Attic ᾗδης) may be etymologically associated as masculine patronymic (*Αἰδός, *Αἰς, femin.) with αἰφεί (*ἀεί*), αἰών, or perhaps with αἶα, 'earth,' but certainly with some word having the diphthong *ai* in its first syllable.

The connection of κόσμος with $\sqrt{\sigma\kappa\omega}$, 'view,' is forced. I see no objection to deriving it from *κόνσμος (cf. τριακαστός from *-κονστός) and connecting with Lat. *censeo*.

The volume is provided with excellent indices.

BENJ. J. WHEELER.

Ithaca.

Xenophon, Hellenica, Books I-IV. Edited on the basis of Büchsenhütz's edition, by IRVING J. MANATT. Ginn and Co. Boston, 1888. \$1.65.

THIS book is one of a series called 'The College Series of Greek Authors' edited under the supervision of Professor White of Harvard University, and Professor Seymour of Yale University. The works of the series are all prepared on a uniform plan. A German edition is made the basis, that is, it is revised and adapted to the use intended in America. Each work contains an Introduction, the Text with Commentary on the same page, Appendices (containing brief accounts of manuscripts, editions, &c., and Critical Notes), and Indexes. Beautiful, large type is used, and the books are in every way pleasing to the eye.

The Introduction (19 pp.) to this work gives a brief account of the rise of the Athenian Empire, a sketch of the Peloponnesian War, a brief discussion of the relation of the *Hellenica* to Thucydides, the unity of the *Hellenica*, the time of composition, the chronology, the sources, and finally of Xenophon as an historian. The Introduction is satisfactory for the purpose intended, which is to familiarize the young pupil with such facts as are necessary for an intelligent study of the text. Perhaps some of the details may be questioned. It is stated, for instance, that 'the mention of the battle of Coroneia as the most important of his time suggests the inference that Xenophon wrote these words before the battles of Leuctra and Mantinea had been fought.' Rather the contrary. By implicitly ranking Coroneia above Leuctra, Xenophon may be covertly disparaging the exploits of Epaminondas in comparison with those of his great hero, Agesilaus. The characterization of Xenophon as a historian is too favourable. It may be indeed, as stated, that he never invented a positive falsehood; but to omit the most important achievements of a commander and then dwell upon insignificant matters that are not consistent with the historian's theory of strategy, is not much better. It is suggested that Epaminondas did not appear in the same brilliant light to his contemporaries as to dispassionate posterity. It is certain that he did not; but Xenophon knew that the shock of Leuctra was felt from the centre to the circumference of the Hellenic world, and he knew that it was the work of Epaminondas. The best defence attempted is that 'Xenophon, interested in the public events of his time, in some of which he took part, noted them down more perhaps for his own than for the public eye.' He would, in that case, presumably omit some of the events which it was not possible to forget; but the closing sentence of the work must then be bracketed.

The Commentary is placed, in two columns, underneath the text. (For use in the class-room a copy of the text alone is furnished with each copy of the book.) At the beginning of each chapter is a *précis* of the matter narrated in the chapter. The Commentary also, in addition to discussing grammatical questions, explains historical allusions; so that the student obtains much historical information from a study of the book. The grammatical

comments are judicious, and parallels are cited in sufficient number. The work would, perhaps, be improved by noting the constructions and use of words peculiar to Xenophon among Attic prose authors. This might be considered premature in a work for young pupils: but it is just these that need constant warning that Xenophon's Attic is not of the purest. The practice, one might say the necessity, of beginning the study of Greek with Xenophon, generally makes it necessary for the student afterwards to unlearn a good deal. So far as was observed in perusing the book, no remark is made even on the use of *σύν*. Positive errors are few. In the note on i. 6, 7 is the remark: 'the infin. with *εἶπον* not signifying *command* is extremely rare.' This is certainly too strong. Not to mention poets or Herodotus, it is a construction used by Thucydides, Andocides, Aeschines, Demosthenes, Lysurgus, Plato (repeatedly), Aristotle. Xenophon himself has several other examples of it. This, however, is a mistake on the right side: it is well to give a warning against the promiscuous use in some of our exercise books of the infin. and of *ἔτι* with the finite verb after both *εἶπον* and *φημί* (which, with rare exceptions, takes the infin.). On i. 6, 29, *Σάμιος ὀνόματι Ἰππεύς*, the use of *ὀνόματι* instead of *ὄνομα* or *τοῦνομα* is noted, but it is not stated why Xenophon did not say simply *Ἰππεὺς Σάμιος*. The conjecture of Dindorf (mentioned in the Critical Notes) that this (*ὀνομά τι*) is a marginal gloss, seems improbable because of the arrangement of the words. Such cases of ambiguity were sometimes avoided by analogous means. Cf. Thuc. iii. 101, 2, *εἶλον κώμην πόλιν ὄνομα ἔχουσαν*. In Hell. i. 4, 2, *ὄνομα* is, indeed, probably a gloss.—On the same paragraph is the note, 'ἐπὶ ταῖταις: taken strictly this contradicts *μῆας*.' Are we to understand that because ships are drawn up in a single row, other ships cannot be placed (on the same line) *ἐπ' αὐταῖς*?—On iii. 1, 1 it is remarked that *Σανίτις* is not named in the *Anabasis*, but that mention is made of the admiral Pythagoras. It might have been added that 'Pythagoras' probably grew out of *ὁ Σάμιος* by a ridiculous blunder of some old copyist.—In the note on iii. 4, 11, *τὸν αὐτοῦ ὄικον*, the fact is ignored that here *αὐτοῦ* is not simply *cuius*, and that in vii. 1, 20 (cited), *οἱ ἄλλοι αὐτῶν σύμμαχοι*, the presence of the attrib. *ἄλλοι* affects the case materially.—On iv. 4, 1, *ὡς Ἀργεὺς τῆς Κορίνθου ὄντος*, the rendering *as if Argos were Corinth* is probably inadvertent, as it is not consistent with the rest of the note. Cf. also ix. 8, 34.

The Critical Notes are designed to give an introduction to the textual criticism of the *Hellenica*. They call attention to the chief passages which have been considered doubtful, and state some of the most plausible conjectures. Original emendations by the American editor of course are not to be looked for, nor must one expect to find recognized the most recent work which is scattered about through the various journals that contain articles on Xenophon. It is not, therefore, to be wondered at that on i. 1, 35 Büchsenhütz's objection is repeated, that 'from Deceleia one could not possibly see ships entering the

Piraeus.' Both from *Παλαιόκαστρον* and from Katsimidhi, looking down the valley of the Cephissus one can plainly see *πλοῖα εἰς Πειραιᾶ καταθέοντα*.

The work is fairly free from misprints. In the Text the worst observed are ii. 4, 16, *ῶν*; iii. 2, 14, *καταστήσαντες* (for *-τας*); iv. 8, 26, *τῇ Θράκῃ*. In the Commentary they are more numerous, but for the most part so obvious as to do no actual harm.

It is due to the author, or authors, to call attention to the facts detailed in the Preface, where we learn that, because of unavoidable circumstances, the book

was worked upon by several hands in such a way that there was want of a perfectly free exercise of judgment in making the final revision. In spite of this, the work is an attractive and useful addition to the classical apparatus of fitting-schools, and will no doubt prove of great service. Many teachers will hail it with joy as a new and fresh way to the goal usually reached by the beaten path of the *Anabasis*.

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NOTES.

A SUGGESTION ON AGAM. 69-71.

οὐθ' ὑποκ(λ)αίων οὐθ' ὑπολείβων
οὔτε δακρύων ἀπύρων ἱερῶν
ὀργὰς ἀτενεῖς παραθέλξει.

In reading the *Ἀρχαιολογία Ῥωμαϊκῇ* of Dionysius of Halicarnassus I came across the following passage quoted from the Ionic writer Menecrates of Xanthus (Dionys. *Antiqq.* I. 48). Dionysius is giving the different legends which he had found of Aeneas. After quoting the fragm. of Sophocles' *Laocoon* (Nauck 343)

νῦν δ' ἐν πύλαισιν Αἰνέας ὁ τῆς θεοῦ
πάρστ' ἐπ' ὤμων κ.τ.λ.

Dionysius says 'Menecrates of Xanthus states that Aeneas betrayed Troy to the Greeks from hostility to Alexander (Paris), and that for doing them this service the Greeks permitted him to preserve his family unharmed. Beginning after the burial of Achilles he has drawn up his narration in these words.

'Αχαιοὺς δ' ἀνὴρ εἶχε καὶ ἐδόκειον τῆς στρατῆς τὴν κεφαλὴν ἀππράχθαι, ὅμως δὲ τάφον αὐτῷ δαΐσαντες ἐπολέμεον γῇ πάσῃ (τῇ πάσῃ Reiske, βία πάσῃ Schaller), ἄχρι Ἰλίου ἐάλω Αἰνείω ἐνδόντος. Αἰνείης γὰρ ἄτιτος ἔων ὑπὸ Ἀλεξάνδρου καὶ ἀπὸ γερέων ἱερῶν ἐξεργόμενος ἀνέτρεψε Πρίαμον· ἐργασάμενος δὲ ταῦτα εἰς Ἀχαιῶν ἐγεγόνει.

Paris had put a slight upon Aeneas by excluding him from sacred privileges, and in revenge Aeneas betrayed Priam and his city to the Greeks. After this act he became a Greek himself.

Müller, who edits this fragm. with the others ascribed to Menecrates in *Fragm. Hist. Graec.* II. p. 343, says that his date is not determinable. He offers no explanation of the words *γερέων ἱερῶν ἐξεργόμενος*. They seem naturally explicable of exclusion from some sacrificial rites which Priam and his family performed as a privilege connected with their possession of the Trojan sovereignty.

If Aeschylus knew this legend, he may have alluded to it in the passage quoted above. 'Neither by counter-offering, nor by counter-libation, nor by tears, shall Paris soothe the steadfast anger against him for sacrificial rites withheld'—not from the Gods, but from his cousin. Paris might suppose that he could deprive Aeneas of the right to sacrifice, yet make up for doing so by a compensatory sacrifice of his own.

This statement of Menecrates looks like another version of the Homeric account. In *II.* xiii. 460 we are told that Aeneas ever bore anger against Priam, *οὐνεκ' ἄρ' ἐσθλὸν ἔδντα μετ' ἀνδράσιν οὕτι τίεσκεν*. And in the xth book Achilles taunts Aeneas (1) by telling him that Priam was not likely to make over his privilege (*γέρας* the sovereignty) to him even if he

succeeded in killing him (Achilles); (2) by asking whether the Trojans had marked off for him a special *τέμενος* or precinct as the reward of killing Achilles. It is obvious that to neither of these *γέρα* could the expression of Menecrates *γερέων ἱερῶν ἐξεργόμενος* allude: for the latter of the two is a royal, but not in any way a specially *sacred* privilege; and we are bound not to trifle with the plain meaning of a prose writer. It seems a fair conclusion that the dishonour which Priam put upon Aeneas was represented in later times as an exclusion from certain sacrifices which the regal family of Troy were privileged to perform.

ROBINSON ELLIS.

* *

PHILEMON, in a fragment of the *Ἐφηβος*, says that there are storms not only for those who sail the sea, but for those also who stay in their own houses.

χοῖ μὲν πλείοντες ἐνίοθ' ἡμέραν μίαν
ἢ νύκτα χειμασθέντες εἰτ' ἐκ τοῦ κακοῦ
σωτηρίας ἐπέτυχον· ἢ τὸ πνεῦμα γὰρ
αὐτοὺς τὸ σῶζον ἦκεν ἢ φάνη λιμήν.
ἐμοὶ δὲ τοῦτ' οὐκ ἔστιν· οὐκ εἰς ἡμέραν
χειμαῖσθαι μίαν γάρ, εἰς τὸ ζῆν δ' ὅλον,
αἶτ' τὸ λυπεῖσθαι δὲ μείζον γίγνεται.

so the fourth line stands emended in Meineke and in Kock's more recent collection. The MSS. seem to give αὐτοὺς τὸ σῶζον ἢ μὲν ἐφάνη or ἡμέρα ἐφάνη. But the repeated τὸ can hardly be right, and ἦκεν, whether from *ἵμι* or *ἦκα*, is questionable. Perhaps the poet wrote ἢ τὸ πνεῦμα γὰρ αὐτοῖς ἴσως ἀνῆκεν ἢ φάνη λιμήν, 'either the wind drops or a haven comes in sight.' Compare Alexis' *Ἀπεγλαυκωμένος*, I. 17, *ὥσπερ πυρετὸς ἀνῆκεν* and I. 14 of his 'incerta' in Meineke: compare also the persons in Herodotus II. 113 and IV. 152 (cited in Liddell and Scott) who were carried to Egypt and beyond the Pillars of Hercules, *οὐ γὰρ ἀνίει τὰ πνεύματα*. Lines 5-6 give the antithesis to ἀνῆκεν.

HERBERT RICHARDS.

* *

HORACE, *Car.* III. 30.

Exegi monumentum aere perennius
Regalique *situ* pyramidum altius.

The word '*situ*' is always translated 'structure,' but it is difficult to parallel this use. Perhaps it may have the meaning 'mould,' 'decay.' The line might then be rendered: 'higher than the pyramids, those mouldering relics of old kings.' This sense seems to be borne out by the following lines in which Horace says that his work will not suffer any decay or damage from the storms of heaven or of time.

H. S. McINTOSH.

OBITUARY.

THE LATE JOHN F. DAVIES, M.A., LIT. D., *Professor of Latin, Queen's College, Galway.*

THE name of John Fletcher Davies, who died at Galway, Jan. 3rd, 1889, will not soon be forgotten in Ireland, nor, I think, in England, where there is ever to be found the most generous appreciation of Irish scholarship, and where the most kindly feelings towards its exponents prevail. If he had lived a week or two longer, he would have been the recipient of a high and well-deserved honour. The Board of Trinity College, Dublin, had resolved to apply to the Senate for a Grace to confer on him the degree of LL.D. *honoris causa*, but alas! Death came first. He was aware, however, that the authorities of the College of which he was such a devoted son proposed to confer on him this mark of their esteem, and this, perhaps somewhat tardy, recognition of his services to learning gave him the greatest joy that the grasp of disease and approaching death allowed him to feel.

John Davies was elected to a scholarship in Trinity College, Dublin, in the year 1858, and graduated as one of the Senior Moderators in classics in 1859, the late Henry Tyrrell being first, and Prof. Mahaffy and Lord Justice Fitzgibbon being the other Senior Moderators. For some years he presided over a school in Kingstown, which under him easily surpassed all competing institutions in the excellence of its classical teaching. He afterwards came to live in College, and coached for a while; and subsequently he undertook the classical teaching in St. Gregory's College at Downside in Somersetshire. Here again his success was most marked, and much regret was mingled with the congratulations of the worthy Fathers when he was elected to the Chair of Latin in Galway in 1880, succeeding Dr. Maguire, who resigned the Professorship on becoming a Fellow of Trinity College.

I never knew a man who had so great a faculty for winning the respect, regard, and even affection of his pupils; and most certainly he did not achieve this end by concealing or excusing their shortcomings. I think the source of his influence was his absolutely sincere enthusiasm for learning, and his superiority to all pretence or simulation. His conversation was keenly stimulating, and his erudition was really remarkable. I believe he was quite as familiar

with the whole of the *Naturalis Historia* of Pliny as most scholars are with the *Annals* of Tacitus; yet he never pursued, as some do, the by-paths of literature to the neglect of the high roads. He could repeat hundreds of the most exquisite lines of the Greek Anthology by heart, but he was no less familiar with Homer and the Attic poets; and because he knew Dio Cassius better than most men he did not regard this as a reason why he should read Thucydides less.

His chief works are the *Choëphoroe*, 1862, the *Agamemnon*, 1868, and the *Eumenides*, 1885; but between the two last came many very valuable papers in *Hermathena* on Homer, Sophocles, and Cicero. He was a constant and brilliant contributor to *Kottabos*, and in *Dublin Translations* gave the editor invaluable aid. His last work was interrupted by death when about half completed. His design was to translate the Odes of Horace back into the Greek from which they were presumably taken. As the work advanced, I think he felt that he could hardly aim so high as this; but some of his versions afford striking proofs of the precise accuracy and immense range of his vocabulary—from Homer to Paulus Silentarius—and of his wonderful taste and feeling for poetry. I hope in the forthcoming *Hermathena* to attempt to make an estimate of his work, and to give specimens of his best contributions to classical learning. Here I think I cannot do better than conclude this notice with a few examples of the marvellous skill shown in the execution of the most interesting project which beguiled the long months of an illness which ended in his deeply lamented death. We can see how little power disease and approaching death had over the brightness and vigour of his intellect. I select the shorter pieces, each illustrating a different metre.

Hor. I. 38.—Persicos odi, puer, apparatus.

Περσικὸν, παιδίσκε, τρύφημα μισῶ.
οὐ στέφος πλεκτὸν φιλύρα με τέρπει.
γῆς ὅπου δηρὸν ῥόδον ὑστέρησεν
λῆγε μεταλλῶν.
μυρσίνη λιτῇ σὺ προσεκποιήσῃς,
λίσσομαι, μηδέν· πρέπει οἰκίῃ σου
μυρσίνη κάμοι πυκνῆς ὑπ' οἴγῃς
ζωροποτοῦντι.

III. 12.—Miserarum est neque amori dare
ludum neque dulci.

τὸ ταλαιῶν ἄρα μηδέν ποτ' ἔρωτι ξυναθύρειν
μελικράτῳ τ' ἀποκλίζειν ἀνιήρ, εἰ δ', ἀποδρῶναι
φυλάκων κέντρα τὰ γλώσσης;
καλάθον μὲν σ' ἀποσυλᾷ Κυθρείας πτερόεις
παῖς,
σέ τ' Ἀθηνῶς μελετῆς, στημόνος ἔργον, Νεο-
βούλη,
Λιπαραίου σέλας ἔβρον,
Τιβερινοῖς ὑπότ' ὤμους λιπαροὺς κύμασι λούει,
καλὸς ἱππεὺς παρὰ καὶ Βελλεροφόντην, ποσὶ
νωθροῖς
ὄγε πυγμαῖς τ' ἀπρόσικτος
ἴδρις αὐτὸς προφυγούσας θορυβώδει δι' ἀπόπτων
ἀγέλη δορκάδας αἰρεῖν· πυκινῇ δ' ὀξὺς ἐν ἔλῃ
σὺν κρυπτῷ προὔπαντάν.

III. 26.—Vixi puellis nuper idoneus.

ἀρμοῖ συνέζων ἰσοπαλὴς κόραις,
ὃνδ' ἐστρατεῖαν ἦγον ἄνεν κλέους,
νῦν ὄπλα κἀγώνων λυθέντα
βάρβιτον οὗτος ὁ τοίχος ἔξει
λαοὺς φυλάσσων Κύπριδα ποντίαν.
ὃδ' ὥδε λαμπρὰς δῶδας ἀφίετε,
καὶ τόξα καὶ μόχλους θύραισιν
ἀντικαθισταμέναις ἀπειλάς.
ὦ πότνα, ναεῖς ἧ Κύπρον ὀλβίαν
καὶ Μέμφιν ἐννιν Σιθονίου πάγον,
ὦνασσο', ἅπαξ ἄρδην μαράρῃ
νύσσε Χλόην ὑπερφηανοῦσαν.

IV. 10.—O crudelis adhuc et Veneris mu-
neribus potens.

ὦ νήλις ἔτι καὶ νῦν, Κύπριδος δ' ὄλβιε δωρεαῖς,
δυστερπῆς ἐπὶ σαῖς ἀγλαῖαις εὔτε μόλῃ χνῶος,
χῶς νῦν ἀμφιποτᾶται πλόκαμος νῶτα χάμαι πέσῃ,
φοινικοῦ τε ῥόδου σὸν καλύκων ἄνθος ὑπέρτερον
μαυρωθέν Λιγυρίνον ῥέθος ἐς τραχὺ μεταπλάσῃ,
φθέγγει, φεῦ, σε κατόπτρῳ προσιδὼν πάνθ' ἕτερον
σέθεν,
τίφθ' ὃς σήμερόν ἐστ' οὐχὶ πάρος παιδὶ νόος
παρῇν;
εἰ δ' οἶν, τίπτε φρεσὶν ταῖσδ' ἀσινεῖς οὐχὶ
παρηγίδες:

I would gladly add here more of these specimens of Professor Davies' learning and skill. But I hope to have an opportunity of publishing all his translations of the Odes of Horace—they are fifty-four in number—in a little volume; or, if this should seem undesirable, I would offer them from time to time to the readers of the *Classical Review*, *Hermathena*, and *Kottabos*. Perhaps however the above extracts will be enough for an age which is gradually growing more and more indifferent to the more spiritual side of classics, if I may so speak; or perhaps I should rather say, to the less solid achievements of scholarship.

R. V. TYRRELL.

THE REV. CHURCHILL BABINGTON, D.D., F.L.S., &c.

BORN MARCH 11, 1821, DIED JANUARY 12, 1889.

IN Churchill Babington, as in F. A. Paley, Cambridge has lost a son in whom classical learning was combined with a great variety of other tastes and accomplishments. Born and bred in rural Leicestershire, where the Babington family had for more than 300 years owned the manor of Rothley, he imbibed a love of country sports and interests which remained with him through life. Besides fishing and shooting he delighted in making collections in natural history, and thus qualified himself to write the sections on botany and ornithology for Potter's well-known *History of Charnwood Forest* while he was still an undergraduate. In later years he contributed largely to Sir W. Hooker's *Journal of Botany*, and wrote the section on Lichens in Hooker's *Flora of New Zealand*. In 1886 he brought out a very complete work on the birds of Suffolk. He was also an excellent conchologist. His literary and antiquarian tastes were an inheritance from

his father, the Rector of Thringston, Leicestershire, by whom he was educated till the end of his seventeenth year, and who had himself made considerable preparations for an edition of Horace. In 1839 Churchill was entered at St. John's College, Cambridge, having been for the preceding year under the tuition of the distinguished orientalist and archaeologist, Charles Wycliffe Goodwin, the brother of the present Bishop of Carlisle. In the Tripos lists of 1843 he was Senior Optime in mathematics, and seventh in the first class of the Classical Tripos. Soon afterwards he was elected a Fellow of his College. In 1845 he won the Hulsean prize for an essay on 'The influence of Christianity in promoting the abolition of slavery in Europe.' In 1848 he brought out his criticism on 'Macaulay's character of the Clergy in the Seventeenth Century,' to which he subsequently made large MS. additions. In 1855 he edited the extremely scarce work

entitled *Beneficio di Christo*, which was then generally ascribed to Paleario, together with the contemporary English and French translations. He further edited the first two volumes of Higden's *Polychronicon*, with two English versions (a work completed by Dr. Lumby), and Peacock's early English *Repressor*, for the Master of the Rolls. As a scholar his most important work was the publication of four speeches of Hyperides from the very ancient papyri discovered at the Egyptian Thebes and purchased by Messrs. Harris & Arden in 1847, and by Mr. Stobart in 1856. (See for an account of these papyri, now in the British Museum, Mr. E. M. Thompson in the first volume of this *Review*, p. 39). He catalogued the classical MSS. belonging to the Cambridge University Library, and contributed several important articles to the *Dictionary of Christian Antiquities*, besides numerous papers to the *Numismatic Chronicle* and the *Cambridge Journal of Classical and Sacred Philology*. In 1865 he was elected Disney Professor of Archaeology, a post which he held for fifteen years, illustrating his lectures from his own very fine collection of ancient coins and vases. The Fitzwilliam Museum is indebted to him for many valuable gifts, as well as for the arrangement and cataloguing of its collections.

One word in conclusion as to the man himself, as he appeared to those who knew him personally. The leading feature of his character in their eyes was an antique simplicity, that beautiful *εὐθεία*, of which, Thucydides tells us, τὸ γενναῖον πλείστον μετέχει. Never was any man more thoroughly kind-hearted, more natural, more genial. Never did any one work more conscientiously, whether as writer, as lecturer, or as parish priest, first at Horningsea, from 1848 to 1861, and afterwards at Cockfield, from 1866 to his death.

NOTE ON BABINGTON'S HYPERIDES BY DR. SANDYS.
Babington's reputation as a Greek scholar rests on his editions of the speeches of Hyperides discovered in

Egypt in 1847 and 1856. When part of the fragments found in the former year had been identified by others as belonging to an oration against Demosthenes in the affair of Harpalus, he was the first in England to prove conclusively, from Harpocration, Photius and Suidas, that they belonged to the oration actually delivered by Hyperides. This he did in a paper read before the Royal Society of Literature in November, 1849. In the following year he brought out his edition of the speech, having undertaken and completed it without being aware that the text of the fragments published in facsimile in England in the autumn of 1848 had been printed in German periodicals by Boeckh and Sauppe before the close of the year. His own edition is thus a perfectly independent piece of work, including a preliminary dissertation and notes, as well as a facsimile of a portion of the MS., while the text itself is reproduced (and, so far as practicable, restored) with the most scrupulous accuracy. In the editor's own words, 'wherever a letter is legible it will be found.' In 1853 he published, with an excellent facsimile, the *editio princeps* of the speeches for Lycophrone and Euxenippus, with a recension of the text, notes and preliminary dissertations. Schneidewin, the next editor of the same speeches, pays the following well-deserved tribute to his predecessor's labours: 'Qui se his reliquis editorem obtulit vir reverendus, Churchill Babington, munus suum summa cum fide executus est. Sollerter ductus litterarum enucleavit, lacera reconcinnavit, corrupta restituit . . . Idem praeter luculentum prooemium addidit annotationes patrio sermone conceptas, in quibus multa docte illustravit iudicioque, si a paucis locis discesseris, usus est recto et sano . . . Multum praestitit Babington et quae ab editore principe postulari vel ab iniquis censoribus possint. Messem fecit ille, spicas legere reliquit aliis.' Babington himself shows a similar generosity in briefly commending a subsequent edition of the *pro Euxenippo* by Linder as 'on the whole the best edition of the text that has yet appeared' (*Journal of Cl. and S. Philology*, iv 106). In 1858 he produced the *editio princeps* of the Funeral Oration of Hyperides, including a facsimile of the whole of the *papyrus*, which was followed by a smaller edition in 1859. His edition of the Funeral Oration was marked by the same accuracy, and the same acumen, as his earlier work. Perhaps the weightiest testimony on this point is that of Sauppe, the joint editor of all the Attic Orators, who (in contrast to Kayser) 'hanc Babingtoni operam minime levem fuisse ostendit laudata editoris principis perspicacitate' (Fritzsche, *De Hyperidis laudatione funebri*, p. 3). As to the generally high merit of his work on Hyperides, all who have any intimate knowledge of it will agree in the tribute paid him by Blass, the only other scholar who has traversed the whole of the same ground as an editor, when he eulogises him as 'vir de Hyperide imprimis optime meritus.'—J. E. S.

ARCHAEOLOGY.

Handbuch der Klassischen Altertums-Wissenschaft, Edited by Dr. IWAN MÜLLER; Nördlingen, 1888, pp. 690—920.

THIS part of Dr. Müller's excellent *Classical Handbook* consists mainly of a sort of abstract from various German writings on

the topography of Rome drawn up by Dr. Otto Richter of Berlin.

A great deal of valuable information is given within a very narrow compass, and the matter is well arranged so as to facilitate reference.

On the other hand one cannot help re-

marking that this essay, like many other recent German productions, suffers seriously from its author's neglect of all that has been written on the subject by any English author. It is becoming far too common for the younger German writers to ignore the literature of all other countries than their own. Many of Dr. Richter's blunders might have been avoided if he had made himself acquainted with what has been written on the subject of Roman archaeology in this country.

Thus, for example, he repeats the old error of calling the small shrine between the temples of Concord and Vespasian in the Forum, the Aedicula of Faustina, though it has been clearly shown from indisputable constructional evidence that this little shrine was built at the same time as the adjoining temple of Vespasian; that is during the reign of Domitian.

Though apparently well read in the various Classical authors who deal with the subject, Dr. Richter very frequently fails to understand the still clearer evidence which is given by the existing remains of Ancient Rome, and hence some of his conclusions are very wide of the true mark. The fact is that it is very rare to find united in one man that combination of scholarship and practical knowledge of the details of construction which are necessary to enable an archaeologist to deal really successfully with ancient buildings;—such a combination in fact as is to be found in the person of Dr. Dörpfeld, whose services to this science have been so brilliant in Sicily and Greece.

The large plan of the Roman Forum, published in this Handbook by Dr. Richter, is a copy of that made by Prof. Middleton, and printed in his *Ancient Rome*. In his text on the subject no mention of this fact is made by Dr. Richter: a note in microscopic type in another place is the only pretence of acknowledgment.

An elaborate plan of this sort, showing the different dates and materials of a large number of buildings, is so laborious a work, and so important a part of the description of a place like the Roman Forum, that its use by another writer without proper acknowledgment of its authorship is really a more serious matter than even the copying of many pages of text.

INSCRIPTIONS FROM THYATIRA.

THE following are among a number of inscriptions chiefly copied from marbles in

or near Ak-Hissar, the ancient Thyatira, by M. Matteo Scicluna, engineer to the Turkish Government for the Vilayet of Aidin (who resides at Smyrna), and forwarded through Mr. Dennis, H. M. Consul General at Smyrna, to the British Museum. Upon examination of M. Scicluna's transcripts, I found many of the inscriptions had been published already, partly in the *Corpus Inscriptionum Graecarum* (e.g. No. 3509), and others by M. Michel Clerc in the *Bulletin de Correspondance Hellénique*, 1886, pp. 398 foll. (*Inscriptions de Thyatire et ses environs*), and by M. Radet, *Inscriptions de Lydie*, pp. 445 foll. of vol. xi. of the *Bulletin* (1887).

I am not aware, however, that those which are printed here have ever been published. The text is based, not upon paper impressions, but upon M. Scicluna's manuscript.

The following are from Ak-Hissar, or Thyatira.

1.

Broken to right, and below.

‘Ak-Hissar.’

. . . . νος Τίμωνος Θνα[τειρη-
ν]ός οἰκοδόμησεν τὸν [βωμ-
δ]ν καὶ συνστρώσας τὰς κα[μά-?
ρ]α(s) πναλεῖδα ἐπέθηκεν [καὶ
5. τὴν σορὸν ἐπέθηκε κα
. . ου τοίχον ἐαυτῷ καὶ π[αι-
δι]οις καὶ γυναικὶ αὐ[τοῦ] . .
. . . ληπεῖν κα[ὶ]

For πναλεῖδα, i.e. πναλῖδα, a kind of coffin, compare *C.I.G.* 3517 (from Thyatira) and other examples cited in the Index to the *Corpus*, s. νν. πνελίς, πνέλος.

2.

‘Ak-Hissar.’

ΣΕΜΙΠΑΜΙΣ
ΠΕΛΩΠΙΑ
ΘΥΑΤΕΙΡΑ

3.

‘Ak-Hissar.’

[Ἡ δέινα]
[τὸν δέινα] Διοφάντου τὸν
ἐαυτῆς] ἀνδ[ρα] [ἐκ τῶν
ἰδίων.

4.

‘Ak-Hissar.’

Ἀπολ[λωνία] Ἀπολ[λ-
ωνί]ου θυγά[τηρ]

δι]ὰ βίου κο ... κατασκ-
εύ]ασεν . . .
— . τ — . .

5.

‘Ak-Hissar.’

Ἀγαθῇ [τύχη]
Οἱ] περι τὸ[ν δαῖνα
τ]ῶν πρώτῳ[ν γυμνα-
[σίων κ.τ.λ.]

Compare *C.I.G.* No. 3503.

6.

‘Ak-Hissar.’

ΤΟΡΙΑ
ΑΔΜΑΝΙ
ΟΛΥΜΙ
ᾠΤΝΙ

Possibly somewhat thus :

Αὐτοκρά[τορι [Κ]α[ί-
σαρι] Ἀδ[ρι]αν[ῶ]
Ὀλυμ[πίῳ κ.τ.λ.]

7.

‘Ak-Hissar.’

MARMORE
STRAVIT
SALVRNOS

The last line must be copied inaccurately.

The following are marked as coming from
‘Milas, au Sandjak de Mentéché (Monghla)’.
Concerning Monghla see MM. Georges
Cousin and Gaston Deschamps in the *Bulle-
tin de Correspondance Hellénique*, x. 1886, pp.
485. foll.

8.

‘Milas.’

Ἀρτεμεισία Πα . . . ἴλου.

9.

‘Milas.’

[Ἡ δαῖνα]
ἰέρῃα Νεμέσῃος μετὰ
κυρίου τοῦ ἀνδρός
Μενίππου τοῦ Μέ(λ)ανος
ιερῶς Πειθοῦς ἀνέθηκεν
τό τε βῆμα
καὶ τὸ ἄγαλμα καὶ τὰ σὺν αὐτῷ
Νεμέσει καὶ τῷ δήμῳ.

The letters appear to belong to the first
century A.D. : with this would agree the form
ἰέρῃα for ἰέρεια. Observe that the wife could
not by Greek law make a public gift without
her husband's consent : he is her κύριος (see
Lewy, *De civili condicione mulierum grae-
carum*, 1885, pp. 18, 21).

10.

‘Milas.’

Ὁ δῆμος
Αὐτοκράτορα Τιβε-
ριον Καίσαρα Θεοῦ
υἱὸν Σεβαστόν.

11.

‘Milas.’

[Ὁ δαῖνα τὸν δαῖνα]
τὸν ἑαυτοῦ
εὐεργέτην.

12.

‘Milas.’

ΙΟΥ ΤΟΠΟΡΟΣ
ΙΟΝ ΚΑΙΤΟΥ

13.

‘In the Turkish cemetery (?) near the
carriage way in Axare.’

ΠΑΡΔΑΛΑΣ

Παρδάλας.

A man's name.

14.

‘Street Sichissa in the house of Madame
Magnessalia, in Axare.’

Αἴρ. Πολύθαλλο[ς]
Μηνοφιλιανοῦ
Φρόντωνος Πο-
(λ)υθάλλου, ὁ ἀγωνο-
θέτης τοῦ προπά-
τορος θεοῦ Ἡλί-
ου Πυθίου Ἀπόλλω-
νος Τ(υ)ριμναίου,
Αἴρ . . .

The worship of Apollo Tyrinnius is well
known from other inscriptions from Thy-
atira and a festival (θυμεικὸς καὶ γυμνικὸς
ἀγών) was held in his honour : Compare *C. I.
G.* 3493, 3500 ; *Bulletin de Correspondance
Hellénique* (1886, p. 421). XI (1887), p.
453.

15.

'In the house of M. Vassili Anagnosti, in Yiayiakioi: inscribed round the body of a jar.'

Τύχη ἀγαθῇ
Ἡ κρατίστη βουλὴ καὶ ὁ δια-
ση(μ)ότατος δῆμος Γλύκιν-
ναν Ἀπολλωνίου μητέρα
5 Αἰλιανοῦ ἥρωος, διὰ τὰς τοῦ
ἀνδρὸς αὐτῆς Ποπλίου Αἰλίου
Αἰλιανοῦ εἰς τὴν πατρίδα
φιλοτεμίας.

16.

'Inscription unearthed in May, 1887, among some ruins at the foot of the cliffs of Sipylus some furlongs beyond the so-called Niobe': (G. Dennis).

Ἡ βουλὴ καὶ ὁ δῆμος
ἐτείμησαν Ἀπολ-
λώνιον τοῦ
Ἀλεξάνδρου Σκυ-
15 τάλαν φιλοτεμίας
καὶ μεγαλοψύχως
πάντα παρασχόντα
τῇ ἑαυτοῦ πατρίδι,
ἐξαιρέτως δὲ ἐπὶ
10 καὶ τὸν ναὸν ἐκ τῶν
ἰδίων κατασκευάσας
ἐκ βυθῶν σὺν τῷ παν-
τὶ κόσμῳ τῇ θεῷ
καθειέρωσεν
πάν τὸ [ἔδεθ'] λον.

17.

'Village Gapadji (là près): Église trouvée près de Borbou.' The drawing sent with the transcript exhibits a handsome stelè of regular proportions, and in complete preservation; height 0, 87-5; width 0, 37-5. The upper part of the surface is adorned with a chaplet of ivy, neatly cut, surmounted by a rosette; to right of chaplet a curved staff or crook.

Ἔτους σνδ· μη(νὸς) Δα[ι-
σίον ιγ· Ἀλκαῖος
Πειλᾶ Νήφοντι νέω
χρηστῷ συντρό-
φῳ μνείας χάριν.

I suppose Πειλᾶ to be the genitive of Πει-
λᾶς contracted for Πειλάτος, though it is
nowhere found.

18.

This marble was found at Ghédiz in the
Vilayet of Kutaya; it is now at Koulah, in

a private house. It is an ornamental stelè,
surmounted by a rosette at the apex: height,
0, 60: width 0, 42.

Ἔτους ρφζ' (= A.D. 113) μη(νὸς) Ξανδικοῦ

Bird in relief

Carpsa for books (?)	ΤΕ	σσ-
	αρ	εσ-
	κα	ιδ-
	εκ	άτη-
Open book ?		
a rod or staff (?)		

Τρόφimos Γαίω
καὶ Ἐλπίδι θρέ(ψ)ασι
γλ(υ)κυτάτοις μνίας
χάριν

The copy reads ΘΡΕΥΑCΙ, which should
be θρέψασι: Trophimos erects this monument
to his foster-parents. The day of the month,
τεσσαρεσκαίδεκάτη, is to be construed after
Ξανδικοῦ.

19.

'This stone was brought from Simav, and
is now at the Conak of Koulah.'

ΓΑΛΛΙΚΩΑΣΚΛΗΠΙΑΣ
ΚΩΜΗΡΥΖΕΩΝΠΑΙ
ΔΙΣΧΗ · ΔΙΟΓΕΝΟΥ
ΛΥΤΡΟΝ

I am at a loss how to decipher it.

20.

'This inscription is at the Bazar (Londja)
at Koulah.'

Τιβεριόν Κλαν-
δίου Μάχτον (sic)
καὶ Φλαβίας
Ἀπφίας, Ζῆ.

Perhaps we should restore Μα(ύρ)ον in
line 2.

21.

Brought from Simav, and now at Koulah.'

Μηρόφιλος κ(αί) Εὔτακτος κ(αί) Ἀσκλᾶ[s] κ(αί)
Τειμοκράτης οἱ ἀδελφοὶ σὺν τῇ
μητρὶ Ἀμμίῳ ἐτείμησαν Τε-
λέσφορον τὸν πατέρα μνήα(s)
χάριν.

E. L. HICKS.

THEANGELA.

THE site of the ancient Carian town of Souagela, which in its Greek form was called Theangela, has long been a matter of uncertainty. Sir C. Newton had conjectured Theangela to be the modern Assarlik: Mr. Paton, on the other hand, who excavated at Assarlik (*Hellenic Journal* VIII. p. 64), considered that this site represents the ancient Termera, and proposed to identify Theangela with 'an ancient necropolis now known as Tehoukchalar-Kale, immediately above Budrum (to the north), almost on the narrowest part of the peninsula.'

Further researches, made during the past few months in the neighbourhood, have now enabled Mr. Paton to obtain decisive evidence which settles the question. In the *Mittheilungen* XII, p. 335, Judeich describes a site called Kenier, where certain statues and inscriptions had recently been discovered in excavations by a native of the place, which Judeich proposed to identify with the ancient town of Pedasa. The inscriptions have disappeared: some of them seem to have been forwarded to Paris, and are believed to be now in the possession of Dr. Fröhner. Two of them, which may or may not be in Dr. Fröhner's collection, were copied on the spot, and these copies were seen by Mr. Paton in November last, who wrote at the time to me that 'they establish beyond doubt that the site (Kenier) described by Judeich is Theangela. One is a letter from some one to the Θεαγγελαίς which should prove interesting: the other is a decree in honour of a citizen of Theangela which is to be engraved on two stelae, one to be set up in the temple of Apollo Thearios, the other in Theangela in the temple of Athene.'

Meanwhile the identification thus arrived at by Mr. Paton's investigations had been confirmed from another source. In the autumn of 1888 Mr. Theodore Bent forwarded to Mr. Hicks copies of three inscriptions which an agent had transcribed from 'certain marbles that had been found with other antiquities on a site in the Gulf of Kos.' This site was clearly the site mentioned by Judeich, and Mr. Hicks prepared and forwarded to the *Classical Review* an excellent article on these three inscriptions, of which he says 'the copies seem fairly accurate, and are practically sufficient.' The first is the decree before mentioned, in honour of one Aristides, son of Neon, of Theangela, and states where the two stelae are to be set up: the honour is granted by the senate and people of Troezen, and five envoys are ap-

pointed to convey the decree to Theangela. 'The extreme rarity of documents from Troezen,' Mr. Hicks remarks, 'adds a further interest to this fragment. For the temple of Apollo Thearios at Troezen, see Pausanias, ii. 31 § 9.'

The second inscription refers to certain political events which found the citizens divided among two contending parties: it records the peaceful settlement of the conflict, and gives the concluding formulae of the oath to be taken by members of the defeated party upon being readmitted to the city and its franchise: with the usual imprecations on those who transgress the oath.

The third inscription is the concluding part of a decree granting honours to a benefactor of the city, in the usual formula. 'The only variation is in the gift of two jars of honey by way of ξένια. The recipient of these honours had them voted in his absence; had he been present the ξένια would have consisted of an invitation to the πρυτανείον.'

The complete publication of Mr. Hicks' paper has been deferred, on the understanding that Dr. Fröhner may possibly have the original marbles of some or all of these inscriptions, and in that case will himself publish them. It is however only fair to the independent investigations of Messrs. Paton, Bent and Hicks that the result of their labours should be published without loss of time.

I may add that there is in the British Museum an archaic marble torso which represents a draped female figure holding a dove on her breast, which is almost certainly one of those mentioned by Judeich, *loc. cit.*: the base of one of them is figured, *ibid.* p. 337. The type corresponds, and the man from whom it was procured (at Syme) stated that it came from the coast of Caria. This man was the individual who made the excavations to which Judeich refers. This torso is mentioned by Furtwängler in the *Phil. Wochenschr.* 1888, p. 1516, as coming from Samos: he has evidently mistaken Samos for Syme. I give below Mr. Hicks' note on the history and importance of Theangela.

CECIL SMITH.

THE unpublished inscriptions referred to above, fragmentary as they are, yet reveal that Theangela was a town of some standing, probably of some strategical importance, in the third century B.C. All that is known of the town and its history has been admirably summed up by Waddington-Le Bas (*Voyage Archéologique*, No. 599 a, b, wherein a Μεμεκράτης Λεωρίδου Θεαγγ[ελαίς]

is named as a proxenos of Tralles), and by Böckh-Fränkel, *Staatsh.* ii. p. 485. It may be convenient however to place the *loci classici* before the reader.

Συαγγελῆς are mentioned in the Attic Tribute lists of the fifth century, as assessed at one talent (*C. I. A.* vol. i.).

In the list of proxeni at Tralles cited already, the name is written Θυαγγελεύς: the identity of the two is allowed by all scholars. Another, perhaps later, spelling, as in our document, was Θεαγγελεύς. Steph. Byz. gives two forms of the name: *s.v.* Σονάγελα: πόλις Καρίας, ἐνθα ὁ τάφος ἦν τοῦ Καρός, ὡς δηλοῖ καὶ τοῖνομα. καλοῦσι γὰρ οἱ Κᾶρες σοῦαν τὸν τάφον, γέλαν δὲ τὸν βασιλεία. ὁ πολίτης Σοναγελεύς. And again, *s.v.* Θεάγγελα: πόλις Καρίας. ὁ πολίτης Θεαγγελεύς.

Athenaeus (vi. 271 b) quotes the historian Philip of Theangela: Φίλιππος ὁ Θεαγγελεύς ἐν τῷ περὶ Καρῶν καὶ Δελέγων συγγράμματι: from this work probably much of the information about Caria in Strabo, and perhaps in Stephanus, was derived. Pliny (*N. H.* v. 107) says that Theangela was assigned to Halicarnassus by Alexander the Great (Halicarnassus: sex oppida contributa ei sunt a Magno Alexandro, Theangela, Side, Medmassa, Uranium, Pedasum, Telmisum). Here Pliny has made an obvious mistake of memory. It was not Alexander but Mausolus who interfered with the towns of the Leleges, as Strabo tells us (xiii. 611): φασὶ δ' ἐν αὐτῇ [*sc. τῇ Πηδασίδι χώρᾳ*] καὶ ὁκτὼ πόλεις ὥκισθαι ὑπὸ τῶν Δελέγων πρότερον εὐανδρυσάντων . . . τῶν δ' ὁκτὼ πόλεων τὰς ἑξ Μαύσωλος εἰς μίαν τὴν Ἀλικαρνασσὸν συνήγαγεν, ὡς Καλλισθένης ἱστορεῖ. Σνάγγελα δὲ καὶ Μύνδον διεφύλαξε.

In a list of Athenian mercenary soldiers (*C. I. A.* ii. No. 963) which dates from about 300 B.C. or a little later, we find the names of five men of Theangela—Θεανγελεύς, Ἐρμογένης, Φανίας, Μελάνθιος, Ἡρακλείδης, Ἀρτεμίδωρος.

To this town, or to Syme, numismatists are inclined to attribute an Attic drachm of the fourth century with the letters ΣΥ (Head, *Historia Numorum*, p. 542).

E. L. HICKS.

ACQUISITIONS OF BRITISH MUSEUM.

A sard intaglio representing Aphrodite seated on a rock. This gem was found in Greece and is a good specimen of gem-engraving in the third century, B.C.

Bronze vessel found in the Bintron mine, province of Huelva, south Spain: on the handle is the stamp of the Coecae—COCCIORUM (*Archaeologia* xliii. pl. 33, p. 558.).

CECIL SMITH.

ATHENS.—The work of excavating on the Akropolis is at length coming to an end; there remains only a small space on the north side of the Parthenon to be cleared, and the arrangement of the Braurionian precinct, together with a few undertakings of minor importance.

The most recent discoveries have more than kept up the high level of interest which has marked the undertaking throughout. First in importance comes a marble fragment which supplies an important lacuna in one of the most beautiful slabs of the Parthenon frieze; this fragment, which was found in the work of arrangement on the so-called 'Ergane terrace,' has been recognised by Dr. Waldstein as forming part of the slab with Zeus, Hera, and Nike from the east frieze; it gives the head of Nike, in good preservation, and the upper part of her right wing, with the left hand grasping the hair. I understand that a cast of this new fragment is now on its way to England. On the same terrace has been found at a great depth a bronze disk, 90 cm. in circumference, which is fitted with an attachment in the middle of the back; on the front is a large figure of Medusa, of a most archaic type, with a square head of the horrible type, thin figure, and a long robe reaching to the ankles; this relief is of very rudimentary technique, in hammered bronze; the eyelids are chiselled, the pupils of the eyes punched out. The find is of great interest in view of the rarity of specimens of the earliest Athenian bronze work which have come down to us. This 'Ergane terrace' is not (as Ulrichs merely conjectured) an Ergane temple, but is the Chalkotheke, which was formerly thought to lie against the north wall near the Propylaea, and which has now been identified as such by Dörpfeld.

Two more archaic heads have come to light, and a stele with an inscription which includes the name of the early artist Endoios.

As the work of sorting and arrangement progresses, many fresh discoveries are being made; in the room of the Akropolis Museum are now set up the two groups of poros stone rather over life size, which seem to have formed portions of pedimental sculptures. The one is a figure of Typhon with three bodies; the other a group of Herakles and Triton; both have strongly marked traces of colour. There is also a group of a bull, in the style of the Assos sculptures, which has fallen to the ground, attacked by two lions with gryphons' claws. Of the architectural fragments, the most interesting are the fragments of columns which have flutings not parallel to the axis, but arranged in spirals around the drum (*Phil. Woehenssch.*).

In the excavations carried out under the direction of the Inspector General of Antiquities has been found in a wall now in course of demolition near the Propylaea an inscription which records part of the expense incurred in the purchase of the ivory and gold used in the execution of the chryselephantine statue of Athene by Pheidias. (Παλ. γγ. Jan. 17; "Ωρα, Jan. 18).

CYPRUS.—The *Phil. Woehenssch.* Jan. 10, speaks of the discovery on Nov. 16, 1888 of some antiquities at Idalion: in the shrine of Aphrodite were found a group of Aphrodite on a throne, with two children; the footstool of this group is painted with a Phoenician inscription in black. Also of four richly decorated capitals, a fragment of a column, and of a colossal sphinx; all these are of sandstone, and date from the sixth century or earlier: excepting the group, which is possibly of later date. It is not stated by whom this discovery has been made, but the notice remarks that the objects will form a rich addition to the Cyprus Museum. Meantime we hear nothing of

the much talked of Cyprus excavations which Mr. Ernest Gardner is reported to be again contemplating. But we do learn (from the *Times* of Feb. 22) that a German excavation of Idalion is set on foot. What is the use of our having a so-called British School at Athens, with a Director who is supposed to be in Cyprus, if the one sphere in which he might possibly prove his utility is thus neglected? But that question may well be asked.

DELPHI.—If ever the time comes for Delphi to be really excavated (which, in view of recent events, seems as far off as ever), the history of the abortive negotiations connected with this question will hardly read as a creditable chapter in the relations of the Greek nation to art and archaeology. The task is one of which the importance would be quite obvious enough, even if we had not before us the results already obtained in the preliminary work done by the French on this site, in which, of inscriptions alone, upwards of two hundred and fifty were discovered. The difficulties, it is fully recognised, are enormous: first of all there is the configuration of the ground. Kastri stands on a curved rocky slope, formed, as Strabo said, like a theatre: *περῶδες χωρίον, θεατροειδές*. On this inclined plain, terraces are artificially constructed, forming as it were the seats of the theatre, echeloned into each other: on these terraces stood the houses and monuments of Delphi, and on one of the upper terraces was the temple, the area of which rested on a sort of podium formed by three walls of polygonal masonry. It is clear that the labour of operations and of shifting huge blocks of stone upon a hill side of this character will be enormous. Then there is further this difficulty, that the entire site is thickly built over with modern houses, many of them not merely hovels, but fair-sized villas. If Delphi is to be excavated, every one of these buildings will have to be bought, to the number of about 250, or, with sheds &c., of 325. So that the Greeks themselves might well be excused if they preferred for the present reserving their funds for the building of the museums so much needed for the large stores of antiquities which crowd in upon them. The excavation however is greatly needed; M. Pomtow, who has just published a work which brings our knowledge of Delphi up to date, says: 'It is incredible with what barbarity the ancient remains are treated by the Kastriotes, young as well as old: they are exposed to all sorts of destruction, and are scratched, broken, and stolen. The Ephoros, a well-meaning person, can hardly, owing to the difficulties of the position, do more than watch over what is under his charge in the museum.'

Under the circumstances then, one would suppose that the offer of a foreign school of archaeologists to carry out this excavation would be gladly accepted—especially as this offer was based on the same terms as those of the German excavations at Olympia: *i.e.* the Greeks to have everything, the diggers merely the rights of publication and of taking casts.

The scheme has always been looked upon as a settled thing for the French: indeed, more than a year ago the matter was practically settled with them upon these terms. After a vast deal of negotiating, the French plan seems to have fallen through: rumour says that the Greeks required as the price of their favours certain tariff privileges in the importation of currants into France. However this may be, a telegram to the *Times* of Feb. 12 announced that the excavation was to be undertaken by the Americans, who had settled to pay for this privilege the sum of 80,000 dollars. Then came the statement that the Greek Government had granted, or was going to grant, a sum of four million drachmae from a new

loan: and now we hear (*Standard*, Feb. 18) that the Greek Archaeological Society has declined the offer of the Americans, but that 'the hope is expressed that the Society will carry out the excavations unassisted.' Will it?

HELIKON.—At the foot of the mountain a theatre has been found, which is undoubtedly the theatre of the Muses. It is close by the Temple of the Muses, and from its site the spectators must have had a magnificent view over all Boeotia. According to the present idea of its dimensions, it seems to be of similar size to the theatre at Epidauros, which is one of the largest in Greece (*Phil. Wochens.* Jan. 19).

CECIL SMITH.

Bullettino della Commissione Archeologica Comunale di Roma. 1888. Rome.

Parts IX. X. 1. Ghirardini: the statue of an ephebe found on the Esquiline in 1874 is that of a charioteer mounting his chariot, exactly as shown in a vase painting by Pamphaios: compares it with the 'Apollo of the Omphalos' and with Pasitelian types, especially with the heads of the statues of Stefano and Museo Chiaramonti: the original was probably in bronze of the fifth century: this is a copy of the Pasitelian school, which modernised ancient types; two double plates. 2. Cantarelli: the word *anabolicarii*, of which the meaning has been much disputed, is explained by an inscription (*C.I.L.* XII. 354): it is applied to the makers and perhaps the sellers of certain surgical instruments, 'anabolia.' 3. Tomassetti: building work in Rome in relation to archaeology and art: the house of the Pichi family. 4. Gatti: discoveries topographical and epigraphical: including an interesting epitaph of a man who was both architectus and faber navalis. C. S.

Römische Mittheilungen. 1888. Part 1. Rome.

1. Barnabei: inscriptions from Hadria in Picenum: from the evidence of two of these, the existence is proved of a great temple of Jove on Monte Giove: in another inscription, the mention of Q. Fabius Maximus Paulus as patronus coloniae settles the foundation of the colony as B.C. 11. 2. Mau: the basilica of Pompeii is the earliest known, being of the time when Pompeii was subject to Greek influences: it is not of the normal two storied Vitruvian type, but has the tall columns of the central nave rising to the roof, with a portico of equal height and certainly windows which lighted the interior: (Lange believed that the roof of the central nave rose above the porticoes). A double row of Ionic columns is engaged in the interior of the walls: the central columns are Corinthian. The tribunal is raised 1.65 met. and has a frontage of six columns. A flight of steps leads direct into the inner portico through a vestibule: the portico is in two stories, the lower of which is formed by a row of four Ionic columns supporting a wall. 3. Wolters: the chalcidicum of the above basilica has (contrary to Mazois' restoration) five doors in the front wall, which open between six piers of tufa blocks of which the two central ones are the smallest. 4. Rosshach: publishes the drawing of the Sikanos pinax of which the original is lost: Sikanos was an Attic artist, and his style bears reminiscences of the b.f. technique: plate. 5. Hartwig: statue of Nereid on hippocamp in Vatican: the base represents waves in which are a polyp and another fish: she is attended by Eros, as on a coin of Brutian. The sculpture is Greek, of period between Hellenic and Hellenistic: the type may have been created by Skopas: plate. 6. Mommsen: three inscriptions of Pozzuoli. 7. Huelsen:

epigraphic miscellanea : inscriptions of L. Minucius Natalis, of the equestrian statue of Domitian, and of a gladiatorial tessera. C. S.

The same. 1888. Part 2.

1. Heydemann : (i) a marble relief in Florence, representing the death of Priam at the altar of Zeus Herkeios : it bears a Roman sepulchral inscription of the end of the second century, A.D. : but the sculpture from its style recalls the frieze of Phigaleia, and may have been copied from one or more of the metopes of the Heraeum : in any case, it is Greek work, the fragment of a Trojan cycle of the fourth or end of the fifth century B.C. (ii) representations of the death of Priam on vases ; two main types, viz. *a.* The Arktinos legend, where Priam *a.* is sitting, *β.* lies dying, on the altar, speared by Neoptolemos : and *b.* (more usual) which unites the death of Priam and of Astyanax : *a.* Priam sits supplicating Neoptolemos who swings Astyanax by the feet against him : *β.* the same, but Priam lies dying or dead : in *aa.* and *ba.* the altar has one volute ; in the other scenes, it has none. In *b.* the action of Neoptolemos is intended to kill both victims at once, not, as has been thought, to dash Astyanax against the altar or from the fortress : plate, and five cuts. 2. Wolters : the busts of the Villa Ercolanese probably had the names in antiquity painted on the base : part of one of these inscriptions is still visible, on the bust of an armed man, and in spite of the armour, has always been read as Archimedes : it should however be Archidamos : of the four kings of Sparta so named, it must be the third, two of whose portraits Pausanias saw at Olympia : it is difficult to say what special interest this king had for the owner of the Villa. 3. Mau : excavations at Pompeii : in 1886 were discovered a series of sepulchres on both sides of the Via Nucerrina, a road which appears to have been abandoned, possibly after the destruction of the Stabian bridge (to which it led) in 63. They are certainly of early Imperial times and throw an interesting light upon Roman sepulchral customs, their transition between inhumation and incineration, and the influence each custom had on the other. This point is further illustrated by another tomb, of the time of Augustus, close by the Herculanean gate. A list of the inscriptions (graffiti and painted) found on the sepulchres outside the Herculanean gate : most of them, as in Pompeii, consist of electoral programmes : two are gladiatorial, and one relates to the finding of a strayed mare : one cut. 4. Huelsen : notes on the architecture of the temple of Capitoline Jove : in the Uffizi collection at Florence are two ancient drawings ; the one of part of a column found in 1545 : the other (facsimile on pl. V.) of part of a cornice, by Antonio Sangallo the elder who died in 1534. 5. Barbini : notes on the excavations of Grosseto in the summer of 1886. C. S.

The same. 1888, part 3.

1. Duemmler : fragments of b.f. vases from Kyne in Aeolis : these fragments were excavated in 1880 and are now in a private collection in Smyrna : they represent on one side a dance of Seileni and nymphs, on the other, riders : the style, which is early Ionic, approaches nearest to the Klazomenae sarcophagi, and represents a middle stage between these sarcophagi and Attic vases : the band of animals however reminds us of the so-called Tyrrhenian vases. A list is given of fourteen Caere vases which are nearly allied, and are certainly all one fabric, probably not later than 550 B.C. : everything about them points to an Ionic origin ; the ornament seems Rhodian ; the representations show traces of Egyptian influence, which point to an Eastern Ionic town, like Samos, in

commercial relations with Egypt. In Italy they gave rise to a local fabric (a list of fourteen examples here given). He concludes that either (i) the Caere vases come from Phokaea, whose relations with Naukratis explain the traces of Egyptising influence : the local Italian fabric is the decadence of this style : or (ii) the Kyne fragments are importations from Phokaea, in which case the Caere vases represent an offshoot of this style in the Naukratite colony : one plate, ten cuts. 2. Mau : excavations at Pompeii : (i) in Insula viii, 2, the row of houses on the southern border of the town, which extends from the triangular forum towards the basilica and the house called 'di Championnet' : and (ii) in Insula xi, 7, east of the house called 'del Centenario' : the palestra of a small bathing establishment had the walls decorated with paintings representing athletes, among them two apoxyomeni, a diskobolos, &c. : four cuts and a plan. 3. Huelsen : the site and the inscriptions of the Schola Xantha in the Forum Romanum : plate. 4. The same : note on the double names of slaves and liberti of the Imperial house, with list.

Miscellanea. Six : note on the Luynes vase inscription of Kleophrades. Petersen : on the theatre of Tauromenion. Rohl : the representation of a dolmen in a Pompeian painting. C. S.

Revue des Études Grecques. 1888, part 1. Paris.

1. Babelon : Aba in Caria, one cut. 2. Chronique, by T. R., (i) excavation : (ii) sculpture and pottery : (iii) numismatics : (iv) epigraphy.

The same. Part 2.

1. Monceaux : Legend and history in Thessaly : an attempt to classify the myths under the heads of the different races that had their origin or resided in early times in Thessaly ; thus, the Pelasgi, the four Hellenic tribes, and the Thessalians. 2. Croiset : the veracity of Herodotus : an answer to Sayce : the denial of his visit to Babylonia rests on errors of text : the point as to the destruction of the temple of Bel by Xerxes rests on no proof : it is absurd to argue that he did not sufficiently praise the monuments of Thebes : while Strabo and Arrian show that a considerable city existed upon Elephantine, and therefore Herodotus might well call it a city instead of an island. 3. Th. Reinach : the names on Athenian coins of the Macedonian period are those of the two chief Strategoi, not, as Corsini thought, the archons, nor, as is generally supposed, financial officers like the viri monetales of Republican Rome. C. S.

Arch.-Epig. Mittheilungen aus Oesterreich. 1888, part 1. Vienna.

1. Kenner : Roman bars of gold with stamped impressions, found on the Bodza near Czofalva (Siebenburgen), where a rich gold treasure was found in 1840 : the stamped inscriptions bear (i) the name of the tester (exactor auri), who marks them as pure gold of the first quality (obryzum prinae notae) : (ii) the name of another official who attests the genuineness of the first (probavit signum ad digma) : (iii) the names of two citizens of Sirmium. Besides these, are stamped reliefs, either three busts of emperors, with D(ominorum) N(ostorum) : or a seated figure, the personification of the town Sirmium. These emperors must be Valens, Valentinian, and Gratian, so that the date must be 367-75 : certain symbols in the field, a monogram of Christ, palm-branch, &c., enable us to identify individual years. The bars were no doubt used as current exchange : two plates. 2. Bulic : a bronze statuette of Zeus from Salona. 3. v. Domaszewski : a second manu-

script of Boghetich's Inscriptions of Salona (died 1784): a copy was possessed by Lanza, but is now lost. 4. Reichel: notes on the François Vase, of which the new tracing (*Wien. Vorleg.* N. S. ii. iv.) was lately executed under his supervision. 5. Klein: adduces a passage of Isaïas (viii. 20) in defence of his rendering of Paus. v. 25, 13 (see *ante*, vol. xi. (1887), p. 204) as against Ulrich's *Beiträge*, p. 4. 6. Gomperz: the earliest Attic state record, the decree respecting the settlement of Athenian cleruchi in Salamis, can now be more accurately read, owing to Lolling's discovery (*Arch. Δελφίων*, June, 1888) of a new fragment which settles the length of the lines: a translation is here given: the lines are coloured alternately red and blue. 7. v. Domaszewski: further notes on the stamped gold bars. 8. Kenner: the same. 9. Szanto: restores an Amorgos inscription relating to a state loan, by comparison with a similar inscription (in *Bull. de Corr.*, viii. 23). 10. Hula: a metrical inscription from Lagina (*Bull. de Corr.*, xi. p. 160, no. 70) emended. 11. Kubitschek: Latin inscriptions from Oedenberg (Scarabantia). C. S.

Bulletin de Correspondance Hellénique. December, 1888. Athens and Paris.

1. Diehl: Byzantine paintings of Southern Italy: the wall paintings of grottoes with sacred subjects, of the xiith to xivth centuries: four plates. 2. Latyschew: new transcript of the Mykonos decree relating to sacrifices (*Ἀθήναιον* II., p. 235 foll.) with emendations. 3. Homolle: base of a statue in the temenos at Delos, inscribed with an archaic dedication by an artist of Naxos, Iphikartides: the statue was that of a nude man with left leg advanced, a common type at Naxos: on the base are two masks, Gorgoneia, and the head of a ram, appropriate to Apollo: from the types of these, and for epigraphical reasons, the base may be assigned to the beginning of the sixth or end of the seventh century B.C.: it is therefore the earliest known signature of an artist: plate. 4. Deschamps and Cousin: inscriptions from the temple of Zeus Panameros: among them is a large series recording dedications of the hair: in the temple was placed a stone stele, with a cavity on one face containing the hair, and bearing a dedicatory inscription: this custom is modified according to the circumstances of the dedicant, and is a religious oblation, not merely a sign of mourning: it obtained in many places in ancient Greece, as in Islam: but here it is peculiar

that there are no women's names, the same person dedicates more than once, the dedication is made to Zeus, and slaves may participate in it: it looks as if these dedications were the act of those initiated in the komyria, to which women were not admitted, and are probably the relic of a Carian custom: list of inscriptions: one cut. 5. Pottier: archaic vases with reliefs: recent discoveries testify to the very early existence in Greece of pottery with reliefs: specimens are also found in the islands and in Assyria: the Italian potters initiated in this ware Greek models, and it lasted down to the fifth century, strongly influenced by the East: two cuts. Holleaux: discovery in the church of Karditza, of a stele inscribed with (i) the circular addressed by Nero to the Greeks, bidding them meet Nov. 28 (67?) at Corinth, (ii) the official text of Nero's speech at Corinth, and (iii) the decree voted by Acreaphiae in honour of Nero.

C. S.

American Journal of Archaeology, 1888, vol. iv. No. 3. Boston.

1. Editorial: the relation of the *Journal* to American archaeology. 2. Ramsay: Antiquities of Southern Phrygia and the border-lands (continued). iii. D. Phrygo-Pisidian frontier. E. The route of Manlius. A. Phrygia. 4. Clarke: Gargara, Lamponia, and Pionia; towns of the Troad: three cuts.

Note by Ramsay on his article above: news and summaries. C. S.

Revue numismatique, Quatrième trimestre, 1888. E. Babelon. 'Marathus.' Gives a descriptive list (with one Plate) of the coins of Marathus and discusses the dates and types. Babelon shows that the era employed cannot be the Aradus era (B.C. 259 or 258) as hitherto supposed. He considers that the coins are dated according to the Seleucid era, B.C. 312. It is suggested that the common reverse-type at Marathus of a youthful male figure seated on shields and holding an acrostolium and a plant is a representation of the Demos, or, rather, of Marathus, an eponymous hero.—E. Taillebois. 'Contremarques antiques.' A description of countermarks, chiefly on Roman denarii.—The 'Chronique' mentions the finding at Vertault (Côte-d'Or) of a bronze die of a coin of Tiberius.—Review: Podschivalow's 'Monnaies des rois du Bosphore cimmérien,' by Th. Reinach.

W. WROTH.

SUMMARIES OF PERIODICALS.

American Journal of Philology. Vol. IX. 2. No. 34.

On the stylistic effect of the Greek Participle, B. L. Gildersleeve. Prof. G. maintains on the authority of Hermogenes and Aristides that *πλαγιασμός* (oblique construction) was first confined to the gen. absol., and then extended to the partep. in construction, but never went beyond it so as to include any subordinatio clause as Prof. Weil thinks. *πλαγιασμός* connoted *περιβολή* (the comprehension of a number of notions in one sentence) and *σεμνότης*. Exx. of the rhetorical effect of *πλαγιασμός* are given, chiefly from the orators, and there is appended a table by Dr. G. Lodge, showing statistics of parteps. in the three tragic poets and their proportion in trimeter (including trochaic tetrameter), anapaestic and lyric verse respectively.—The sequence of tenses in Latin, supplementary paper, W. G. Hale, continued from *A. J. P.*

VIII. 1. The writer answers some criticisms of Prof. Gildersleeve (*A. J. P.* VIII. 2) on his previous paper, and, repeating his conclusion that 'the tenses of the subordinated subjunctives are expressive, not mechanically dictated by a preceding verb,' *i.e.* that the tenses of the subj. have an absolute as well as a relative temporal value, he endeavours to strengthen his case by further exx. According to the 'rule' of the sequence of tenses the aor. (perf.) in the subj. is an exception as it follows not a secondary but a primary tense. Prof. Hale maintains that the aor. is neither a primary nor a secondary tense, but it views the past from the present, and in sentences where an aor. (perf. subj.) after a main primary tense is followed by an imperf. subj. it forms 'the bridge of passage from one temporal scene to another.' The tenses of the indic. bear the same relation to the tenses of the subj., whether in independent sentences or in sentences

composed of main and subordinate clauses, that the tenses of the indic. bear to one another in both those classes of sentences.—*Gerunds and Gerundives in Pliny's Letters*, S. B. Platner. There are 130 cases of the use of the gerundive and 158 of the gerund but no marked fondness for any particular construction except that of the gen. of the gerund, after the six words *causa, tempus, ratio, jus, necessitas* and *studium*. This construction is about twice as frequent in Pl. as in Tac. *Ann.* On the other hand the dat. of the gerundive and subst. in a final sense, though common in Tac. *Ann.*, is rare in Pliny.—*Usener's Epicurea* (B. L. G.): 'the fruit of many years of labour, and that the labour of a great master.' There are also brief mentions of Mahaffy's *Greek Life and Thought*, Burn's *Roman Literature in relation to Roman Art*, von Essen's *Index Thucydideus*, and Gow's *Companion to School Classics*.

Vol. IX. 3. No. 35, *Enoch of Ascoli's MS. of the Elegia in Maccenatem*, Robinson Ellis. Mr. Ellis gives the peculiar readings of this MS. In 62 he emends *Bacche puer, pura*, for *Bacchea purpurca*, and *inter alia* approves 107 *parens* of this MS. for *pavens*, and in 148 the correction *Drusi...diem for Brutii...fidem*.—*Recent Platonism in England*, Paul Shorey. A hostile criticism of the interpretation of Plato's metaphysics by Mr. Jackson in his papers in *Journ. Phil.*, 'Plato's later theory of Ideas,' and by Mr. Archer-Hind (whom the writers considers as a follower of J.) in his edition of the *Timaeus*. It is maintained that no such development is to be found in Plato who 'belongs to the thinkers whose thought is first revealed to us in its maturity,' and that e.g. in the latter part of the *Parmenides*, there is not, as J. thinks, a distinctive class of εἰδη discriminated for the sake of a later theory. This is pursued in detail and the conclusion drawn, 'the chief objection to the theory in the mind of a genuine Platonist will always be the ever-strengthening impression of essential unity which the Platonic dialogues make upon repeated perusals.' Other papers are to follow.—*On certain corruptions in the Persae of Aeschylus*, A. E. Housman. 146. read Δαρείου γένος | γένος ἡμέτερόν τε πατρωνύμιον, 163. θυμόν for μῦθον, and in 164 στρατός for πλοῦτος after Rauchenstein. 273. ἦλθε γαῖας for ἦλθ' ἐπ' αἶαν, reading δᾶαν in next line. 278. πλάγῃ ἐν σπιδάδεσσιν. 292. τὸ μήτ' ἐλέγξαι. 451. ἐξωθόλατο. 665. καὶνὰ γῆ, for καὶνὰ τε: cf. Eum. 803 where we should read γαῖα τῇδε μὴ for τε τῇδε γῆ of MSS. 815. κρηνὶς ἀπέσβηκε for κρηνὶς ὕπεστιν and reading ἐκπιδένηται. 850. ἐμποδὼν for the unmetrical ἐμὸν παιδί for which παιδ' ἐμὸν is usually read, cf. Eur. I. T. 758 where ἐμποδὼν should be read for ἔμπεδον. E. G. Sihler has the foll. notes: Hdt. VIII. 124, a word such as ἀνδραγαθίης to depend on ἀριστήϊα has dropped out before Εὐρυβιάδῃ. Din. c. Dem. 28, omit οὗτος after second μισθός, Din. c. Aristog. § 15, read τοιοῦτον for τοῖς τοῦτον, Din. c. Aristog. 15, insert οὐδὲν after οὐδὲν ὁπότε. Plut. Lyeurg. 13, 5, transpose πολλάκις to follow καλόνυσαν. Xen. Anab. I. 10, 10, ὅτε has dropped out after ὥσπερ and in ib. I. 9, 10, φίλους may have dropped out after ποτε, ib. III. 2, 34, read προσδεῖν μοι δοκεῖ or προσδεῖν δοκεῖ μοι for προσδοκεῖ μοι. In Thuc. VII. 43, 2, C. F. Smith proposes to translate παρασκευὴν τοξευμάτων 'force of archers' and not 'supply of arrows,' as Jowett does. Dr. Theodor Zielinski, *Die Gliederung der altattischen Komödie* (M. W. Humphreys), 'a book destined to make an epoch in the study of the Greek drama,' see *A. J. P.* VIII. 2.—Roberts' *Introduction to Greek Epigraphy* (H. W. Smyth), while commending the book itself the reviewer considers it to be too much of a compilation, especially from Kirchhoff.—R. Ellis' *Fables of Livianus* (W. Ashburner), 'Mr. E. has brought

to the task a perhaps unique combination of literary taste, palaeographical insight and knowledge of Late Latin usage.'—M. Rubensohn, *Crinagorae Mytilenaei Epigrammata* (Robinson Ellis), 'cannot profess to think these poems have yet been explained adequately.' There are also brief mentions of Meisterhans, *Grammatik der attischen Inschriften* (second edition); Blass, *Ueber die Aussprache der Griechischen* (third edition) King and Cookson's *Principles of Sound and Inflection in Greek and Latin*; and Gompertz's *Zur Zeitfolge Platonischer Schriften*.

Zeitschrift für das Gymnasial-Wesen, Nov. 1888.

H. J. Müller proposes the following emendations in Livy. In 22, 19, 7 omit *ad* before *naves*. In 33, 43, 9 Madvig omits *ad Etruriam*. Perhaps we can keep the words by inserting *tendam* after them. In 44, 19, 5 read *mittique* for *mittive*.—*Handbuch der klassischen Altertumswissenschaft*, ed. Iwan Müller (O. Weissenfels). The eighth half-vol. contains: sketch of the history of the peoples of nearer-Asia and Egypt to the time of the Persian wars by F. Hommel and then an account of Greek geography by H. G. Lolling with the first half of an appendix on the topography of Athens. The latter comprises all parts of the ancient world where Greeks dwelt. The first third of the sixth half-vol. contains an account of the Greek military system by A. Bauer who follows the historical development of the Greek states, but, considering the detail with which parts of the subject have been treated by Rüstow and Köchly, B.'s dissertation is shorter than might have been expected. The greater part of this half-vol. contains an admirable representation of Greek private-antiquities by Iwan Müller, who takes the Ionic-Attic branch as a type. It is not merely a collection of antiquarian matter, but gives a comprehensive view of Greek private-life in all its parts. The ninth half-vol. contains the conclusion of the topography of Athens by Lolling, and next the main features of Greek political history by R. Pöhlmann. P. begins with the pre-Dorian time and concludes with the development of Greece under the influence of Rome. 'All is full and clear.' The same half-vol. also contains the geography of Italy and the Roman provinces by J. Jung and a sketch of Roman history down to Augustus by B. Niese. The eleventh half-vol. contains Mathematics, Physical Science (including Medicine) and Physical Geography by S. Günther and concludes with a noteworthy History of Ancient Philosophy by W. Windelband. More space might however have been given to Zeno and Epicurus. R. Lange in a note on *agri decumates* (Tac. Germ. 29) says there is nothing to show it meant *titheland* or if so that it was a regular name for the district in question. In any case it only applied to the first cent.

The December and January numbers contain nothing important to readers of *Classical Review*.

Kuhn's Zeitschrift, xxx. 4. 1888.

1. G. Hatzidakis on the vocalism of modern Greek.
—2. K. F. Johansson on the formation of the feminine in Indo-Germanic languages—concluding that the original language possessed two classes of derived feminines (a) with nom. -(i)ā, gen. -(i)ās from mase. stems in -(i)o with fixed accent (b) with nom. -a or -ā, gen. -ās from consonantal i- and u- stems with a movable accent. The feminines of the second type formed from i- stems (nom. -i- (-i) or -ia gen. -iās became even in I.E. the common type; the others of class (b) are rarely found, and in the individual languages class (b) for the most part coincides with class (a), 3. Johansson, *Miscellanea κμλέθρον* (Etym. Mag.) beside μέλαθρον go back to I.E. (s)melc- and s(k)mela-

respectively and these to a common base *skeme-* the asigmatic form keeping the guttural. Similarly *σῶμα* is I. E. *skōm* gen. *smētós*- I. E. *psama-* beside (*p*)*sma-* produces *ψάματος* and *σμάθος* which is reformed as **σάματος*, *άματος* (cf. *ψῆν* and *σμήν*), *ἐμπελος* goes with *ἀγκέλος*—*callis* for *caldis* with Germ *holz*. *silva*, old Bulg. *skala* for *silva* with disimilation of guttural (cf. *siliqua*) goes with *calva* from an earlier (*s*)*kāl-k-* gen *skēl-kēs* [Why ?]. In a paper on Germ. *-mr-* he incidentally shows that Lat. *mr* becomes *-br-*, e.g. *hibernus* = *him-rinos* (*χειμερινός*). The number ends with a discussion on the question of priority of discovery in Keltic philology between Professor Strachan of Manchester and Professor Zimmer of Greifswald.

Mémoires de la Société de Linguistique, tome vi. fasc. 5. (completing the volume).

L. Duvau reproduces a Latin-German glossary of the 11th century from the Vatican Library.—V. Henry, *Mélanges Etymologiques* (contd.). 8. The accent

in Greek declension, to establish the law that 'if two cases of a system have originally the same vocalism in the last syllable and a different accent, the accents are assimilated, provided that in a parallel system the two corresponding cases have a different accent and a different final vowel.' 9. The 3rd. plural of the Indo-European perfect. 10. *ἄφαρ* = *sm-bhr-t* with final *t* as in Sk. *sakt*. 11. *μάψ* connected with *μεμφομαι*. 12. *mov* = Sk. *malśā* √ *मेγ-*; *vix* is the nom. of *vicem*, so that *vix ea fatus erat* = (it was) an immediate sequence; he had spoken, when... 13. *οὐ* = Sk. *ava*, Latin *au-fero*.—M. Bréal, *ἴσταμαι* is formed from *πῆναι* etc. on the analogy of *ἴσταμαι*.—Ph. Bergeron on a Phoenician inscription at Piræus.—L. Parmentier on the origin of the 2nd persons in *-σαι*, Latin *-re*.—Ch. Ploix on Latin verbs in *-eo*.—M. Bréal. 1) Latin subjunctive in *-am*. 2) middle participles in Latin. 3) *vicinus* from adv. *vicini*, Gk. *οἰκοι*. 4) *ἐνεκα*. 5) *invito*, F. Geo. Möhl 3) *frequens*. 4) prep. *am* in Romance languages, 5) *μέται νότες*.

LIST OF NEW BOOKS.

ENGLISH BOOKS.

Andrews and Stoddard's Latin Grammar, revised by Henry Preble. 12mo. xxi, 453 pp. Boston. Houghton, Mifflin and Company.

Hatch (E.) *Essays in Biblical Greek*. 8vo. pp. 306. Oxford. Clarendon Press. 10s. 6d.

Herodotus. Book VI., Erato, with introduction, notes, and maps by E. S. Shuckburgh. 12mo. pp. 300. Cambridge Warehouse. 4s.

Hodgkin (T.) *The Dynasty of Theodosius: or eighty years struggle with the Barbarians*. Post 8vo. pp. 238. Clarendon Press. 6s.

Levis (Ch. T.) *A Latin Dictionary for Schools*. Large 8vo. xii, 1191 pp. New York. Harper Brothers. Cloth \$5.50; sheep \$6.00.

Livy, Book XXI. By Marcus S. Dimsdale. 12mo. pp. 192. Cambridge Warehouse. 2s. 6d.

Lucretius. *De rerum natura liber quintus*, edited, with introduction and notes, by J. D. Duff. 12mo. pp. 144. Cambridge Warehouse. 2s.

Pattison (Mark). *Essays, collected and arranged by Henry Nettleship*. 2 vols. 8vo. pp. viii, 494 and 447. Clarendon Press. 24s.

Plato, *The Republic of*. Book X. Edited as an introduction to the study of Plato's Philosophy, by B. D. Turner. Cr. 8vo. pp. 144. Rivington. 4s. 6d.

Xenophon. *Anabasis*. Books IV. and V. with notes, life, and map by the Rev. J. F. Maemichael. New edition, revised by J. E. Melhuish. 12mo. pp. 76. Bell and Son. 1s. 6d. each.

FOREIGN BOOKS.

Aristotelis quae feruntur de plantis, de mirabilibus auscultationibus, mechanica, de lineis insecabilibus, ventorum situs et nomina, de Melisso, Xenophane, Gorgia. 12mo. xxxiii, 224 pp. Leipzig. Teubner. 3 Mk.

Baedeker (K.) *Greece, Handbook for Travellers*. With a panorama of Athens, 6 maps and 14 plans. 12mo. cxvi, 374 pp. Leipzig. Baedeker. Cloth. 10 Mk.

Baumgarten (F.) *Ein Rundgang durch die Ruinen Athens*. Mit 10 Abbildungen. 8vo. vi, 83 pp. Leipzig. 2 Mk.

Berthelot (A.) *Les grandes scènes de l'histoire grecque*. Morceaux choisis des auteurs anciens et modernes pour servir à l'histoire de la Grèce ancienne et moderne. 16mo. Paris. Hachette. 2f. 50.

Brandt (H.) *Zur Erklärung des Sophokles*. 4to. 48 pp. Bernburg (Schmelzer). 50 Pfg.

Brunn (H.) *Geschichte der griechischen Künstler*. 2^{te} Aufl. Lfg. 2-18. 8vo. i, pp. 49-384. ii, pp. 1-432. Stuttgart, Ebner und Seubert. Each 1 Mk.

Callaneo (C. I.) *De perobscuro T. Livii loco: brevis disceptatio*. Albenga, tip. T. Craviotto. 16mo. pp. 23.

Catullo. Le poesie, tradotte da M. Rapisardi. Napoli. Pierro. 16mo. pp. 143. 2 lire.

Christ (W.) *Geschichte der griechischen Litteratur bis auf die Zeit Justinians*. Mit 21 Abbildungen. [Handbuch der klass. Altertums-Wissenschaft, VII.] 8vo. xi, 664 pp. Nördlingen, Beck. 12 Mk.

Cogliolo (P.) *Storia del diritto privato romano dalle origini all' imperio*. Volume I. Firenze, Barbèra, 1889. 16mo. 274 pp. 2 lire. Contains: 1. Le condizioni sociali e politiche di Roma. 2. Le fonti del diritto. 3. Ordinamento giudiziario e procedura civile.

Demosthenis orationes ex recensione G. Dindorfii. Vol II. *Orationes XX-XL*. Editio IV correctior curante F. Blass. Editio maior. 12mo. cl, 508 pp. Leipzig, Teubner. each 2.40 Mk.

—Editio minor. 12mo. Leipzig. Teubner. Each 1.50.

Gerhard (E.) *Etruskische Spiegel*. Band V. Bearbeitet von K. Klügemann und G. Körte. Heft 8 und 9. 4to. pp. 89-112, with 20 plates. Berlin, Reimer. Each 9 Mk.

Gomperz (Th.) *Ueber die Charaktere Theophrast's*.

- [Extr. 'Sitzungsber. der k. Akad. d. Wissensch.']
Svo. 20 pp. Wien, 1888. Tempisky. 50 Pfg.
- Horace.* Oeuvres. Edition Classique, avec notice et commentaires en français par F. Dübner. 18mo. xxiv, 546 pp. Paris, Lecoffre.
- Erklärt von A. Kiessling. Teil 3. Briefe. Svo. 295 pp. Berlin, Weidmann. 3 Mk. (Complete 8.25).
- Immerwahr.* Die Lakonika des Pausanias, auf ihre Quellen untersucht. 8vo. 150 pp. Berlin, Mayer und Müller. 3 Mk.
- Jahrbuch des kaiserlichen deutschen archäologischen Instituts. Ergänzungsheft 1. Die Calenderbilder der Chronographen vom Jahre 354, herausgegeben von I. Strzygowski. 30 plates. vii, 106 pp. 4to. Berlin: G. Reimer. Boards. 30 Mk.
- Kampen* (A.v.) Tabulae maximae quibus illustrantur terrae veterum, in usum scholarum descriptae. Tabulae I et IV. Chromolith. Folio. Gotha, Perthes. 18 Mk. I. Graecia. Scale: 1. 375,300. 9 sheets, 8 Mk. IV. Imperium Romanum. Scale: 1: 3,000,000, 12 sheets. 10 Mk.
- Lacour-Gayet* (G.) Antonin le Pieux et son temps. Essai sur l'histoire de l'empire romain au milieu du IIe siècle (138—161). Thèse. 8vo. xxviii, 499 pp. Paris. Thorin. 12 fr.
- Lemercier* (A. P.) De Platonis Phaedro dialogo. Svo. 75 pp. Nancy, Impr. Sordillot.
- Livy.* Ab urbe condita libri XXVI—XXX. Texte latin publié avec une notice, des notes critiques et explicatives, des remarques sur la langue, un index des noms propres, des cartes et des gravures d'après les monuments par M. Riemann et M. Homolle. 12mo. Boards. 2 fr. 75.
- Luchs* (A.) de Horati carm. II. 6. commentatio. 4to. 19 pp. Erlangen, Blaesing. 1 Mk.
- Marquardt* (J.) Organisation de l'empire romain; traduit de l'allemand, par Weiss et Louis-Lucas. Tome I. Svo. xii, 335 pp. Paris, Thorin. 10 fr.
- Matzat* (H.) Römische Zeitrechnung für die Jahre 219 bis 1 vor Christus. 4to. viii, 300 pp. Berlin, Weidmann. 16 Mk.
- Noeldeken.* Die Abfassungszeit der Schriften Tertullian's; de Boor, C., Neue Fragmente des Papias, Hegesippus und Pierius in bisher unbekannten Excerpten aus der Kirchengeschichte des Philippus Sidetes. 184 pp. 6 Mk. [Extr. Gebhardt und Harnack Texte und Untersuchungen V. 2].
- Ovid.* Carmina selecta, für den Schulgebrauch herausgegeben von J. Golling. 12mo. xviii, 230 pp. Wien, Holder. 1 Mk. 50.
- Paape* (C.) de C. Mario quaestiones selectae. Dissertatio inauguralis historica. 4to. 49 pp. Königsberg (Koch). 1 Mk.
- Pellissou* (M.) Rome sous Trajan. Religion, administration, lettres et arts. 8vo. Paris. Degorce. 2 fr.
- Petrina* (H.) Polychromie-Ornamentik des klassischen Alterthums. Ein Vorlagenwerk. Theil I. Lieferung 4. Large 4to. plates. Troppau, Buchholz und Diebel, each 8 Mk.
- Priscillianii* quae supersunt, maximam partem nuper detexit adjectisque commentariis criticis et indicibus primus ed. G. Schepss. Accedit Orosii commentorium de errore Priscillianistarum et Originistarum. 8vo. Vienna, Tempisky. xvi, 223 pp. 8 Mk. 50. (Corpus script. eccl. lat. xviii.)
- Reisen im südwestlichen Kleinasien. Band II. Reisen in Lykien, Milyas und Kibyratis. Ausgeführt auf Veranlassung der oesterreichischen Gesellschaft für archäologische Erforschung Kleasiens. Beschrieben und herausgegeben von E. Petersen und E. von Luschan. Mit 40 Tafeln und zahlreichen Illustrationen im Text. Folio vi, 248 pp. Vienna, Gerold's Sohn. Boards. 150 M.
- Scholia in Sophoclis tragoedias vetera. E codice Laurentiano denuo collato ed., commentario critico instruxit indices adiecit P. N. Papageorgius. 8vo. xviii, 532 pp. Leipzig, Teubner. Mk 4.80.
- Seger* (J.) Byzantinische Historiker des 10. und 11. Jahrh. I. Nikephoros Bryennios. Eine philologisch-historische Untersuchung. 8vo. iv, 129 pp. München, Lindauer. Mk. 3.
- Stock* (M.) de Vitruvii sermone. De formis enuntiatorum temporalium. Dissertatio inauguralis philologica. 8vo. 40 pp. Berlin. Mk. 1.20.
- Tartara* (A.) I precursori di Cicerone: considerazioni sullo svolgimento dell' eloquenza presso i Romani. Pisa, tip. T. Nistri e Cia. 4to. 239 pp. Contents: 1. Dalla fondazione della repubblica ad Appio il Cieco. 2. Da Appio il Cieco a Catone il Maggiore. 3. Dalla Morte di Catone all' esordire di Cicerone.
- Thcognis.* Elegie e sentenze tradotte in endecasillabi sciolti italiani (carni e pensieri morali e politici), per A. Arrò. Alba, tip. eredi Sansoldi. 8vo. viii, 90 pp.
- Thuot* (J. B.) Les ruines romaines de la forêt de Chabrières. 8vo. 16 pp. (Extr. Mém. de la Soc. des sciences nat. et arch. de la Creuse).
- Tomaschek* (W.) Kritik der ältesten Nachrichten über den skythischen Norden. II. Die Nachrichten Herodot's über den skythischen Karawanenweg nach Innerasien. [Extr. 'Sitzungsberichte der kaiserlichen Akademie der Wissenschaften'] 8vo. 70 pp. Wien, Tempisky. 1 Mk. 20. [I und II. 2 Mk. 20.]
- Weisshaupt* (R.) Grabgedichte der griechischen Anthologie. 8vo. vi, 112 pp. Vienna, Gerold's Sohn. 5 Mk. [Extr. Abhandl. d. arch. epigr. Seminars d. Univ. Wien herausgeg. von Benndorf und Bormann. VII.]
- Werncr* (R.) De L. Annaei Senecae Hercule, Troadibus, Phoenissis quaestiones. Dissertatio inauguralis. 8vo. 54 pp. Leipzig, (Fock). Mk 1.
- Wieseler* (F.) Archäologische Beiträge. Abtheilung I. Ueber einige Antiken in Regensburg, namentlich eine Bronzestatue des Mercurius. 1 plate. [Extr. 'Abhandlungen der königlichen Gesellschaft der Wissenschaften zu Göttingen.'] 4to. 40 pp. Göttingen, Dieterich's Verl. 2 Mk.
- Zahn* (Th.) Geschichte des neuteamentlichen Kanons. Band I. Das Neue Testament vor Origenes. Hälfte I. 8vo. v, 452 pp. Erlangen, Deichert. 12 Mk.

The Classical Review

APRIL 1889.

PERSONALISATION.

THE tendency of Greek to express predicates *personally* where modern languages, and even (if the expression may be allowed) natural grammar, express them impersonally, is familiar in some of the commoner instances. But perhaps it may be worth while pointing out some of the less obvious extensions of the principle; especially as in some cases they throw light on other points of grammatical usage.

I. *Legitimate uses*.—The best known examples are those where such predicates as 'it is plain,' 'it is right,' 'it seems,' are expressed in Greek by personal verbs. *δίκαιός εἰμι* with inf., *φανερὸς εἰμι* and *δηλῶ* with participle, are known to the beginner. Two small points may be noted with respect to these expressions; first that *δίκαιός εἰμι* is used in two senses, as 'I have the right to' (e.g. *δίκαιοί εἰσιν ἀπιστότατοι εἶναι*, 'they are right in being most distrustful,' Thuc. iv. 17), where the right *belongs to the subject*: and (2) 'it is right that I should,' 'I deserve,' (e.g. *δίκαιός ἐστιν ἀπολωλέναι*, Dem. 74, 26), where the right *belongs to others*.

The latter may be regarded as a slight extension of the former: the personalisation is a little more natural in the first usage.

Secondly we may just note that *δηλῶ* is used personally not merely with participles, but also with *ὥς*: e.g. *δηλοῖ ἡ ἰσχυροῖς ὥς ἐστιν χρῆμα σπουδαῖον*, Hdt. v. 78. In this also the personalising tendency is a shade more pronounced than in the use of *δηλῶ* with participle.

Also if we analyse the two expressions *φανερὸς εἰμι χαλεπαίνων* and *δηλῶ χαλεπαίνων*, we see that the latter is a little more personalised; since in the first the subject 'is

evident,' in the second 'he shows' that he is angry. The demonstration is in the former case asserted of him as a quality, in the latter ascribed to him as an act.

Very similar is the case of *ὥς ἔοικα*, where modern languages prefer the impersonal. Thus *ὥς ἔοικας οὐκ ἐπαινετῆς εἶ* (*Rep.* 426 B), *ἀνευ ὄψου ὥς ἔοικας ποιεῖς τοὺς ἀνδρας ἐστιμμένους* (*Rep.* 372 C). Slightly less natural and legitimate is the case where the verb is past, though the *seeming* is present: *ὥς οἴκασιν ἐβουλεύατο* (Hdt. iii. 143).

With these should be classed further the use of *πρέπω*, *προσῆκω*, *ἀρκῶ*, and similar words, particularly common in poetry, e.g.

πρέπων ἔφης πρὸ τῶνδε φωνεῖν—O.T. 9.

οὐδὲν προσήκοντ' ἐν γόοις παραστατεῖν—Ag. 1079.

κρείσσω γὰρ Ἀἰδα κεύθων—Ai. 635.

ἀρκέσω θνήσκουσ' ἐγώ—Antig. 547.

[Also *ἱκανός*, *βελτίων*, *ἄλις*, *ἀμείνων*, used with participles, see Jebb's note on *O.T.* 1061.]

It is obvious that in these expressions the word *προσῆκω* is the one on which the greatest strain has been put by the personalising tendency. The word has changed its meaning very much on the same lines as the English word 'becoming.' But the change from 'it falls to me,' 'it belongs to me,' with which *προσῆκει* began, to the personal use in *Ag.* 1079 is considerable. It may be noticed farther that *προσῆκει* can be personalised, like *δίκαιός εἰμι*, with a wholly different relation of the person, e.g.

οὐ προσήκομεν κολάζειν τοῖσδε—Eur. Or. 771, which means 'it does not fall to these to punish us.'

II. *Illegitimate uses*.—Secondly we may consider the case of impersonal verbs which have come to be used personally, where a more fundamental alteration of meaning is required for the process.

In *πρέπω, προσήκω, δίκαιός εἰμι*, &c., treated above, it may be said that the meaning of the verb is retained, though the natural structure is modified. In the phrases 'I am evident doing,' 'I am right to do,' 'he is appropriate to help,' the *meaning* of 'evident,' 'right,' 'appropriate,' is unaltered, though the predicates are less naturally attached to the person, instead of being more naturally attached to the act.

The case is manifestly different with *μέλω* and *δοκῶ*, when used for *μέλει μοι* and *δοκεῖ μοι*.

We have for example *θεοὺς βροτῶν ἀξιοῦσθαι μέλειν*, *Ag.* 370: *τῆς δὲ τικτοῦσης μέλειν*, *Soph. El.* 342: *θεοὶ ἀδίκων μέλουνσιν*, *H.F.* 772.

δοκῶ on the other hand is used with two quite different personalizations; (1) for *δοκεῖ μοι* in the sense of 'it seems to me,' 'I think,' a usage specially affected by Euripides; (2) for *δοκεῖ μοι*, in the totally distinct sense of 'it seems good to me,' 'I have a mind,' 'I think it best.' Thus *Agam.* 16, *ὅταν δ' αἰεῖδεν ἢ μινύρεσθαι δοκῶ*, 'when I have a mind to sing or hum a tune'; *Ar. Vesp.* 177, *τὸν ὄνον ἐξάγειν δοκῶ*, 'I think I must bring out the ass.'

The same use of *δοκεῖν* appears in *Soph. Antig.* 1102, where Creon, advised by the chorus to bury the dead Polyneikes and release Antigone from her tomb, replies as follows:

καὶ ταῦτ' ἐπαινέεις καὶ δοκεῖς παρεικαθεῖν;
'dost thou advise this, and *think it well* that I should yield.'

On this passage Prof. Jebb adopts the correction *δοκεῖ*, on the ground that *δοκεῖς παρεικαθεῖν* could only mean 'have you a mind to yield?' that is, that the subject of the infinitive must be the same as that of *δοκεῖς*. I do not see the necessity for this. It is true that apart from context *δοκεῖς παρεικαθεῖν* would generally mean 'you think fit to yield,' the subject being the same for the two verbs, as in the two passages quoted above. But exactly the same is true of *δοκεῖ παρεικαθεῖν*, and so the emendation does not really help us. And the fact is that in this passage, led up to as it is, there is not the slightest ambiguity about *παρεικαθεῖν*: every one sees that it means 'that I should yield.' It is as though it ran in English:

'Do you approve this, and give your voice—for yielding?'

which, also, apart from context, would mean 'for *your* yielding'; but as here led up to, could equally, and quite clearly, mean 'for *my* yielding.'

Similar to these is the case of *δέω*, 'I lack,' *entirely confined to quantities and numbers*.

Thus *πολλοῦ δέω* (*Apol.* 30 D), *τοῦ παντὸς δέω* (*Aesch. Prom.* 1006), *πολλοῦ δέεις* (*Meno* 79 B), *παρὰ μικρὸν ἐδέησα* (not identical but very similar, *Isocr.* 222 B), *τοσοῦτου δέουσι* (*Isocr.* 300 A). So the participle is common, *always with numbers*, as *δουὼν δέοντα εἴκοσι*, and similar expressions.

III. The personalising *tendency* is shown in other expressions, which resemble some of those given above, but are not definitely to be classed with any of them.

The common expression *ἔφην* or *πέφνκα* for 'it is my nature to...' is an example of this. So is the expression *διαλιπὼν* for 'after an interval,' e.g. *διαλιπὼν οὐ πολὺ ἐτελεύτησε*, *Thuc.* v. 10, where to modern ears it sounds almost comic to ascribe to the dying man the act of 'leaving an interval.'

A more remarkable and interesting class of instances is found where a *participle* is used for an *infinitive*. It is usual in grammars to treat the infinitive as having a subject, because it came at last to have one: but it is obvious that originally it had none, and that it retained to the end a more abstract and impersonal character than the participle, which having case and gender suffixes was manifestly in agreement with nouns. The change therefore from infinitive to participle is fundamentally of the same character as those which we have called personalising.

We have for instance the participle so used for infinitive (by what we may call *attraction to the person*) in the consecutive use:

τοσαύτη οὔσα [ἢ Σικελία] ἐν εἴκοσι σταδίων μέτρῳ διείργεται τὸ μὴ ἥπειρος οὔσα (*Thuc.* vi. 1).

where *οὔσα* stands for *εἶναι*.

Mr. Whitelaw has pointed out (*Camb. Phil. Trans.* 1885, p. 46) that the well-known uses of *μὴ οὐ* with a participle in *O.C.* 360, *O.I.* 221, *O.I.* 13, Plato, *Lysis* 212 D, are to be explained also as *consecutive* in character.

Thus to take the first instance:—

ἦρεις γὰρ οὐ κενὴ γε...
μὴ οὐχὶ δέιμ' ἐμοὶ φέρονσά τι,

it is the personalising instinct which makes the poet substitute *φέρουσα* for *φέρειν*.

Mr. Whitelaw in the same paper points out that the participial usages just referred to may be also illustrated by the well known

πάλαί δὲ μὴ παρὼν θαυμάζεται,

where the *μὴ* he regards as belonging strictly to the infinitive use *τὸ μὴ παρῆναι*, and as retained accordingly when the participle is (by personalising) substituted. This is exactly what happens in the Thucydidean instance *τὸ μὴ ἡπειρος οὔσα* given above. And we may further illustrate *both the participle and the μὴ* by instances where the same use of *κρείσσων* noted above is followed by a negative participle.

Thus we find (*O.T.* 1368)

κρείσσων γὰρ ἦσθα μηκέτ' ὢν ἢ ζῶν τυφλός,
(where Prof. Jebb's note, that the phrase is equivalent to *κρείσσον ἦν σε μηκέτ' εἶναι*, shows that he takes the same view as we are putting forward as to the origin and character of the *μὴ*).

Exactly similar is the expression in Aeschines 27, 16.

κρείσσων ἦν ὁ ἀγὼν μὴ γεγενημένος.

The same conversion of an abstract into a participial (and personalised) expression is seen in phrases like

ῥόμην καὶ ἡ νῆσος ἐμπρησθεῖσα παρέιχεν—(Thuc. iv. 29).

The Greek instinct of avoiding the abstract here lands them in ascribing the 'giving of encouragement' to 'the island being burnt' when it is really not the island but *the fact of its being burnt* that encourages.

In the same way, where we should say 'the cause was that the enemy retired,' the

Greeks might say *αἴτιον ἦν οἱ πολέμοι ἀναχωρήσαντες*.

A similar use is found in Latin, with participles, *e.g.* *cum occisus dictator pulcher-rimum facinus videretur*, Tac. *Ann.* viii., see Roby, § 1410.

There is one passage in Sophokles on which the personalising of *προσῆκει* throws light.

In *O.C.* 12 we read

*μανθάνειν γὰρ ἤκομεν
ξένοι πρὸς ἀστῶν, ἂν δ' ἀκούσωμεν τελεῖν.*

On this Prof. Jebb, the latest and best editor, says 'we have come to learning' = 'are in such a plight that we must learn'; and that is the usual way of taking it. But *μανθάνειν ἤκομεν* can hardly stand for *ἐς τοῦτο ἤκομεν ὥστε μανθάνειν*, even in Sophokles. It is surely better taken as the personalised form, *ἤκομεν* being for *ἤκει ἡμῖν* in the sense of *προσῆκει*. Soph. uses the simple *ἤκω* for *προσῆκω* in the same play, 738

*οὔνεχ' ἤκέ μοι γένει
τὰ τοῦδε πενθεῖν πῆματ'.*

The meaning then will be 'it is our part to learn from citizens, &c.'

It only remains to add that two common phrases in English show the same personalising tendency, both of the 'illegitimate' class, namely 'I am well,' and 'if you please.' The first arose out of 'it is well [with me],' and the second out of 'if it please you.' We occasionally say, by an extension of usage, 'I please to do it,' but it is sparingly used, often with a playful emphasis, and is felt to be an extension. For example, no one would say 'I sha'n't please,' 'I was pleasing,' 'I couldn't please,' &c. : it is confined within strict limits.

A. SIDGWICK.

CLASSICAL MANUSCRIPTS IN THE BRITISH MUSEUM.

(Continued from p. 174, Vol. II.)

LYCOPHRON.

59. BRIT. MUS. **Harley MS.** 5634. Paper: ff. 108. 9½ × 6 inches. Minuscules. Late XIV cent.

Bought for the Harley Library, of Nathaniel Noel, bookseller, 18 Jan. 1724.

1. "Εἰς τὸν Λυκόφρονα πρόλογος Ἰσακίου τοῦ Τζέτζου." f. 2.

2. "Γένος Λυκόφρονος." f. 3.

3. "Λυκόφρονος Ἀλεξάνδρα": glosses. f. 4.

Colophon: "Τέλος τῆς Λυκόφρονος Ἀλεξάνδρας. στίχοι αὐοδ'."

4. "Εἰς τὸν Λυκόφρονα σχόλια Ἰσακίου γραμματικοῦ τοῦ Τζέτζου." f. 22b.

60. BRIT. MUS. **Harley MS.** 1752 (ff. 50—88). Paper: ff. 39. 9 × 6 inches. Minuscules.

L 2

With Homer [No. 18]. Pindar [No. 35] Written in Italy. XV cent.

"Λυκόφρονος Ἀλεξάνδρα."

61. BRIT. MUS. **Harley MS.** 6319. Paper: ff. 139. $12\frac{1}{2} \times 9$ inches. Minuscules. Written in Italy. XV cent.

Belonged to the Jesuit College of Agen in France.

1. "Προθεωρία": Prolegomena of Isaac Tzetzes, preceded by four hexameter verses, beg:

"Βίβλος μὲν τελέθουσα Λυκόφρονος ἀσματοκόμπου." f. 1.

2. Γένος Λυκόφρονος. f. 3.

3. "Υπόθεσις." f. 3.

4. Λυκόφρονος Ἀλεξάνδρα: with inter-linear glosses, and commentary of Isaac Tzetzes.

62. BRIT. MUS. **Burney MS.** 89. Paper: ff. 47. $8\frac{1}{2} \times 6\frac{1}{4}$ inches. Minuscules. Written in Italy. Late XV cent.

1. Prolegomena of Isaac Tzetzes, preceded by four hexameter verses, beg: "βίβλος μὲν τελέθουσα," etc. f. 1.

2. Γένος Λυκόφρονος. f. 3.

3. "Υπόθεσις." f. 3b.

4. Λυκόφρονος Ἀλεξάνδρα. f. 6.

Unfinished: ending l. 491.

63. BRIT. MUS. **Harley MS.** 4767 (ff. 1—183). Paper: ff. 183. $13\frac{1}{4} \times 8\frac{1}{4}$ inches. XVII cent. Belonged to Robert Filmer.

Λυκόφρονος Ἀλεξάνδρα: with translation and commentary in Latin, by Ambrose Fisher.

ARATUS.

64.—BRIT. MUS. **Burney MS.** 109 (ff. 145—165). Paper: ff. 21. $11\frac{1}{2} \times 7\frac{3}{8}$ inches. Minuscules. With other pieces by Hesiod [No. 24], Pindar [No. 34], Theocritus [No. 66], etc. XIV—XV cent. Belonged to Jo. Car. de Salviatis.

Ἀράτου φαινόμενα καὶ διουσημεία.

65.—BRIT. MUS. **Add. MS.** 11,886. Vellum; ff. 77. $9\frac{3}{8} \times 6\frac{1}{4}$ inches. Minuscules. Written in Italy for a member of the house of Medici. Late XV cent.

Purchased in 1841 from Bp. Butler's Library.

"Ἀράτου φαινόμενα." f. 1.

"ἀρχὴ τῶν διουσημείων." f. 34b.

Colophon: "τέλος τῶν φαινομένων ἀράτου."

Marginal scholia of Theon.

Followed (f. 50) by "γένος ἀράτου τοῦ ποιητοῦ," and illustrative extracts, etc.

Illuminated initial and border in which are the arms of Medici. Binding: wooden boards covered with brown leather.

THEOCRITUS.

66.—BRIT. MUS. **Burney MS.** 109 (ff. 1—25). Paper: ff. 25. $11\frac{1}{2} \times 7\frac{3}{8}$ inches. Minuscules. With other pieces by Hesiod [No. 24], Pindar [No. 34], Aratus [No. 64], etc. XIV—XV cent. Belonged to Jo. Car. de Salviatis.

Θεοκρίτου εἰδύλλια ἀ—γ', ιε', ιδ'.

67.—BRIT. MUS. **Add. MS.** 11,885 (ff. 1—31). Vellum; ff. 31. $7\frac{3}{4} \times 5\frac{3}{4}$ inches. Minuscules. With pieces by Moschus [No. 69]. Written in Italy. Late XV cent.

Bought in 1841 from Bp. Butler's Library

Θεοκρίτου εἰδύλλια ἀ—ή.

Painted border defaced.

68.—BRIT. MUS. **Harley MS.** 5691 (ff. 142—162). Paper: ff. 21. $11\frac{3}{8} \times 8$ inches. Minuscules. XVI cent.

Belonged to the Jesuit College of Agen in France.

"Θεοκρίτου βουκολικά": εἰδύλλια ἀ—ε.

Later scholia on inserted leaves.

MOSCHUS.

69.—BRIT. MUS. **Add. MS.** 11,885 (ff. 31—41). Vellum; ff. 11. $7\frac{3}{4} \times 5\frac{3}{4}$ inches. Minuscules. With Theocritus [No. 67]. Written in Italy. Late XV cent.

Μόσχου εἰδύλλια γ' (f. 31), β' (f. 35b), α' (f. 41).

Imperf.; ends α. 25.

APOLLONIUS RHODIUS.

70.—BRIT. MUS. **Burney MS.** 62. Paper; ff. 204. $12 \times 7\frac{1}{2}$ inches. Minuscules. XVI cent. Copy of Paris MS. 2727.

1. "Ἀπολλωνίου Ἀργοναυτικά." f. 2.

2. "Ἀπολλωνίου ποιητοῦ τὸ γένος." f. 100.

3. "Υπόθεσις τῶν Ἀργοναυτικῶν." f. 100b.

4. "Ἱστορία τῶν περὶ Φρίξον καὶ Ἑλλην καὶ τὸ χρυσόμαλλον δέρας." f. 101.

5. "Ἄλλως Ἀπολλωνίου βίος." f. 101b.

6. Σχόλια εἰς τὰ Ἀπολλωνίου Ἀργοναυτικά f. 101b.

Colophon: "τέλος τοῦ κεμένου τοῦ ἀπολλωνίου, καὶ τῆς ἐξηγήσεως τῶν ἀργοναυτικῶν."

See Cat. Burney MSS.

71.—BRIT. MUS. **Add. MS.** 28, 277. Parchment; ff. 112. $11 \times 7\frac{1}{2}$ inches. Minuscules. A.D. 1776. Purchased in 1870.

Ἀπολλωνίου Ἀργοναυτικά.

"Apollonii Rhodii Argonautica e manuscriptis codicibus iv., adhibitis doctorum virorum et suis etiam conjecturis, emendavit et descripsit in futurum filii sui Hadriani usum Richardus Franciscus Philippus Brunck."

"Subsecivis horis librum hunc descripsi anno 1776."

HISTORIANS.

HERODOTUS.

72.—BRIT. MUS. **Harley MS.** 6312. Paper: ff. 59. $8 \times 4\frac{3}{8}$ inches. Minuscules. XV cent. Belonged to the Jesuit College of Agen in France.

"Ἡροδότου Ἀλικαρνασέως Κλειώ."

THUCYDIDES.

73.—BRIT. MUS. **Add MS.** 11,727. Vellum: ff. 250. 11×9 inches. Minuscules. XI cent. Belonged to "Businus, civis Florentinus" and afterwards to the abbey of St. Mary at Florence. Bought for Brit. Mus. in 1840.

Θουκυδίδου συγγραφή: with commentary of Marcellinus. Imperfect: the 1st and 8th leaves of the first quire and all the fourth quire supplied by a hand of the 14th century.

Binding: boards covered with stamped leather, late 15th century.

See Montfaucon "Bibl. Bibl. MSS." i. 414; "Diar. Ital." 365; Pal. Soc. ser. i. pl. 109.

74.—BRIT. MUS. **Egerton MS.** 2624. Paper: ff. 307. $11\frac{3}{4} \times 8\frac{1}{2}$ inches. Minuscules. End of XIV cent.

Bought by Michael Wodhull, the translator of Euripides, at the sale of Dr. Anthony Askew's MSS., in 1785. Bought for Brit. Mus. in 1886.

Θουκυδίδου συγγραφή.

Used by Arnold.

75.—BRIT. MUS. **Egerton MS.** 2625. Paper: ff. 203. $11\frac{1}{4} \times 8\frac{3}{4}$ inches. Minuscules. XV cent. Bought by M. Wodhull at the sale of Dr. Askew's MSS., in 1785. Bought for Brit. Mus. in 1886.

Θουκυδίδου συγγραφή.

Used by Arnold.

76.—BRIT. MUS. **Arundel MS.** 545. Paper: ff. 196. $11\frac{3}{4} \times 8$ inches. Minuscules. Written in Italy: "τῆρδε βίβλος τοῦ σοφοῦ Θουκυδίδου Μιχάηλ ἔγραψεν δὲ τοῦ Διγγέως." XV cent.

"Θουκυδίδου ἱστοριῶν συγγραφή."

XENOPHON.

77.—BRIT. MUS. **Harley MS.** 5587. Vellum: ff. 138. $10\frac{1}{4} \times 6\frac{1}{2}$ inches. Minuscules. Written in Italy. XV cent.

"Ἡ βίβλος τοῦ Σωζομένου ἱεροῦ."

Ξενοφῶντος Κύρου παιδεία.

78.—BRIT. MUS. **Add MS.** 15,436. Paper: ff. 66. $11\frac{1}{4} \times 7\frac{1}{4}$ inches. Minuscules. Written in Italy. Late XV cent.

Bought in 1845 from the Library of the Duke of Sussex.

"Ξενοφῶντος Κύρου παιδεία."

Imperfect: wanting from I. 2. § 8 (οὔτων μὲν ἄρτον) to the end of V. 1.

Binding: boards covered with leather.

79.—BRIT. MUS. **Add MS.** 11,884. Paper: ff. 65. $11\frac{1}{4} \times 8$ inches. Minuscules. XV cent. Bought in 1841 from Bishop Butler's Library.

Ξενοφῶντος Κύρου ἀνάβασις.

Imperfect: wanting: vi. 4. § 24—5. § 24.

A second hand in Book V. (f. 44).

80.—BRIT. MUS. **Add MS.** 5110 (ff. 1—160). Paper: ff. 160. $11\frac{3}{4} \times 8\frac{3}{4}$ inches. Minuscules. With Polybius [No. 84]. XV cent. Belonged to Dr. Anthony Askew.

1. "Ξενοφῶντος Ἑλληνικά." f. 1.

Imperfect: wanting a few lines at the end.

2. "Ξενοφῶντος ῥήτορος Ἰππαρχικός. λόγος α'." f. 85.

3. "Ξενοφῶντος ῥήτορος Ἰέρων ἢ τυραννικός. λόγος β'." f. 90b.

4. "Ξενοφῶντος ῥήτορος περὶ ἱππικῆς. λόγος γ'." f. 95.

5. "Ξενοφῶντος ῥήτορος Λακεδαιμονίων πολιτεία. λόγος δ'." f. 101b.

6. "Ξενοφῶντος ῥήτορος ἀπομνημονεύματα." λόγοι ε'—η'. f. 106b.

7. "Ξενοφῶντος ῥήτορος οἰκονομικός. λόγος θ'." f. 137.

8. "Ξενοφῶντος ῥήτορος λόγος ι'. Ξυμπόσιον." f. 152.

9. "Ξενοφῶντος ῥήτορος κυνηγετικός. λόγος ια'." f. 160.

The first chapter only.

81.—BRIT. MUS. **Harley MS.** 5724 (ff. 51—99). Paper: ff. 49. $8 \times 5\frac{1}{2}$ inches. Minuscules. Written in Italy. With works of Euripides [No. 45], Hesiod [No. 26], etc. Late XV cent.

Belonged to the Jesuit College of Agen in France.

1. "Ἀπολογία Σοκράτους πρὸς τοὺς δικαστὰς." f. 51.

2. "Ἀγησίλαος Ξενοφῶντος." f. 57.

3. "Ξενοφῶντος ῥήτορας Ἰέρων ἢ τυραννικός." f. 80b.

82.—BRIT. MUS. **Harley MS.** 5663 (ff. 7—16). Paper: ff. 10. $8\frac{3}{4} \times 5\frac{3}{4}$ inches. Minuscules. XVI cent.

Ξενοφῶντος οἰκονομικός: a fragment, xi. 1—xv. 9.

POLYBIUS.

83.—BRIT. MUS. **Add MS.** 11,728. Vellum: ff. 160. $15 \times 10\frac{3}{4}$ inches. Minuscules. Written by Stephen, a monk of a monastery dedicated to St. Petra, A.D. 1416.

Belonged to the abbey of St. Mary at Florence.

Bought for Brit. Mus. in 1840.

Πολυβίου ἱστορία.

Binding: boards covered with stamped leather.

See Montfaucon, "Bibl. Bibl. MSS." i. 415; Pal. Soc. ser. i. pl. 134.

84.—BRIT. MUS. **Add MS.** 5110. (ff. 161—176). Paper: ff. 16. $11\frac{3}{4} \times 8\frac{3}{4}$ inches. Minuscules. With Xenophon [No. 80]. XV cent. Belonged to Dr. Anthony Askew.

"Πολυβίου τοῦ 7ου λόγου περὶ διαφόρων πολιτειῶν."

85.—BRIT. MUS. **Harley MS.** 5568. Paper : ff. 104. $6\frac{1}{2} \times 4\frac{1}{4}$ inches. Minuscles. Written in Italy. XVI cent.

Bought, for the Harley Library, of Nathaniel Noel, bookseller, 18 Jan. 1724.

“Πολυβίου τοῦ 7^{ου} λόγου περὶ διαφορῶν πολιτικῶν.”

ORATORS.

86.—BRIT. MUS. **Burney MS.** 95. Vellum ; ff. 170. $12 \times 8\frac{1}{2}$ inches. Minuscles. Late XIII cent.

Belonged to the Vatopedi monastery (Βατοπέδιον) in Athos ; afterwards to John Marten Cripps.

1. “Ἀνδοκίδου περὶ τῶν μυστηρίων.” f. 3.
2. “Περὶ τῆς ἑαυτοῦ καθόδου. Ἀνδοκίδου.” f. 16.
3. “Περὶ τῆς πρὸς Λακεδαιμονίους εἰρήνης” : with argument. f. 19.
4. “Κατὰ Ἀλκιβιάδου” : with argument. f. 22b.
5. “Γένος Ἰσαίων.” f. 27.
6. “Ἰσαίου περὶ τοῦ Κλεωνύμου κλήρου” : with argument. f. 27.
7. “Περὶ τοῦ Μενεκλέους κλήρου” : with argument. f. 31.
8. “Τοῦ Πύρρου κλήρου κατὰ ποίησιν πρὸς τὸ γένος διαμαρτυρία” : with argument. f. 34b.
9. “Περὶ τοῦ Νικοστράτου κλήρου” : with argument. f. 41b.
10. “Πρὸς Λεωχάρην καὶ Δικαιογένην” : with argument. f. 44b.
11. “Περὶ τοῦ Φιλοκτημονος κλήρου” : with argument. f. 49.
12. “Ὑπὲρ τοῦ Ἀπολλοδώρου κλήρου” : with argument. f. 54b.
13. “Περὶ τοῦ Κίρωνος κλήρου” : with argument. f. 58b.
14. “Περὶ τοῦ Ἀστυφίλου κλήρου” : with argument. f. 63b.
15. “Πρὸς Ξεναίνετον περὶ τοῦ κλήρου τοῦ Ἀριστάρχου” : with argument. f. 67.
16. “Περὶ τοῦ Ἀγνίου κλήρου” : with argument. f. 70b.
17. “Δεινάρχου κατὰ Δημοσθένους.” f. 77.
18. “Κατὰ Ἀριστογείτονος” : f. 90b.
19. “Κατὰ Φιλοκλέους.” f. 94.
20. “Γένος Ἀντιφῶντος.” f. 96b.
21. “Ἀντιφῶντος φαρμακείας κατὰ τῆς μητρικῆς” : with argument. f. 97.
22. “Κατηγορία φόνου ἀπαράσημος” : with argument. f. 100.
23. “Ἀπολογία εἰς τὸ αὐτὸ πρᾶγμα” : with argument. f. 101.
24. “Κατηγορία ὕστερος” : with argument. f. 102b.

25. “Ἐξ ἀπολογίας ὁ ὕστερος” : with argument. f. 104.

26. “Κατηγορία φόνου ἀκουσίου” : with argument. f. 105.

27. “Ἀπολογία φόνου ἀκουσίου” : with argument. f. 105b.

28. “Ὁ ὕστερος ἐκ κατηγορίας.” f. 107.

29. “Ἐξ ἀπολογίας ὁ ὕστερος.” f. 108b.

30. “Κατηγορία φόνου κατὰ τοῦ λέγοντος ἀμύνασθαι” : with argument. f. 109b.

31. “Ἀπολογία φόνου κατὰ τοῦ λέγοντος ἀμύνασθαι” : with argument. f. 110.

32. “Ἐκ κατηγορίας ὁ ὕστερος” : with argument. f. 111.

33. “Ἐξ ἀπολογίας ὁ ὕστερος.” f. 112.

34. Περὶ “τοῦ Ἡρώδου φόνου” : with argument. f. 113.

35. “Περὶ τοῦ χορευτοῦ” : with argument. f. 124b.

36. “Λυκούργου κατὰ Λεωκράτους” : with argument. f. 130b.

37. “Γοργίου Ἑλένης ἐγκώμιον.” f. 152.

38. “Τοῦ αὐτοῦ ὑπὲρ Παλαμίδους ἀπολογία.” f. 154b.

39. “Ἀλκιδάρμαντος Ὀδυσσεὺς κατὰ Παλαμίδους· προδοσίας.” f. 159.

40. “Δασβώνακτος πολιτικὸς περὶ τοῦ πολέμου τῶν Κορινθίων.” f. 162.

41. “Προτρεπτικὸς τοῦ αὐτοῦ.” f. 162b.

Ends : “τὰ ἱερὰ ὑμῖν καλὰ γέγονε.”

42. “Ἔτι τοῦ αὐτοῦ περὶ τῶν αὐτῶν.” f. 165.

Beg : “Καὶ τὰ ἱερὰ καλὰ.”

43. “Περὶ πολιτείας· Ἡρώδου.” f. 166b.

See Cat. Burney MSS.

87.—BRIT. MUS. **Burney MS.** 96. (ff. 1—144). Paper : ff. 144. $11\frac{1}{4} \times 8$ inches. Minuscles. Written in Florence : “Ἐτελείωθη σὺν θεῷ ἐν Φλωρεντίᾳ,” by a scribe Marcus. XV cent.

“Est Monasterii S. Petri de Perusio.”

1. “Τάδε ἔνεστιν ἐν τῇδε τῇ βίβλῳ” f. 1.

2. “Ἀνδοκίδου περὶ τῶν μυστηρίων.” f. 1b.

3. “Ὑπὲρ τῆς ἑαυτοῦ καθόδου.” f. 16b.

4. “Ὑπὲρ τῆς τῶν Λακεδαιμονίων εἰρήνης” : with argument. f. 19.

5. “Κατὰ Ἀλκιβιάδου” : with argument. f. 24.

6. “Βίος Ἰσαίων.” f. 28b.

7. “Ἰσαίου περὶ τοῦ Κλεωνύμου κλήρου” : with argument. f. 29.

Ends : “οὐσίαν ἔξιν βεβαιωτέραν.”

8. Περὶ τοῦ Μενεκλέους κλήρου : a few lines. f. 31.

Beg : ἀλλ’ ἐπειδὴ τὸ πρᾶγμα.

9. “Τοῦ Πύρρου κλήρου καὶ [κατὰ] ποίησιν πρὸς τὸ γένος διαμαρτυρία” : with argument. f. 31.

10. Περὶ τοῦ Νικοστράτου κλήρου : with argument. f. 37.

11. *Περὶ τοῦ Δικαιογένους κλήρου*: with argument. f. 40.

12. *Περὶ τοῦ Φιλοκτήμονος κλήρου*: with argument. f. 44.

13. *Περὶ τοῦ Ἀπολλοδώρου κλήρου*: with argument. f. 48b.

14. *Περὶ τοῦ Κίρωνος κλήρου*: with argument. f. 53.

15. *Περὶ τοῦ Ἀστυφίλου κλήρου*: with argument. f. 57b.

16. "*Πρὸς Ξεναίνετον περὶ τοῦ Ἀριστάρχου κλήρου*": with argument. f. 61.

17. "*Περὶ τοῦ Ἀγνίου κλήρου*": with argument. f. 64.

18. "*Δεινάρχου κατὰ Δημοσθένους*." f. 70.

19. *Κατὰ Ἀριστογείτονος*. f. 82.

20. "*Κατὰ Φιλοκλέους*." f. 85.

21. "*Γένος Ἀντιφώντος*." f. 87.

22. "*Ἀντιφώντος φαρμακείας κατὰ τῆς μαρτυρίας*." f. 87b.

23. "*Κατηγορία φόνου ἀπαράσημος*": with argument. f. 90.

24. "*Ἀπολογία εἰς τὸ αὐτὸ πρᾶγμα*": with argument. f. 91.

25. "*Κατηγορία ὕστερος*": with argument. f. 92b.

26. "*Ἐξ ἀπολογίας ὁ ὕστερος*": with argument. f. 93b.

27. "*Κατηγορία φόνου ἀκουσίου*": with argument. f. 94b.

28. "*Ἀπολογία φόνου ἀκουσίου*": with argument. f. 94b.

29. "*Ἐκ κατηγορίας ὁ ὕστερος*." f. 96.

30. "*Ἐξ ἀπολογίας ὁ ὕστερος*." f. 97.

31. "*Κατηγορία φόνου περὶ τοῦ λέγοντος ἀμύνεσθαι*": with argument. f. 98.

32. "*Ἀπολογία φόνου ὃν ὡς ἀμυνόμενος ἀπέκτεινεν*": with argument. f. 98b.

33. "*Ἐκ κατηγορίας ὁ ὕστερος*": with argument. f. 99.

34. "*Ἐξ ἀπολογίας ὁ ὕστερος*." f. 100.

35. "*Περὶ τοῦ Ἡρώδου φόνου*": with argument. f. 101.

36. "*Περὶ τοῦ χορευτοῦ*": with argument. f. 110b.

37. "*Λυκούργου κατὰ Λεωκράτους*": with argument. f. 115b.

38. *Ἀλκιδάμαντος Ὀδυσσεὺς κατὰ Παλαμήδους*. f. 132.

39. "*Γοργίου ὑπὲρ Παλαμήδους ἀπολογία*." f. 134.

40. "*Λεσβώνακτος πολιτικός περὶ τοῦ πολέμου τῶν Κορινθίων*." f. 137b.

41. "*Προτρεπτικός τοῦ αὐτοῦ*." f. 138.

42. "*Περὶ πολιτείας Ἡρώδου*." f. 141.

43. Twelve elegiac verses: "*Εἰ καὶ σοῦ σοφίης θυμὸς πάρος ἔσκε βέβηλος*," &c. f. 144.

See Cat. Burney MSS.

LYSIAS.

88.—BRIT. MUS. Burney MS. 85 (ff. 55b—69). Vellum: ff. 14. 7 $\frac{3}{8}$ × 5 inches. Minuscules. Written in Italy. With Isocrates. [No. 91]. End XV cent.
"*Λυσίου ρήτορος ἐπιτάφιος*."

ISOCRATES.

89.—BRIT. MUS. Harley MS. 5660 (ff. 13—37). Vellum: ff. 25. 9 $\frac{1}{2}$ × 5 $\frac{3}{4}$ inches. Written in Italy. XV cent.

1. "*Ἰσοκράτους πρὸς Νικοκλέα περὶ βασιλείας*." f. 13.

2. "*Ἰσοκράτους πρὸς Δημόνικον παραίνεσις*." f. 21.

3. "*Νικοκλῆς ἢ συμμακικός*." f. 29.

90.—BRIT. MUS. Harley MS. 6301 ff. (74—123). Paper: ff. 50. 8 $\frac{1}{2}$ × 6 inches. Minuscules. Written in Italy. With Homer's *Batrachomyomachia* [No. 21]. Late XV cent.

1. "*Ἰσοκράτους λόγος παραινετικός πρὸς Δημόνικον*." f. 74.

2. "*Ἰσοκράτους πρὸς Νικοκλέα περὶ βασιλείας. Λόγος δεύτερος*." f. 91b.

3. "*Νικοκλέους περὶ τοῦ πῶς δεῖ ἄρχεσθαι*." f. 114.

Unfinished; ends in § 24.

91.—BRIT. MUS. Burney MS. 85. (ff. 3—55). Vellum: ff. 53. 7 $\frac{3}{8}$ × 5 inches. Minuscules. Written in Italy. With Lysias [No. 88]. End XV cent.

1. "*Ἰσοκράτους πρὸς Δημόνικον λόγος παραινετικός*." f. 3.

2. "*Πρὸς Νικοκλέα περὶ βασιλείας*." f. 13b.

3. "*Εὐαγόρας*." f. 25.

4. "*Ἐλένης ἐγκώμιον*." f. 41b.

Preceded by a list of abbreviations.

92.—BRIT. MUS. Burney MSS. 75 (ff. 165b—168). Paper: ff. 3. 8 $\frac{1}{2}$ × 5 $\frac{3}{4}$ inches. Minuscules; in part, in minute characters. Written in Italy. XV cent.

"*Ἰσοκράτους ρήτορος πρὸς Δημόνικον παραίνεσις*."

93.—BRIT. MUS. Harley MS. 5609 (ff. 21—49). Vellum: ff. 29. 8 $\frac{1}{2}$ × 5 $\frac{1}{2}$ inches. Minuscules. Written in Italy. XV cent.

"*Philippi Caimi J. U. D. Utinensis*."

1. "*Ἰσοκράτους πρὸς Νικοκλέα περὶ βασιλείας*." f. 21.

2. "*Νικοκλῆς ἢ συμμακικός*." f. 23b.

94.—BRIT. MUS. Burney MS. 87. Paper: ff. 26. 6 $\frac{1}{4}$ × 4 $\frac{1}{4}$ inches. Minuscules. XVI cent.

"*Ἰσοκράτους πρὸς Νικοκλέα περὶ βασιλείας*."

"*Desiderantur omnia a verbis, πρὸς ἀρετὴν ὠφελήσεται*, ed. Lond. 1749, vol. i. p. 57, l. 5, ad verba τὰ γὰρ τοιαῦτα τῶν, p. 61, l. 4."—"Inscite scriptus."—Cat. Burney MSS.

DEMOSTHENES.

95.—BRIT. MUS. **Harley MS.** 6322. (ff. 1—184). Paper: ff. 184. $11\frac{3}{4} \times 8\frac{1}{2}$ inches. Minuscules. With works of Aristotle, etc. Written probably in Italy. XV cent.

"Liber ecclesiae coll. de Ripon." Bought, for the Harley Library, of Dr. Mangey [Thomas Mangey, prebendary of Durham ?], 22 June, 1726.

1. Ολυνθιακοι λογοι f. 1.

Colophon: "Δημοσθένους ὀλυνθιακῶν λόγοι τρεῖς."

2. "Δημοσθένους κατὰ Φιλίππου α'. Λόγος δ.'" f. 15b.

3. "Τοῦ αὐτοῦ περὶ εἰρήνης." f. 25.

4. "Δημοσθένους κατὰ Φιλίππου β'. Λόγος γ.'" f. 27b.

5. "Δημοσθένους περὶ Ἀλονήσου. Λόγος ζ.'" f. 32b.

6. "Δημοσθένους περὶ Χερρονήσου. Λόγος η'" f. 38b.

7. "Δημοσθένους κατὰ Φιλίππου γ.'" f. 48b.

8. "Δημοσθένους κατὰ Φιλίππου δ.'" f. 59.

9. "Δημοσθένους πρὸς τὴν Φιλίππου ἐπιστολήν. Λόγος ιά'" f. 70.

In another hand:—

10. "[Δημοσθένους κατ' Αἰσ]χίνου περὶ παραπροσβείας." f. 75.

11. "Αἰσχίνου ὑπὲρ τῆς παραπροσβείας." f. 117b.

12. "Περὶ τοῦ στεφάνου Δημοσθένους." f. 141.

13. "Δημοσθένους ἐπιτάφιος." f. 179.

96.—BRIT. MUS. **Harley MS.** 5670. Paper: ff. 180. $11\frac{1}{2} \times 7\frac{3}{4}$ inches. Minuscules. Written in Italy. XV cent.

Bought, for the Harley Library, of John Gibson, 13 Feb. 1723.

1. Ὀλυνθιακοὶ λόγοι α', β'. f. 1.

2. Ὀλυνθιακὸς λόγος γ': with argument. f. 6b.

3. Κατὰ Φιλίππου α': with argument. f. 10.

4. Περὶ τῆς εἰρήνης. f. 15.

5. Κατὰ Φιλίππου β', γ', δ'. f. 17.

6. Πρὸς τὴν Φιλίππου ἐπιστολήν: with argument. f. 32b.

7. Περὶ Ἀλονήσου: with argument. f. 34b.

8. Περὶ Χερρονήσου: with argument. f. 38b.

9. Κατὰ Ἀνδροτίωνος: with argument. f. 44b.

10. Κατὰ Μειδίου: with argument: f. 52b.

11. Κατὰ Ἀριστοκράτους: with argument. f. 73b.

12. Περὶ τοῦ στεφάνου: with argument. f. 95.

13. Περὶ τῆς παραπροσβείας: with argument. f. 123.

14. Κατὰ Τιμοκράτους: with argument. f. 160.

97.—BRIT. MUS. **Egerton MS.** 942. Vellum: ff. 246. $8 \times 4\frac{1}{2}$ inches. Minuscules. Written in

Italy for a member of the Farnese family. Late XV cent.

Purchased in 1842.

1. "Λιβανίου ὑπόθεσις τῶν λόγων Δημοσθένους." f. 1.

2. Ὀλυνθιακοὶ λόγοι: with arguments. f. 5.

3. "Κατὰ Φιλίππου" λόγοι: with arguments. f. 29.

4. "Ἐπιστολὴ Φιλίππου πρὸς Ἀθηναίους." f. 80b.

5. "Πρὸς τὴν ἐπιστολήν τοῦ Φιλίππου" with argument. f. 86.

6. "Περὶ τῆς εἰρήνης": with argument. f. 90b.

7. "Περὶ Ἀλονήσου": with argument. f. 97.

8. "Περὶ συντάξεως": with argument. f. 106b.

9. "Περὶ συμμοριῶν": with argument. f. 115.

10. "Περὶ Μεγαλοπολιτῶν": with argument. f. 124b.

11. "Περὶ τῆς τῶν Ῥοδίων ἐλευθερίας": with argument. f. 131b.

12. "Περὶ τῶν πρὸς Ἀλέξανδρον συνθηκῶν": with argument. f. 140.

13. "Κατὰ Ἀνδροτίωνος": with argument. f. 147.

14. "Περὶ τοῦ στεφάνου." f. 169.

Illuminated initials at the beginning of the several orations; and, on the first page, a delicately worked border, in which is the shield of arms of the Farnese family.

98.—BRIT. MUS. **Harley MS.** 5724 (ff. 100—163). Paper: ff. 64. $8 \times 5\frac{1}{2}$ inches. Minuscules. Written in Italy. With works of Hesiod [No. 26], Euripides [No. 45], etc. Late XV cent.

Belonged to the Jesuit College of Agen in France.

1. "Λιβανίου σοφιστοῦ περὶ τοῦ γένους Δημοσθένους τοῦ ρήτορος καὶ τῶν λόγων αὐτοῦ ὑποθέσεις." f. 100.

2. Ὀλυνθιακοὶ λόγοι: with arguments. f. 103b.

3. "Κατὰ Φιλίππου λόγος α'" : with argument. f. 124b.

4. Περὶ τῆς εἰρήνης: with argument. f. 134b.

5. Κατὰ Φιλίππου λόγος β': with argument. f. 140.

6. Περὶ Ἀλονήσου: with argument. f. 147.

7. Περὶ Χερρονήσου: with argument. f. 153b.

99.—BRIT. MUS. **Harley MS.** 5728 (ff. 49—80). Paper: ff. 32. $8\frac{3}{8} \times 6$ inches. Minuscules. XV cent.

Belonged to the Jesuit College of Agen in France.

1. Λιβανίου βίος Δημοσθένους. f. 49.

2. Ολυνθιακοὶ λόγοι α', β': with arguments and scholia. f. 52.

Imperf. at the end.

100.—BRIT. MUS. **Add. MS.** 10,060 (ff. 101—134). Paper: ff. 34. $8\frac{1}{2} \times 5\frac{3}{4}$ inches. Minuscules. XVI cent.

Purchased in 1836 from Bp. Heber's Library. Book-plate of Hon. Frederic North.

Δημοσθένους Ολυνθιακοὶ λόγοι α', β': with arguments and scholia.

101.—BRIT. MUS. **Harley MS.** 6311 A. Vellum: ff. 79. $7\frac{1}{2} \times 5\frac{1}{2}$ inches. Minuscules. Written in Italy. Late XV cent.

Bought, for the Harley Library, of John Gibson, with other MSS. from Italy, 17 June, 1721.

"Δημοσθένους λόγος" περὶ τοῦ στεφάνου.

HYPERIDES.

102.—BRIT. MUS. **Papyri**, cviii, cxv. Large portion 11 ft. 3 in. $\times$ 1 ft.; and thirty-three small fragments. Uncials. I cent. B.C. (?) From the district of Thebes, in Egypt; cviii (the fragments) having

been obtained by Mr. A. C. Harris, and cxv by Mr. Joseph Arden, in 1847.

Bought for Brit. Mus. in 1872 and 1879.

1. Λόγος κατὰ Δημοσθένους ὑπὲρ τῶν Ἀρπαλείων [cviii].

2. "ΑΠΟΛΟΓΙΑ ΥΠΕΡ ΛΥΚΟΦΡΟΝΟΣ."

3. "ΥΠΕΡ ΕΥΞΕΝΙΠΠΟΥ ΕΙΣΑΓΓΕΛΙΑΣ ΑΠΟΛΟΓΙΑ ΠΡΟΣ ΠΟΛΥΕΥΚΤΟΝ."

Ed. Churchill Babington, 1850, 1853; and others. See Cat. Anc. MSS. in B. M.

103.—BRIT. MUS. **Papyrus**, xcvi. Fragment. 3 ft. 6½ in. $\times$ 9½ in. Uncials. II cent. Obtained in 1856, in the district of Thebes in Egypt, by Rev. H. Stobart.

Bought for Brit. Mus. in 1857.

Λόγος ἐπιτάφιος.

Ed. Churchill Babington, 1858.

See Cat. Anc. MSS. in B. M.

E. MAUNDE THOMPSON.

SCHOLIA GRAECA OF THE *ILIAD*.

Scholia Graeca in Homeri Iliadem Townleyana recensuit ERNESTUS MAASS. Oxford, Clarendon Press, vol. I. 1887, vol. II. 1888. £1 16s.

THOUGH the two volumes of this collection—the fifth and sixth of the Oxford edition of the Scholia on the *Iliad*—bear different dates, and the preface to the first is signed 'Oct. 1885,' they have only now been issued. It is thus nearly ten years since Römer showed that the 'Scholia B,' vols. III. and IV. of the series, were a slovenly and mutilated copy of an original which was far better preserved in the Victorian codex (V). It was generally, and as it now appears correctly, assumed that V was only a copy of the Townley Scholia; so that the publication of the latter has been for some time a recognized need of criticism. It is a matter of congratulation that the Clarendon Press should have so thoroughly repaired the error into which Dindorf was led by the general opinion of his day. It only remains to regret the waste which would have been saved if the Townley Scholia had come first, as it would then have been unnecessary to publish anything more of B than the excerpts from Porphyrius and occasional variants to the text of T. But the MS. seems destined throughout to waste energy; for the whole mass has actually been copied twice, by the Provost of Oriel as well as

by Professor Maass. Why the Clarendon Press did not allow Mr. Monro to have the credit, as editor, of his labour as transcriber it is not easy to understand.

The plan which Maass has most wisely adopted, in spite of the labour involved, of noting to each scholium whether or no it is contained in A or B, and if so whether in a fuller or briefer form, brings out the relation of the three MSS. in the clearest way. It only needs a glance down the margin to see how rare is a 'B + ' to indicate that B has the fuller form, how common is 'B - ' ; while at the same time it is remarkable to notice how small is the matter in T which is not to be found in either A or B. But it is not so much in new matter that the value of the edition is to be sought; it is in the certain knowledge of what the MS. had to offer—a knowledge which Bekker's partial and inaccurate edition most successfully confused.

The fault however was not entirely Bekker's; he published from V, and it is clear that V though a copy of T was not a complete or faithful copy. One or two instances will make this evident; the proof will be the more welcome as it extends our knowledge of the Didymus excerpts.

On Ψ 587 we have the obviously Didymeian scholium ἀνσχεοῦ οὕτως Ἀρίσταρχος ὁ δὲ Σιδώνιος διὰ β' σσ' ὡς τὸ καθδραθέτην. This is not given by Ludwig, and therefore can

hardly be in V; for so careful a collator could never have overlooked it. So O 706 *τινὲς γράφουσιν* 'οὐδ' ἀφίκετο' (for ἀπῆγαγε) is Didymean, but not given by Ludwich. Ω 304 the meaningless *ἀρα ἐνικῶς* of V should, it appears, be ἀρσενικῶς, as T gives. N 229, Ludwich gives from V 'Ζηρόδοτος "ὅστις [so] μεθήσει πόνοιο," und darnach μεθήσει: 'Ἀρίσταρχος[so!]"μεθήσει πόνοιο." The consistency of the Scholiast is fully vindicated now that we find that the second scholium belongs not to 229 at all but to 234, where it gives us a new piece of information not to be stigmatised by a 'so!' In my note on Ω 205 *ἐξενάριξε. τινὲς 'ἐξήνεξε' τῆς ἀρχῆς ἐξέβαλεν*, V, I suggested that the right form might be ἐξήναξε, as though from ἀναξ. It now appears that ἐξήναξε is in fact the reading of T. On N 358 T has the only intelligible form of the scholium, as I long ago pointed out, 'Ἀρίσταρχος 'τῷ δ' ἔριδος.' 'Ἀριστοφάνης 'τοί' But Maass's note 'οἱ pro τῷ A' is wrong; A has τοί in the text with οὕτως 'Ἀριστοφάνης, ἄλλοι δὲ 'οἱ δ' ἔριδος.' It is simply impossible that this last clause can be, as Maass seems to suppose, a corruption of 'Ἀρίσταρχος δὲ 'τῷ δ' ἔριδος.' The only admissible form of the Scholium, which was written for a text with τῷ, is οὕτως [Ἀρίσταρχος:] 'Ἀριστοφάνης [τοί], ἄλλοι δὲ 'οἱ δ' ἔριδος.' These cases, collected by a quite superficial preliminary examination of the second volume, will show that there are by no means despicable gleanings to be made even in the best worked field, that of the Didymean excerpts.

Maass omits to record one fact, which should not have been forgotten; viz. that two passages at least, Σ 39—49 and 444—456, have obeli appended to them. Whether there may be similar cases elsewhere I am not sure; but I recorded no more when working recently at the MS. Signs such as these should surely be included among the scholia, as they are equivalent to the statement 'Ἀρίσταρχος ἡτέει: the more so as, though the athetesis is not in either case directly asserted, it is alluded to on Σ 444.

With respect to the date of the MS., Maass distinctly adheres to the year 1059, deduced from the mutilated colophon; 'unde litterarum formas, quae tales sunt quales s. xi. et xii. inveniuntur, nequaquam abhorrere peritis puto constabit, modo ipsum librum inspexerint.' This however is too confident an assertion in face of Mr. Thompson's distinct opinion that the writing cannot be so early as the eleventh cent. (*Class. Rev.* ii, 103), and the question must be regarded as an open one. It is of no particular impor-

tance, as the Scholia in any case depend on their own merits. To the later history of the codex I can add one small fact. It was already in Florence in the year 1466, and was there employed by the well-known scribe John Rhosos of Crete in correcting a MS. of the *Iliad* now in the B.M. and known as Harley 5600. Not content with this, Rhosos also added to the Townleyanus a good many omitted lines—not always with wisdom. The following is his most brilliant achievement. After H 195 he found in his archetype, written no doubt either immediately below the last or above the first line of a page, the modest but correct comment, *κάντεῦθεν ὑπολάβωσιν ἡμᾶς φοβηθῆναι αὐτούς*. Not content with solemnly inserting this beautiful hexameter into his own text, he has carefully written it in the margin of the Townleyanus, with the proper α, β and γ to make sure that it should be read in the right place, and the usual στίχος to show that it is a line and must not be mistaken for a scholium. Rhosos has not added any other scholia; some of the metrical headings to books are in his hand, and so is the note after B 493 *λείπει ἐνταῦθα ὁ κατάλογος* στίχοι τπδ.

Confidence may no doubt be felt in Maass' transcription, the more so as he had the use of Mr. Monro's copy. But in comparing some of the scholia, taken at random, with the MS., I find some corrections to make. E 586 the reading of T is ἀπόπτωμα, not ἀπόπτνγμα, and this is required by the sense, as I showed in *Journ. Phil.* xii. 290. Z 164 *τεθναίης ὦ Προίτε*] καλόν σοι τὸ ἀποθανεῖν εἰ μὴ τοῦ καθυβρίσαντός σε κατισχύσεις· ἀλλ' εἰ βούλει ζῆν, ἐκείνον ἀνελε· εἰ γὰρ ἐμὲ ἡθέλησε βιάσασθαι, οὐδὲ σὸν φείσεται. Here ἄλλως should be read for ἄλλ of T, the compendium for ὡς having been omitted in the MS.; the two explanations are obviously inconsistent. Φ 542 note, 'ἐπαιρόμενος B: ἐπερρωμένος'; this is misleading, as T also has ἐπαιρόμενος, *ερρω* being only interlined. Somewhat more serious is X 263, given by Maass *ἐντεῦθεν ἡ παροιμία* ' <ὡς λύκοι> ἄρα, φιλοῦσιν ἑρασταί,' with note 'supplevi ex Plat. *Phaedr.* p. 211 et Diogeniano.' But the MS. has *ἐντεῦθεν ἡ παροιμία* 'ἄρα φιλοῦσι λύκοι, νέον ὡς φιλέονσιν ἑρασταί,' which needs no addition; Maass has evidently dropped some words owing to his eye wandering from φιλοῦσι to φιλέονσιν. But occasional errors of this sort must be excused out of gratitude to the scholar who has carried through so laborious and thankless a task.

WALTER LEAF.

THE DRAMAS OF SOPHOCLES.

The Dramas of Sophocles. Rendered in English Verse. By Sir GEORGE YOUNG. Cambridge: Deighton and Bell. London: Bell and Sons. 12s. 6d.

SIR GEORGE YOUNG'S Preface is nothing less than admirable. Of course he can be speaking of himself only when he says that 'of the principal authors of Greek and Roman antiquity Sophocles perhaps offers the most tempting field to a translator.' As a matter of fact Homer has tempted twenty where Sophocles has tempted one. But all Sir George's criticisms of those who have anticipated him in the task, the canons that he lays down for the translator in general, especially the precedence which he assigns to 'the hard and yet self-rewarding duty of taking pains,' the ideal that he sets before himself in the special work of translating Sophocles—all these will meet with almost unmixed approbation from the judicious reader. Especially deserving of praise is his remark, which sounds like a truism when it is stated but yet has been much neglected, that the verse which represents a dramatist must be dramatic, not idyllic, as some previous translators have made it, still less, it may be added, prosaic, after the fashion of others. Altogether these twenty-seven pages of Preface are exceptionally full of sound criticism and good sense.

How then has the translator done his work, how far can he be said to have come up to his ideal? A reviewer who gives what is necessarily too brief a time to an estimate of the work of fourteen years, revised during a further period of ten (Preface, p. xv.), is at least bound to express his opinion with reserve. But he may say, without hesitation, that the first and foremost duty of accuracy has been amply discharged. One may differ here and there from the translator—and indeed there will always be open questions in the rendering of Sophocles—but one sees very soon that it is an accurate scholar that is at work, and that he has been at great pains to use all the appliances that would make his version as correct as possible. Then we come to its literary merit. 'My hope is that at worst my rendering may be found more readable, while not less accurate than any other.' This is a modest aspiration, and we may say generally that it seems to have been fulfilled. Where the poet is at his highest the translator

expresses himself with a force that is not unworthy of his original. Take for instance the great speech of Ajax before he falls upon his sword.

'Now he stands fast, my executioner;
Most trenchant so—if there were leisure left
To reason about it; being, first, Hector's gift,
The most unwelcome foeman to my sight—
And worse detested; he is fixed, besides,
In hostile soil, the Troad; newly edged
Upon the whetting-stone that feeds on steel;
And I myself fixed him, and set him well,
Of my quick death a most kind instrument!
So we are ready; and in due course thou first,
Zeus, as is right, befriend me! I shall demand
No mighty boon of thee; send us some herald
To carry the ill news to Teucer's ear,
That he may raise me, first, where I have fallen
Upon this sword, while my blood reeks on it,
Lest I be seen first by some enemy,
And be cast out, a prey for dogs and fowl,
Headlong. O Death, Death,
Come, look me in the face! And yet with thee
I can hold converse when I meet thee, there;
But you, the instant beams of shining day
And the careering Sun, once more I name,
And ye shall never hear my voice again.
O Light! O sacred soil of Salamis
My native land! O altar of my home!
Thou glorious Athens! and thy sons, my playmates,
You springs, you rivers here, and plains of Troy—
You I address—Comrades of mine, farewell!
This his last word Ajax bestows on you;
The next is greeting to the Shades below.'

Now this is good, one may say, very good. It is vigorous, it is eminently dramatic. There is a certain ruggedness about it which exactly suits the speaker and the occasion. And this doubtless is one of the passages which the translator tells us it has been his habit to carry about with him. And there are many such. In fact excellence of this kind is the rule. But I think that now and then Sir George Young has failed to remember his own admirable maxim that 'it is not enough to make careful versions of favourite passages, and to fill up the intervals with a rapidly-written sketch.' Here, for instance, is his rendering of the burst of rage with which Oedipus, fresh from his interview with Tiresias, meets the man whom he believes to have suborned the prophet.

'Fellow, how can'st thou hither? Dost thou boast
So great a front of daring as to come
Under my roof, the assassin clear of me
And manifest pirate of my royalty?
Tell me, by heaven, did you detect in me
The bearing of a craven, or a fool,
That you laid plans to do it? or suppose
I should not recognise your hand in this

With craft approaching and defend myself?
Is it not folly this attempt of yours,
Without a following, without friends, to hunt
After a throne, a thing which is achieved
By aid of followers and much revenue?'

Now this seems to me wanting in dramatic energy. That eleven lines should be expanded into thirteen is a trifle—and indeed I quite agree with Sir George Young that it is a 'superstition' to make a point of rendering a line by a line. But the passage has a certain air of verbosity about it. It is not the speech of a furious man. Dryden describes some one whose name I forget as the most honest of critics because he always tried to show how a thing ought to be done. Let me try to earn the same praise. Sir George's first line I appropriate.

'Fellow, how cam'st thou hither? Dost thou boast
A front so bold that after proved intent
To slay me, filch my kingship, thou hast dared
To pass these doors? Come say, by all the gods,
Didst find me fool or coward that thy heart
Such plot contrived? Didst think I should not
note
Its stealthy coming on, or noting fail
To strike it down? Art thou not fool thyself
To seek, thus bare of followers and friends,
The power which followers and wealth must win?'

We have not space to deal at any length with the translator's theory and practice in

dealing with the choral odes and lyrical passages. It must suffice to give as a specimen his rendering of the famous *Εὐέλπου, ξένε, τᾶσδε χώρας*.

'Stranger, thou art come to rest
Where the pasturing folds are best
Of this land of goodly steeds,
In Colonos' glistening meads,
Where the clear-voiced nightingale
Oftenest in green valley-glades
Loves to hide her and bewail;

Under wine-dark ivy shades,
Or the leafy ways, untrod,
Pierced by sun or tempest never,
Myriad-fruited, of a god;
Where in Bacchanalian trim
Dionysus ranges ever
With the nymphs who fostered him;

2.

'And with bloom each morning there
Sky-bedewed, in clusters fair
Without ceasing flourishes
The narcissus, from of old
Crown of mighty goddesses,
And the crocus, rayed with gold;
Nor do sleepless fountains fail,
Wandering down Cephissus' streams;
But with moisture pure return,
Quickening day by day the plains
In the bosom of the vale;
Which nor choirs of Muses spurn,
Nor the Queen with golden reins,
Aphrodita, light-esteem.''

A. J. CHURCH.

FLAVII JOSEPHI OPERA.

Flavii Josephi Opera. Edidit et apparatu critico instruxit BENEDICTUS NIESE. Vol. I. *Antiquitatum Iudaicarum Libri i.-v.*, 1887. Vol. II. *Antiquitatum Iudaicarum Libri vi.-x.*, 1886. Berolini: Weidmann. Vol. I. 14 Mk. Vol. II. 12 Mk.

Editio Minor. Vol. I. II. (ditto). 3 Mk. each.

SCHOLARS who have long felt the need of a good text of the works of Josephus cannot fail to give a very hearty welcome to these two volumes, which form the first instalment of Benedict Niese's long promised edition.

It is now more than one hundred and sixty years since Hudson's celebrated edition of Josephus first appeared (Oxford 1720), to which Havercamp's edition (Amsterdam 1726), so widely known and quoted, contributed no fresh material. Since that date, with the exception of Cardwell's edition of *The Jewish War* (*De Bello Judaico*. 2 vols. Oxford, 1837), practically no real

advance has been made in our knowledge of the text of Josephus. The editions of Oberthür (3 vols. Leipsic, 1782-5) and of Richter (6 vols. Leipsic, 1826-7) are little better than reprints, while the texts of Dindorf (2 vols. Paris, 1845-7) and of Bekker (6 vols. Teubner: Leipsic, 1855-6), though contributing certain corrections and improvements, make no claim to be the fruit of thorough and scientific editing.

Professor Niese first applied himself to his laborious task in 1873. Since then he has made it his business to collate in person all the chief MSS. of Josephus, and to subject to a careful examination all the subsidiary material furnished by the Latin version, by the so-called *Epitome*, and by the works of Zonaras, &c. &c. The two volumes which have already appeared contain Books I.—X. of the *Antiquities* in an improved text with an 'apparatus criticus' at the foot of the page. A Latin preface (pp. i.-lxxxiv.), prefixed to Vol. I., describes

in detail the extant authorities for the preparation of a text of the *Antiquities*, and summarises the editor's criticisms upon this material and his methods of handling it. Professor Niese insists very strongly upon the superior excellence of the text preserved in the two celebrated MSS., Codex Regius at Paris (R), and Codex Oxoniensis at the Bodleian Library (O), as compared with that to be derived from any other source; but he is obliged to admit that the text even in these two MSS. is far from satisfactory. The corruption of the text in Josephus's writings is very deep-seated; and, the investigation of it having been delayed so long, an editor, who is practically breaking up new soil, can hardly hope at first to do more than present an improved text and bring to light all possible information as to variant readings and proved corruptions. It is this which Niese's edition succeeds in doing with laborious accuracy and minuteness. When brought to a completion, it will furnish for years to come a foundation for all critical work applied to the text of Josephus.

As the result of his investigations, the Editor is of opinion that the text of all extant authorities for the *Antiquities* can be traced back to a single archetype of the third century A.D. Further back he deems it impossible to follow its history.

The ordinary textual difficulties are aggravated in the case of the *Antiquities* by the tendency of copyists to assimilate the words of Josephus to those of the Old Testament, and to adapt the spelling of proper names to the forms and sounds familiar to a later century. In the present edition the utmost pains have been taken to extricate the earliest readings from the corruptions which the authority of the Biblical text and familiarity with a different transliteration have combined to produce.

Comparing this text with that of one of the ordinary editions, e.g. Teubner's, we naturally find that the great majority of the alterations are matters of little importance. There are not many instances in which the improved text throws so much additional light upon a passage as is the case in ix. 284 (= ix. xiv. 2), καὶ Ἐλουλαῖος θεμένων αὐτῷ Πύας ἐβασίλευσεν ἔτη τριακονταεξ. οὗτος ἀποστάντων Κιτταίων ἀναπλεύσας προσηγάγετο αὐτοὺς πάλιν ἐπὶ τούτου Σελάμφας ὁ τῶν Ἀσσυρίων βασιλεὺς κ.τ.λ., where the Teubner text has καὶ Ἐλουλαῖος ὄνομα ἐβασίλευσεν ἔτη τριάκοντα ἑξ. Οὗτος, ἀποστάντων Κιτταίων, ἀναπλεύσας προσηγάγετο αὐτοὺς πάλιν. Ἐπὶ τούτους πέμψας ὁ τῶν Ἀσσυρίων βασιλεὺς κ.τ.λ. In the last sentence, the

reading of R and O ἐπὶ τούτους ἐλάμφας has received its true explanation from the Latin 'contra quos denuo Salamanassis Assyriorum rex' (Praef. xxxiii). The use made here and elsewhere of the Latin version makes us wish for fuller information as to the materials for the text which Niese employs.

In another passage x. 18 (= x. i. 4), where the text is notoriously in an almost desperate condition, Niese's reading (παραχθεὶς οὖν ὑπὸ τούτων ὁ βασιλεὺς Σαναχέριμος * ἐπὶ τὸν ἱερέα τὸν Ἡφαίστου στρατεύσαι ἔλεγεν * ὡς οὗτος ὁ βασιλεὺς ἐπὶ τὸν τῶν Αἰγυπτίων ἔλθοι βασιλέα ἱερέα ὄντα τοῦ Ἡφαίστου, πολιορκῶν δὲ τὸ Πελοῦσιον ἔλυσεν τὴν πολιορκίαν ἐξ αἰτίας τοιαύτης· ἠΰατο ὁ βασιλεὺς τῶν Αἰγυπτίων τῷ θεῷ, ᾧ γενόμενος ἐπήκοος ὁ θεὸς πληγὴν ἐνσκήπτει τῷ Ἀραβί) probably rightly rejects as a gloss the well-known citation of Herodotus, which anticipates the allusion made a little later in the same chapter; the text of the same passage in Teubner's edition runs as follows: παραχθεὶς οὖν ὑπὸ τούτων ὁ βασιλεὺς Σαναχέριβος ἀπρακτος, ὡς ἔφην, ἀνέχωρησε, καταλιπὼν τὸ Πηλούσιον. Περὶ τούτου τοῦ Σαναχέριβου καὶ Ἡρόδοτος ἐν τῇ δευτέρᾳ τῶν ιστοριῶν αὐτοῦ φησὶ, ὡς οὗτος ὁ βασιλεὺς ἐπὶ τὸν τῶν Αἰγυπτίων * * * ἱερέα ὄντα τοῦ Ἡφαίστου ἔλθοι, πολιορκῶν δὲ τὸ Πηλούσιον, ἔλυσεν τὴν πολιορκίαν ἐξ αἰτίας τοιαύτης. Ἡΰατο ὁ ἱερεὺς τῶν Αἰγυπτίων τῷ θεῷ, ᾧ γενόμενος ὑπήκοος ὁ θεὸς πληγὴν ἐνσκήπτει τῷ Ἀραβί.

We take at random a few instances in which Niese's text restores almost with certainty an unusual word, which has occasioned various readings; compare i. 258 (= i. xviii. 1) Ἐβραῖοι γὰρ τὸ ἥσανρον τρήχωμα λέγουσιν, where the common reading has σήμερον for ἥσανρον: v. 50 (= v. i. 16) συνασπίσαντας for συμπίσαντες: vi. 284 (= vi. xiii. 4) τὴν κροκύδα τοῦ ἱματίου for τὴν πτέρυγα: vii. 242 (= vii. x. 2) χασμα...ἀχανὲς for ἀφανὲς: ix. 271 (= ix. xiii. 3) τὴν λεγομένην φάσκα for πάσχα. The description of Jael v. 208 (= v. v. 4) ἦλον ἐλάσασα σφύρη κατὰ τοῦ στόματος καὶ τοῦ χελυῖνος is much more vigorous than that of the ordinary text ἦλον ἐλάσασα σφύρη διὰ τοῦ κροτάφου αὐτοῦ, where perhaps the reading is due to the LXX., ἔπηξε τὸν πάσσαλον ἐν τῷ κροτάφῳ αὐτοῦ.

The most frequent class of variation is to be found in the spelling of proper names. These furnish differences of reading on almost every page. Generally of course the variation in the text is very slight, as the insertion of the aspirate, e.g. in Ἀβραμος and Ἰεριχώ, or a change in the spelling which scarcely affects the pronunciation, as Ἀκαρών for Ἀκκαρώ.

'Ηλί for 'Ηλεί, 'Αμωραῖος for 'Αμωραῖος, 'Ιαφθᾶς for 'Ιεφθᾶς, &c. In other cases we find well-known names with unlooked for forms, e.g. Νεβρών for Χεβρών e.g. i. 345 (= i. xxii. 1) and often: Κενελίδων for Κενετῖδων v. 207 (= v. v. 4), Σαχχίας for Σεδεχίας x. 102 (= x. vii. 1), &c. Of special interest are such readings as 'Αβιμέλεχος for 'Αχιμέλεχος in vi. 378 (= vi. xiv. 9), Κενίαζος for 'Οθνίηλος in v. 184 (= v. iii. 3), 'Ιδουμαῖαν for 'Ιουδαῖαν in v. 81 (= v. i. 22), 'Ιώασον for 'Ιεροβόαμον in ix. 185 (= ix. viii. 7).

The few conjectural emendations which Niese has ventured to make are generally of a very simple character, e.g. προσήσαν for προσήεσαν, iii. 313 = iii. vi. 5; δεδηλώκαμεν for ἐδεδηλώκειν, v. 89 = v. i. 23.

There are a few misprints, which are chiefly noticed in the 'Corrigenda' prefixed to vol. i. But we notice the absence of breathing and accents in *κατι* in vol. i., p. 313, line 20, *αφυλακτοτέρως*, vol. i., p. 340, line 1, *σπως*, vol. i., p. 355, line 1, *οκτώ*, vol. i., p. 362, line 1, and the form, vol. ii., p. 99, line 2, *τυχάνοντα*, which may be added to the list.

An *Editio Minor*, without either preface or apparatus criticus, but preserving the references to the parallel passages in the LXX., and recording a few principal variant readings, has recently appeared. Being less bulky in size and much cheaper in price, these little volumes will be very acceptable to general students.

H. RYLE.

Flavii Josephi Opera Omnia. Vol. I.
Recognovit SAMUEL ADRIANUS NABER.

Teubner. 1888. (Bibliotheca Scriptorum Graec. et. Rom. Teubneriana). 3 Mk.

SINCE the above was written, we have received the first volume (containing Books i-v of the Antiquities) of a new edition of Josephus in the Teubner series. The Editor, S. A. Naber of Amsterdam, has availed himself of Niese's important work and has also been able to make use of materials for the text, collected during a long life of patient study by the late eminent scholar, Holwerda. In his Preface Naber somewhat deprecates the exceptional value attached by Niese to Codd. R and O, and pleads for a more generous recognition of Cod. M (Marcianus).

Although in a volume of this small and handy series there is little scope for any discussion of the text, Naber has been able to devote 18 pages to a brief summary of the chief disputed readings—especially recording those in which he differs from Niese or wishes to call attention to the readings of R and O. If Niese has at all exaggerated the importance of those two MSS. the present edition may serve as a suggestive corrective. It is decidedly less courageous in the admission of new readings; but, being based upon Niese's researches, this revision of Bekker's text affords for popular use a version containing most of the assured results of the best recent criticism. A comparison of readings is rendered easy by the use of Niese's subdivision into chapters, while the adoption of Niese's excellent plan of placing the references to Scripture parallel passages at the foot of each page will be of great service to the student.

H. E. R.

RECENT WORK ON CICERO'S *DE NATURA DEORUM*.

I.

EDITIONS.

Cicero, De Natura Deorum. Für den Schulgebrauch erklärt von ALFRED GOETHE. Leipzig. Teubner. 1887. pp. iv, 242. 2 Mk. 4.

DR. GOETHE has made good use of all that has appeared on the subject of this treatise since the last edition by Schömann in 1876. Though his edition cannot compare with Schömann's as a work of interest and

originality, yet it avoids some inaccuracies and gives much additional information. The text followed by him is mainly that of C. F. W. Müller, the deviations from which are mentioned at the end of the volume. Many of these consist in a return to the reading of the MSS. Thus Dr. Goethe agrees with me in restoring *intellegi potest* I 21 for the *intellegi non potest* of former editors, *pudeat* for *non pudeat* I 111, *aberrant a conjectura* for *aberrant conjectura* I 100, *adiectis* for *adstrictis* II 26 *laudandus* for *laudandus*

est II 44, *Quos deos for hoc eos* II 71, *a tereti* for *at tereti* II 107, *tractae et profectae* for *tracti et profecti* II 139, *elicimus* for *eligimus* II 151, *debeant* for *debent* II 163, *exuri* for *excuti* &c. III 7, *quod quaeris* for *qui id quaeris* III 8, *extrinsecus* for *intrinsicus* III 36, *Anactes* for *Anaces* III 53, *Eli* for *Elide* III 59, *venena* for *veneni* III 74. It is a pity I think that he did not carry this principle further. In my notes I have stated my reasons for adhering to the text of the MSS. in the examples which follow, and should have been glad if Dr. Goethe had explained in each case why he thought it untenable; but the misfortune of a school edition is that it leaves no room for discussion of anything which is over the heads of schoolboys. I think then that there is no need to insert *modi* after *eiusdem* in I 28, or to change *ei* into *et* in I 72, or the position of *possit* in I 76 (see *Corrigenda* in my vol. iii. p. lxxxi.), or to read *videbatur* for *videatur* I 77, or insert *non* before *nihil* in I 93, or omit *igitur* after *ut* in I 106, or insert *quam* before *omnium* in I 107, or change *ut* into *et* in I 112, or *repudiaret* into *repudiaret* in II 7, or *confirmari* into *confirmare* II 23, or *prima* into *primum* II 33, or drop the *in* before *sublime* in II 74 and 141, or insert *inde* before *in lunae* II 50, or change the position of *unum* in II 74, or *eam esse generatam* into *eum esse generatum* in II 75. On the last emendation (borrowed from Walker) it may be expedient to say a few words, as the reading which I combated in my note on the passage was Bouhier's *ea . . . generata*, adopted by all the later edd. Walker's emendation makes excellent sense and follows naturally after *mundum administrari*; the two points to be proved being divine creation and divine government. But, as I have endeavoured to show in my note, the Stoics are no more precluded from saying *naturam ab animantibus principijs esse generatam* than from saying the same of the universe. Both *natura* and *mundus* are sometimes identified with, and sometimes subordinated to the Deity (here vaguely denoted by the *animantia principia* opposed to the *insensilia principia*, the fortuitous atoms, of the Epicureans). Thus *natura* forms an intermediate link between apparently dead matter, which it animates and directs (*omnes res subiectas esse naturae sentienti*), and the Deity, who *omnem regit ipse naturam* (II 77), and indeed constitutes nature by infusing the *σπερματικοὶ λόγοι* throughout the universe. To continue the list of passages in which Dr. Goethe seems to me to have been ill-advised in giving the

corrections of previous editors instead of keeping to the MSS., I prefer *Arati eis* to *Arateis* in II 104, *partim to partem* in II 108, *artes to utilitates* in II 132, *deberet to debet* II 141, *quod animal to quid animal* in III 33, *ignem to igneam* in III 35, *admisceri to ac misceri* in III 68.

I take next instances in which the MSS. were undoubtedly wrong, but where I cannot think that Dr. Goethe has succeeded in giving the true text. Thus in I 89 the MS. reading *argumenti sententiam conclusisti* is changed to *argumenta sententiae c.* by Sch. Or. Ba., and to *argumento sententiam c.* by Goethe following Müller; but the *ductus literarum*, as well as the sense, since several arguments are referred to, seem to me to favour Manutius' reading *argumentis s. c.* A similar instance in which the true reading is restored by supposing a final *s* lost before a succeeding initial *s*, is in II 117, where MSS. have *sublimi* before *sed*: Dr. Goethe reads *sublime* with Ba. Mu. In the quotation from Ennius' *Medea* (III 65) the line *nam ut ego illis supplicarem tanta blandiloquentia* is followed in the MSS. by *ni orbem V*, *niobem A*, *niobe B*, *an iobem P*. I believe this to represent *ni ob rem*, corresponding to *εἰ μὴ τι κερδαίνοντας* in the Greek, but Dr. Goethe simply omits it without any attempt to explain its insertion in the MSS. In some cases I am glad to find suggestions of my own supported by Dr. Goethe, as in II 47 *tantundem undique* for *tantundem*. On the other hand I regret that he should attempt to defend a use like *quot annos* II 131, which is apparently not to be found earlier than in Apuleius, especially as the accusative is in this place evidently a mere assimilation to the following *novos*. No less Quixotic is the attempt to give to *dilatavit* in III 22 an opposite sense to that which it bore in II 20. There are other cases in which the MSS. are divided, as in III 68, where I read *quem clam* with A, and Dr. Goethe reads *quendam* with BC and Deiter. But what possible sense could *quendam* have, as used by Atreus of the brother with whom he had been brought up?

I will conclude my notice of the text by some observations on Dr. Goethe's own conjectural emendations. In the well-known crux of I 24, he changes *significetur* into *frigore aut solis igni vexetur*. It is not easy to see why these words should have been lost, and I do not think they give a satisfactory sense. In the previous sentence it has been argued that tranquillity is impossible to one who, like the mundane god of the

Stoics, is for ever whirled round with inconceivable rapidity. Then follows *quodque in nostro corpore, si minima ex parte <frigore aut solis igni vexetur> molestum sit, cur hoc idem non habeatur molestum in deo*. Not only does this make *quodque* refer to a new subject; it also makes Cicero use in the protasis a word (*vexetur*) which anticipates and is really equivalent to the apodosis (*molestum sit*). Lachmann's *sic incitetur* seems to me a far more plausible emendation. I 110 *omnis tamen ista rerum effigies ex individujs quomodo corporibus oritur?* Dr. Goethe reads *deorum* for *rerum* on the ground that the words *effigies* and *animare* in the next sentence can only be used of persons. But Lucretius says (iv. 85) *effigias quoque debent mittere tenues res quaeque*, and the very words *omnis tamen* show that Cicero is about to leave the particular case of the gods, and argue generally from the nature of atoms, as he does in II 94; while *animare* is merely instanced as one of the remarkable powers ascribed to atoms by Epicurus. In II 61 we meet with a really good emendation, *intellegi* for *regi*, in the sentence *quarum omnium quia vis erat tanta, ut sine deo regi non posset, ipsa res deorum nomen obtinuit*. In my edition I had pointed out the difficulty of *regi*: Dr. Goethe supports *intellegi* by referring to § 54 *constantiam non possum intellegere sine mente*. The change from *sub caput* to *sub capite* in II 110 seems to me unnecessary. Other examples of *sub* followed by an acc. of place, without any preceding verb of motion, are given in the lexicons; and there would be more, were not editors so eager to change anything which is slightly unusual, like *in sublime* in this book. Kuhnast quotes Liv. xxvi. 9, 2 *sub Casinum stativa habita*, and the reading is supported by the analogy of the acc. of time, and by such uses as *nares sursum sunt* (*N.D.* ii. 141), where a word properly signifying motion is joined with a verb of rest. In II 24 *cuius etiam in reliquijs inest calor iis quas natura respserit*, where I followed Heindorf in reading *insit*, Goethe harmonizes the verbs by reading *respuit*. II 135 *motibus linguae cum depulsum et quasi detrusum cibum accepit (stomachus) depellit*; Dr. Goethe inserts *item* before *depellit*; I prefer to read *delapsum* for *depulsum* and to insert *denuo ipse* before *depellit*. In the difficult sentence at the commencement of § 143 I do not see that the difficulty is at all lessened by Dr. Goethe's insertion of *tegerentur* after *egeremus*.

The explanatory notes are generally to the point; fresh illustrations are often

given, and occasionally we find notice taken of grammatical uses which had been passed over by previous commentators; see the notes on *adsint* I 14, *quae res agatur* I 17, *dixerit* I 20, *plane velim* I 61, *sed tamen* I 93, *inter se ab alijs alij* I 121, *ab ea ratione quae docet* II 75, on the doubled diminutive in *aureola oratiuncula* III 43, on the order in *recte esse dicuntur* II 154, and *eius Palae-monem filium* III 139. On the other hand difficulties, some of which have led to changes of readings on the part of previous editors, are often passed over without a note e.g. *quid igitur mirum si* &c. I 77, *laudamus Athenis Volcanum* I 83, *effutientem nauseare* I 84, *audire dum inducat* II 2, *incredibile est si attenderis* and *lingua finita est dentibus* II 149, *eo valebat* III 5, *Furiae deae sunt* III 49, *traversa mente tradidit repagula* III 66. And when explanations are given they are not always correct. Thus in I 1 Schwenke (*Phil. Rundsch.* 1888, p. 268) reads *cognitionem*, with B and its congeners (Hadoardus [K] and the Laurentian Cod. 257 [F]) instead of *agnitionem*, which he says is only found in corrections of the other early MSS. The latter is however the reading of the Merton Codex, and seems to me to give a better sense than the former, while the fact of its comparative rarity would naturally lead to the other being substituted for it. It is the interpretation however which I hold to be inadmissible. Dr. Goethe after Schwenke translates *ad cognitionem animi pulcherrima est* 'für den Forschungstrieb des Geistes. Die Untersuchung über das Wesen der Götter eröffnet ein herrliches Feld für die theoretische Spekulation.' Schwenke supports this interpretation by citing *Div.* i. 15 where *cognitio* is followed by the subjective gen. *hominum*, and considers that the rendering 'ennobling as regards our recognition of the soul's nature' (of which a further illustration besides those given in my note will be found in Epict. *Diss.* II 8, 11, σὺ ἀπόσπασμα εἰ τοῦ θεοῦ . . . τί οὖν ἀγνοεῖς σοῦ τὴν εὐγένειαν) would have required the addition of the epithet *humani* with *animi*. That he is mistaken in his view is, I think, shown by the very similar passage (*Tusc.* I 70) *ut deum noris . . . sic animum tibi tuum notum esse oportere . . . In animi autem cognitione dubitare non possumus . . . quin nihil sit animis admixtum*. II 6 *ludis Olympiae* the translation 'bei den Olympischen Spielen' leaves the construction doubtful: it should have been explained that the phrase is a literal rendering of ὁ Ὀλυμπίασιν ἀγών. II 19 '*uno tempore*—*vicissim* = *alio tempore*—*alio*.' That *uno tempore* preserves its ordinary

meaning 'at one and the same time,' is shown by the preceding *consentiens conspirans continuata cognatio*, as well as by the following *una totius caeli conversione cursus astrorum disparēs conservari*; the fixity of spring and autumn is another proof of the law which governs the universe. II 26 *omnia quae terra concipiat semina, quaeque ipsa ex se generata stirpibus infixa contineat, ea temperatione caloris oriri*. In my note I had cited Aristotle to show that *stirpibus infixa* was used of parasitic plants (= ἐτέροις ἐγγίγνεται φυτοῖς) which he named as examples of spontaneous generation: Dr. Goethe after Schwenke identifies it with *stirpibus continentur*, a common periphrasis for 'plants.' If so, how does he distinguish it from the *semina* of the previous clause, and why does he attach it to a particular class of plants, those namely which are *ipsa ex se generata*? II 43 *cibo quo utare*: it is surprising to find *cibo* described as 'praedicativer Ablat.' after the numerous examples cited by Dr. Roby, in which *cibo*, *cibatus*, and similar words stand as predicative datives at the beginning of a clause. II 66 *sed Junonem*: Dr. Goethe denies that *sed* can bear the meaning I gave to it 'by the way' (examples of which will be found in Draeger § 333, 6) and understands it, with Degenhart, as opposing the non-physical etymology of *Juno* to the physical etymology of Ἥρα. But the speaker, Balbus, is represented as a thoroughgoing Stoic, not likely to criticize the received dogmas of his school, and even if he were disposed to do so, why should he protest against the supposed signification of *Juno*, after accepting just before the analogous signification of *Jupiter*? II 88 *dubitant de mundo, ex quo oriuntur . . . et fiunt omnia, casusne ipse sit effectus*: it is plain that *ipse* is here used to contrast the world with its products; Dr. Goethe gives the unmeaning translation 'von selbst.' I have marked several other passages in which Dr. Goethe's interpretation seems to me to be either wrong or less probable than my own, but will only cite two more. In III 3 *sic mehercule*, where I understand *spero* from the previous sentence, Dr. Goethe's *est* seems to me quite unsuited to the context. The other is III 37 *cur se sol referat nec longius progrediatur solstitiali orbi*, where Dr. Goethe explains *orbi* as abl. of place; but the passage from Aristotle quoted in my note shows that it is governed by the comparative *longius*.

Not to end with blame however, I will mention some points on which Dr. Goethe's view seems to me more correct than the one which I had taken. I 21 *ut*

fuerit tempus aliquod nullum cum tempus esset: here my translation was 'how there could have been anything of the nature of time before time existed.' I now agree with Dr. Goethe in translating 'that there could have been a time when there was no (previous) time,' the argument being that contained in Arist. *Phys.* viii. 1, analogous to the argument to prove the infinity of space, which is alluded to *N.D.* i. 54 and stated at length in Lucr. i. 958 foll. I 28 *continentem ardorem lucis orbem*, I am disposed now with Deiter and Dr. Goethe to accept this, the reading of B., translating 'an unbroken ring of shining flames' (Shelley's 'white fire'). For the use of *ardor* with no idea of *heat* involved, compare *Divin.* i. 18, *concursus graves stellarum ardore micantes; claro tremulos ardore cometas*, Seneca *N.Q.* i. 14 (of meteoric lights) *aliquando ardores sunt . . . horum plura genera conspiciuntur: sunt βόθρυοι cum velut corona cingente introrsus ingens caeli recessus est . . . sunt pithiae magnitudine vasti rotundique ignis dolio similis*; and a passage quoted from Cicero without special reference by Georges *aeris sonitus et ardores* (Donner u. Blitz). I 106 I think Dr. Goethe is right in reading with Heindorf and the later edd. *pervenerim*. Being followed by *tum*, this would easily pass into the *pervenerint* of MSS.; and though the latter is capable of being defended on the grounds mentioned in my note, yet it seems more natural to suppose a reference (1) to the common belief in ghosts haunting the places familiar to them in life, and (2) to the doctrine of association of ideas of which Cicero speaks, *Fin.* v. 2 foll. ('The groves of Academe not only remind me of Plato, *sed ipsum videntur in conspectu ponere*, 'in visiting Colonus Oedipodis huc venientis . . . species quaedam commovit, inanis scilicet, sed commovit tamen.') III 78 *eius nomen*, perhaps Dr. Goethe is right in regarding this as = *eam* (i. e. *providentiam*); I may have laid too much stress on *nomen* in my note. II 124 *niti*, I agree that the word is chosen 'with special reference to reptiles,' and would now translate it 'crawl,' 'work its way along the ground.'

JOSEPH B. MAYOR.

Ciceronis de Natura Deorum lib. sec. avec une Introduction, une Notice sur les principaux Manuscrits et Éditions, un Appendice critique, des Remarques sur l'Orthographe et des Notes, par M. C. THIAUCOURT, 1886. f. 150.

THIS is one of the neat series of *Classiques Latins* in 16mo. brought out by Messrs.

Hachette. The introduction is interesting and well written, the notes sensible, though they do not add much to what may be found in previous editions, except that more attention is given to the etymologies, which are usually taken from Bréal and Bailly's *Dict. Etym. Lat.* I am glad to find that M. Thiaucourt is usually in agreement with me when I have seen reason to depart from the text of Müller. In § 134, *eorum (dentium) adversi acuti morsu dividunt escas*, where I had proposed to omit *acuti* as a gloss on *adversi*, he agrees with Dr. Goethe in defending the existing reading, holding that *acuti* is an epithet to *adversi*. If we are to retain *acuti*, I should prefer to take it as an explanatory addition ('the front teeth, the incisors'), like *qui genuini vocantur* after

molares in the same sentence. There are one or two explanatory notes in which I should dispute the view maintained, e.g. on *undique aptus* 37, 'qui s'adapte de tous les cotés, qui est complètement approprié à ce qui l'entoure,' surely it is the idea of compactness not of adaptation which is expressed; cf. *Orator* 235, *facilius est apta dissolvere, quam dissipata conectere*. So in 64 I think *conversis casibus* must mean 'by change of inflexions,' not 'aux cas obliques.' In 149 and 150 M. Thiaucourt ingeniously explains the change from the gen. to the dat. in *plectri similem linguam, chordarum dentes, dentes cornibus*, and the hendiadys of *commissuras et artus* by Cicero's dislike for the forms *cornuum, artuum*.

J. B. M.

LEWIS' LATIN DICTIONARY FOR SCHOOLS.

A Latin Dictionary for Schools. By CHARLTON T. LEWIS, Ph.D., Editor of Lewis and Short's 'Latin Dictionary.' 18s.

THIS book is 'not an abridgment of any larger work, nor is it a Dictionary of the Latin language. It is designed to explain every word or phrase in Latin books commonly read in schools,' and the author gives a list of these, embracing some eleven or twelve of the most familiar Latin writers between Terence and Juvenal. He adds a second list, stating the authors excluded from the survey of this Dictionary, in which the names of Plautus, Lucretius, Propertius and Tacitus in his historical works are the most prominent. In somewhat curious contrast with this limited field stand the other features of the work, of which special mention is made. Among these are minute attention to niceties of orthography, the determination of quantities not merely metrical but also 'hidden,' and the classification of words under their etymological roots, these last being presented in a separate table placed at the end of the volume. So novel an experiment was not, it seems, attempted without consideration. A scheme of the Dictionary as first proposed was submitted to 'thirty of the gentlemen supposed to be most competent to improve it,' and over twenty of these, among whom appear many of the most eminent American scholars, are enumerated by name as having contri-

buted to the plan ultimately adopted by the author. Fortified by so strong a consensus of competent American opinion, Dr. Lewis is probably sure of his public in his own country; but as the work is also offered for circulation in England, it would perhaps have been not amiss if a similar attempt had been made to sound the opinion of scholars and teachers across the water. For it may be doubted whether the verdict of an English *consilium* would have entirely agreed with that of Dr. Lewis's American friends. Here the tendency of late has rather been to extend the field of school reading to the less familiar authors, and those of us who sympathise with that movement will regret that it should have been checked rather than encouraged by the appearance of the new Dictionary. There is probably not a public school in England in which Plautus, Lucretius, Propertius and the historical books of Tacitus are not at some time read, and school editions of nearly all the authors excluded by Dr. Lewis are rapidly appearing among us. Tutors will therefore hesitate before recommending their pupils to provide themselves with a book at once so elaborate and so restricted as this, which, however excellent within its prescribed limits, must by its very nature prove inadequate to their needs two or three years before they leave school. Details of orthography, quantity or etymology are hardly likely to appeal to the mere beginner, who

will probably find a much less ambitious work fully suited to his wants; while those whose eyes are set towards the universities will obviously find it more prudent to equip themselves at once with a lexicon complete enough to see them to their journey's end.

But setting these merely practical considerations aside, it may be further questioned whether the limited scope of this work does not seriously impair its value as a teaching power. Even if it be granted that the authors in question are not read in schools, that appears no good reason for their exclusion from a school dictionary. Every user of a complete lexicon must have felt the advantage derived from the habit of studying as a whole the articles which he has occasion in the course of his reading to consult. But in the new Dictionary one has only to refer to such articles as those on *barbarus*, *igitur*, *potior*, to be reminded how necessarily imperfect, from the point of view of Latinity, is the information a work so framed is able to supply. The plan adopted by Dr. Lewis fixes the attention too exclusively on a single period, and gives little or no record of the growth of the language from youth to maturity. It plunges the reader at once *in medias res*, omitting entirely the first act of the drama and allowing but the merest outline of the last. But such a method will place even the students of Terence, Cicero and Virgil at a disadvantage. For however strict may have been the limitations observed by the literary circles who framed the 'sermo urbanus' of Rome, still it must not be forgotten that the language they worked upon had already passed through an eventful history, and the child is the father of the word no less than of the man. Recent editors of Cicero have been careful to point out the close approximation which exists between many parts of his writings and the language of the older Latin Comedy: Sallust was long ago noted for his 'nimia priscorum verborum affectatio,' and Virgil had not only a poet's delicate ear to catch the far-off echoes of a word, but he was often at special pains to justify by an appeal to the 'storied past' the linguistic no less than the political usage of his own time. These facts miss their needful emphasis in the new 'Dictionary for Schools.' To take an example: Dr. Lewis explains the word *audacia* by 'daring,' 'courage,' 'valor' and the like ('syn. fortitudo, animus, virtus'); and he gives similar renderings for *audeo*, 'venture, dare, be bold.' Such renderings will no doubt often suffice, but they can hardly give just that shade of meaning which

these words conveyed to a Roman ear; and so Dr. Lewis is constrained to find a special interpretation for his very last citation under 'audeo,' Virgil's 'audere in praelia.' But if Plautus had not been placed beyond the ken of this Dictionary, it would have been possible to begin with passages like 'propter avaritiam ipsius atque audaciam' (*Capt.* 287, cf. Brix *ad loc.*), or 'Ecquid audes de tuo istuc addere' (*Men.* 149), and a young student would surely find these living instances a more instructive illustration of Virgil's phrase—to say nothing of 'sodes'—than a mere reference to the dry bones of a 'logical abstraction' *AV*, which he will perhaps be more puzzled than enlightened to find is shared with 'audeo' by words so far apart as 'ovis' and 'avunculus.' Similarly, to explain 'talibus orabat Iuno' by the Plautine 'bonum aequomque oras' would be to illustrate not only the meaning but the method of Virgil, just as in the lines (*Aen.* 4, 440) 'si fata meis paterentur ducere vitam Auspiciis et sponte mea componere curas' the archaic use of *sponte* (cf. 'haruspicum responsis'), a mere 'variation on the theme auspiciis,' is best illustrated by such a passage as (*Tac. Ann.* xii. 42) 'gnarum cuius sponte (i.e. auspiciis) praefereretur,' which however Dr. Lewis's unhappy restrictions forbid his quoting. The fact is, Augustan literature can no more be understood without reference to archaic usage than Attic Greek without reference to Homer and Herodotus, or modern English apart from Chaucer and Shakespeare. But the plan of Dr. Lewis's Dictionary cuts him off from the possibility of this historical or evolutionary method of interpretation, the most instructive surely of all methods, and one which renders a book like Bréal's 'Dictionnaire' so stimulating and attractive. Nor can it be said that this want is adequately supplied by the list of etymological roots, for, as Bréal well observes, 'un vocabulaire étymologique, qui se contenterait d'indiquer la racine sans autre accompagnement, serait à peu près aussi instructif qu'une dictionnaire de biographie, qui se bornerait à fournir le nom et la date des personnages.'

If the objections I have ventured, not without diffidence, to advance against the plan adopted by so high an authority are sound, the fact is the more to be regretted, because a really good elementary Dictionary, at once scholarly and cheap, is urgently needed, and there is probably no one living so well fitted to produce such a work as Dr. Lewis. This is clearly proved, quite apart from his previous distinguished service

in the field of Latin Lexicography, by the admirable work contained in his new Dictionary within its special lines. I have had the work in constant use for several weeks and have been again and again struck by the full, clear, and accurate treatment of most of the authors it embraces. Where so much is good, it is perhaps needless to exemplify: but I may give myself the pleasure of referring to the articles on *adeo*, *adhuc*, *nam*, *tamen*, *careo*, *invideo*, as a few of numberless instances to prove how far in advance this Dictionary is of any similar work in our language. Perhaps its most valuable feature is the careful discrimination drawn between the usage of Caesar and Cicero on the one hand, and that of Livy and the poets on the other; it thus presents a convenient *conspectus* of the best classical Latinity, which cannot fail to raise the standard of scholarship wherever it is employed. A severe scrutiny might perhaps detect a few traces of the 'somnus' which unavoidably steals over a long work: e.g. *ludus talarius*, 'a gaming-house' (*Att.* i. 16, 3), or Horace's '*dorso gravius*, "heavier than he can carry"' (s.v. *onus*—the construction is rightly explained under 'subire'). There are also occasional omissions, such as the Livian uses of *diserte*, like the '*disertis verbis*' of late Latin, of *an* in a single indirect question (31, 48, 6, Weis.), of *subire* c. dat. as a military technical term: *capesso*, too, is denied its perf. (but cf. *L. x.* 5, 4). Horace's form *Bellerophon* is not noted: 'intellegi' is quoted from Sallust, but not *neglegi*, and readers of Cicero might perhaps expect special uses of words like *vinco*, *modestus*, *abstinentia*, *innocens*, *voluntas*, to be marked with a firmer hand. It is more serious to find *quamquam* 'with subj.' quoted without remark from Cicero side by side of Livian passages which are on a quite different footing. And it is sometimes a little surprising to find Dr. Lewis setting aside authorities one is accustomed to respect: thus he admits without comment constructions like '*in potestatem esse*' as Ciceronian, though they were noted as solecistic long ago by Gellius, and have been vehemently attacked in our own day by Madvig (*Liv. Em.* p. 9 ff.); *memoriter* is rendered 'from memory', in spite of a well-known note in the *De Fin.*: *tantum abest ab* is explained as 'impersonal,' which confounds the distinction that has been established between the personal and impersonal uses of 'abesse': and it is surely rash to admit to Cicero the common silver-Latin phrase *in causa esse* on the strength of a single passage (*Fam.* i. 1, 1), which has

been differently explained. In his Preface Dr. Lewis refers to the *Archiv* among the authorities he has used: yet it does not appear that the conclusions arrived at even in the earlier volumes of that invaluable series are very generally adopted. Thus the article on *instar* must certainly be re-written on the light of Wölfflin's searching treatment of that word. Other papers, such as that of Thielmann on *trans* or that of Zimmermann on *secus*, *setius* might be consulted with advantage. This neglect sometimes brings in his revenges. Wölfflin has shown that *nequiquam*, which alternates in Plautus almost *pari passu* with '*frustra*' and reappears with such frequency in Livy, was so studiously boycotted by the correct writers, that Terence and Cicero have each only one genuine instance of it, and that the same semi-proverbial '*nequiquam et sero*.' These two passages are quoted by Dr. Lewis without remark, and yet he tells us in his Preface that 'every word or phrase, which is cited without comment from the prose of the best period, may be accepted by the student as a model for use or imitation.' Other recent authorities are set aside s.vv. *alapa*, which is still explained as the blow in the ceremony of emancipation; *Dossenmus*, 'a clown in a lost play of Plautus'; and *disertus*, which is still referred to *dissero*, 'for dissertus.'

In distinguishing synonyms, Dr. Lewis often gives very useful information, e.g. *propter*)(*causa*: *impetro*)(*adipiscor* and others: but some of the distinctions drawn are not, I think, supported by the facts: e.g. that *recipio* implies 'a duty')(*suscipio*, voluntary action (cf. 1 *Verr.* 34, *Or.* 1), or that *contingo* denotes favourable, *accidere* unfavourable occurrences (2 *Phil.* 17), while the contrast drawn between *patrius* and *paternus* is contradicted by the examples cited. In other cases as *potentia*)(*potestas*, *gaudeo*)(*laetor*, the distinction is not stated at all. On this head, perhaps a greater use might have been made of some of numerous 'Synomiker' at present available.

On points of orthography the Dictionary seems to call for little but praise. It is needless to say that Dr. Lewis is here abreast of the most recent criticism, and his pages are not disfigured by the monstrosities that die so hard in school books. Regard for established texts has however, led him into small inconsistencies: thus, while common though incorrect spellings are usually appended in brackets to the true form, the process is sometimes reversed, and we find in one place *eculeus* (*equu-*), but in another *antiquus* (*-icus*)

or, worse still, the uncouth looking *aquila* is allowed to stand without apology. Surely it would be better to adhere to a strict rule throughout.

The quantities too seem most carefully marked, and slips like 'praestigiæ' are very rare. In his Preface, Dr. Lewis claims to have paid special attention to final syllables 'whose quantity in many Dictionaries is left to be inferred from general rules.' It is therefore curious that, although his Dictionary professes to include Juvenal, he does not notice the common shortening of final *o* in later Latin poetry. *Ergō* is indeed given as 'late and rare,' but no notice is taken of forms like *transeō*, *farragō*, *Nerō*, still less of *cūi*. Indeed it may be remarked that Juvenal has not received the same careful attention as the other authors embraced by the Dictionary: it may be a small matter that 'Praeneste' is marked neuter in spite of 'gelida Praeneste,' but it is strange to find no notice taken of well-known Juvenalian uses of *sed*, *tanquam*, *quamquam*; the special force of *imputo* could not be gathered from the renderings offered, and the following words, which occur in the poet, must be added to the Dictionary: *alpha*, *aclurus*,

Asiani, *aropta*, *atlegiae*, *phaecasiatorum*, *russatus*, *sectivus*, *summula*.

If space permitted, one might dwell at greater length on individual points, where difference of opinion is possible or greater fulness of detail seems desirable. It is hardly safe, for instance, to recommend *iubeo ut* as Ciceronian without defining the special force attached by Cicero to that construction (cf. *Antibarbarus*): the phrase *tanti est*, too, receives but scanty justice from the Dictionary, which notices only the regular form *est tanti ut*, but not the elliptical 'Nihil mihi tanti est' (*Fam.* xiii. 42) or the absolute 'est tanti' (*Verr.* iv. 28 and 43 etc.), of which the force is quite different. But this small fault-finding is calculated to convey a false impression of the book, of which the execution as a whole will confirm and extend its author's high reputation, and only the principle can be held to be defective. Within the limits he has chosen to assign himself, Dr. Lewis has produced a work without a rival among school dictionaries, while the results of his researches into questions of etymology and quantity may well recommend it to advanced students.

W. T. LENDRUM.

ALLEN AND GREENOUGH'S LATIN GRAMMAR.

Allen and Greenough's Latin Grammar for Schools and Colleges. Founded on Comparative Grammar. Revised and enlarged by JAMES BRADSTREET GREENOUGH, assisted by GEORGE L. KITTREDGE. Boston and London: Ginn and Co. \$1.20.

A REVIEWER of a new edition of Allen and Greenough's Grammar, unless he be very young, cannot approach his task except under a sense of the important place which the book holds in the history of Latin scholarship in America. The state of that scholarship when the first edition appeared may be seen in any edition of Andrews and Stoddard's Grammar, up to the recent revision, or rather metamorphosis. Prof. Greenough's book, as was recognized by the reviewers at the time, marked an epoch. Two things were characteristic of it. First, though the point of view was nowhere formally stated, syntactical mechanisms were regarded not as results, intellectually perfect, of a national mind, working with entire logic, but as results of the workings of multitudes of minds,

proceeding in part logically, in part under the influence of associations of various kinds. 'Analogy' is a sufficiently familiar word to-day, but though the principle was already in those days employed in sporadic cases, it had nowhere had full play before in any treatise on Latin syntax. Second, Prof. Greenough, though writing a school-book, had no aim lower than that of scientific accuracy. The result of this latter fact has been excellent so far as concerns the influence which the author has had upon other workers; though it may be questioned whether a larger sale would not have attended a poorer book. The same thing may be said of the partial disadvantage under which another Latin grammar of a high order—that of Professor Gildersleeve—has laboured. Yet we are far from saying that even from the lowest point of view either grammar has lacked success.

So much for the spirit under which the reviewer must approach his task. At the same time he will be in the mood to demand

much. '*Noblesse oblige*' is as true of a grammar as of a man.

Since the days of which we first spoke, Allen and Greenough's book has passed through a number of revisions, in the last of which, it would appear, Mr. Allen has taken no part, while Professor Greenough has associated with himself Mr. George L. Kittredge, of Exeter Academy.

The edition of 1884 had 337 pages. The present one is enlarged to 488 pages. The index of words and subjects takes up 9 of these. A new index of verbs, with principal parts, takes up 8 more. The remaining additional quantity of 134 pages is scattered throughout the book, about two-thirds of it going to the syntax.

Five years of activity in the philological world have of course made withdrawals of old opinions and acceptances of new opinions necessary. To state in detail what changes have been thus entailed would carry us beyond the limits of a review; but certain ones of especial interest may be mentioned.

The view, refuted by Schöll, but remaining astonishingly prevalent, that Latin accent in the times of the literature was still a matter of pitch, has been withdrawn in the sentence, 'but in Latin this pitch-accent had been supplanted by a stress-accent in historical times.' From the suppression of the foot-note, which in the previous edition stood under § 117, we had hoped that the same fate had befallen the explanation of the mode-sign of the optative as derived from the verb *YA*, *to go*, a matter on which general ignorance now reigns; but the explanation continues to appear in the note introducing § 264. The perfect suffix *-vi*, formerly explained as = *fui*, is now pronounced (note on § 118) to be of unknown origin. On the other hand, the *-rem* of the imperfect subjunctive is said to be 'doubtless a very old modal form of *sum* diverted from its original use,' a statement which, in view of the recent discussions of the problem by Stolz and others, would imply a loose use of the word doubtless. The explanation that '*ero* (for *es-io*) is the future of *esse*' should be replaced by the now generally prevailing explanation that *ero* for **eso*, cf. *ē(σ)ω*, is a subjunctive of the non-thematic system. For the origin of the gerundive form Professor Greenough teaches the theory (§ 147) that '*gerendus* is the noun-stem *geron-*, i.e. GER + *ōn-* (*gero*, *-ōnis*) + *dus*; but it seemed to be *gere* + *ndus*, and thus gave rise to *amandus*, etc.' The theory is a difficult one. The number of such formations as *geronis* is small; while on the other hand Brugmann's

theory of the origin of the form in the addition of the passive suffix *-na-* to the stem of the present participle rests upon universal formations, involves no difficulty of sound-change (*-tn-* regularly becoming *-nd-*), and dispenses with the resort to analogy—a good weapon, but not to be used except in extremities.

In the province of syntax one expects fewer changes. For some inscrutable reason the enormous activity of the present day in comparative grammar has been so nearly confined to the study of forms that the very phrases comparative grammar and comparative philology are commonly used in a way to leave the syntactician outcast and alien. An interesting mark of this state of affairs is to be seen in the widely-differing worldly success, from the university point of view, of the great leaders in Syntax and Formenlehre in Germany. There are many signs that syntax may have its day in the next generation; but at any rate it has not yet had it, and the reviser of a grammar has the greater part of his problems off his hands when he has left the accident behind him. In Professor Greenough's case the changes would be in any event relatively few, since his treatment of syntax was in the beginning in advance of the times, while in later days his attention has been mainly given in other directions. Before coming to these changes let us note that the greater part of the growth of over a hundred pages in this section of the grammar is due to the addition of examples, and to the frequent separation of a paragraph into two or three paragraphs in the interest of visual clearness. Occasionally a quantity of new matter has been introduced, as e.g. in § 255, which has been doubled in length by an excellent exhibit of the various powers of the ablative absolute, through a classified citation of examples, with the addition of the equivalent form for each in the shape of a full dependent clause, temporal, causal, concessive, etc.; or as in § 292, where a somewhat similar expansion of the treatment of the predicative use of the participle has doubled the length of the section; or again, as in the treatment of the indirect discourse, which many teachers have found too brief in the preceding editions. Yet, even in these minor matters, the gain from the teacher's point of view is not confined to these expansions. A careful comparison of the new edition with the last will show that much labour has been expended upon small details in the phrasing of statements, and uniformly with a gain in clearness. Sections 177 and 180 will serve

as examples. If in these changes the hand of Mr. Kittredge has been at work, as may be surmised, then the editor has been fortunate in his choice of a coadjutor.

We come to more distinctive additions and changes. A number of very good notes have been written upon the origin of various constructions, as *e.g.* the genitive of the crime or penalty, § 220, the objective genitive, § 213. Most of these, while inculcating scientific ways of thinking upon the young student, lead him on in language simple and clear. But this praise cannot be given to the following note—much needed though something of the kind be—on the dative of the indirect object after verbs compounded with *ad*, *ante*, etc. ‘In these cases the dative depends not on the preposition, but on the compound verb in its acquired meaning. Hence, if the acquired meaning is not suited to an indirect object, the original construction of the simple verb remains, or some different construction arises. Thus in *convocat suos*, ‘he calls his men together,’ the idea of calling is not so modified as to make an indirect object appropriate: so *hominem interficere*, ‘to make away with a man’ (kill him). But in *præficere imperatorem bello*, ‘to put a man as commander-in-chief in charge of a war,’ the idea resulting from the composition is suited to an indirect object.’ The phrases here are too vague. If we ask the young student why *præficere* takes the indirect object, we shall hardly be satisfied when he answers, ‘because “the idea resulting from the composition is suited to an indirect object.”’ It may be conceded that, as our editor puts it, the dative depends not upon the preposition, but upon the compound verb in its acquired meaning. Yet it is the contribution which the preposition makes towards that compound meaning which calls for the dative of the indirect object. Would it not then be sufficiently scientific, and practically more helpful, to give the explanation in some such simple way as this: a transitive verb, *e.g.* *vocare*, *scribere*, naturally remains transitive in composition, and continues to take a direct object as before. Further, if the preposition practically remains a preposition, as in *nomen inscribere*, ‘to write one’s name IN something,’ then the preposition requires an object of its own, which is expressed in the loose form called the dative of the indirect object; if, on the other hand, the preposition affects the verb alone—in other words, is practically a mere adverb—as in *convocare*, ‘to call together,’ it is of course impossible for it to affect any noun. On the other hand a passive verb like *inscribitur*, and an intransitive

verb like *præest*, are—like the uncompounded *scribitur* and *est*—incapable of taking a direct object, and can only take the indirect object called for by the force contributed by the preposition.

In the treatment of the ablative many excellent things are said of the way in which constructions of different descent approach each other in meaning and occasionally become indistinguishable, *e.g.* after the example *qui vincit viribus*, the note is added, ‘here it is impossible to tell whether *viribus* is the means of the superiority or that *in respect to which* one is superior.’ The times have changed. In the days when the reviewer was a school-boy, the pupil who, in any well-disciplined school, could not tell whether *viribus* were ablative of means or ablative of specification was a poor creature; and the only possible way to keep out of that large category was by calculating through anxious observation the personal equation of the instructor in this particular class of questions. It never occurred to us that the grammar-makers would one day be as ignorant as ourselves.

On the other hand, Professor Greenough provides for an unnecessary ignorance when he disposes of the ordinary relics of the good old Indo-European accusative of specification by putting them under the head of ‘idiomatic uses’ and the sub-section *b*, with the bare statement, ‘the accusative is found in a few adverbial phrases.’ Yet, at any rate, we are glad to see the accession to the category of a number of phrases like *id ætatis*, *id genus*, *maximam partem*, *virile secus*, which have had no provision made for them in former editions. The group, however, should, if we are not mistaken, include the interrogative *quid* (= ‘with a bearing on what’?), which is now classed, in the citation *quid moror*, with examples like *acerba tuens*. We should also be glad to see the ‘so-called *synecdochical* or Greek accusative’ described as only a revival, though very possibly under Greek influence, of an old accusative of specification, the feeling for which was saved from entire decay by such examples as we have been mentioning.

Under the syntax of the verb the most striking change—one might go further and call it the event of the year for teachers and students of Latin in America—is the withdrawal of the terms absolute and relative time in the treatment of the *cum*-clauses. The reason is given in the foot-note on p. 350: ‘The terms absolute and relative time, naturally applied to these two uses, have been abandoned in this book because they have given rise to misapprehension and

have often been used by learners as pigeon-hole expressions to conceal a want of knowledge of the subject.' Whatever relief teachers and students may feel—and they will feel not a little—we cannot express ourselves as satisfied with the change. The great desideratum in syntax is exact and brief terminology. If the doctrine of absolute and relative time as applied to the explanation of the uses of the modes in the *cum*-clauses is sound, then nothing more perfect can be imagined than the terminology 'indicative of absolute time,' 'subjunctive of relative time.' But the doctrine, as I have elsewhere endeavoured to show, appears to be untenable, and should therefore have shared the fate of the terminology. A positive loss has also taken place in the change. In the new edition Professor Greenough has omitted, probably through inadvertence, that part of his original doctrine which was independent of Professor Hoffmann's. It is true that the two parts, though blended by Professor Greenough, prove, under cross-examination, to be mutually exclusive; yet it was an advantage to have what seems to be the germ of a sound doctrine retained, under whatever surroundings. As it is, the publication of the concluding part of my study upon this subject will place me in the curious position of having been truer to Professor Greenough's own contribution to the solution of the problem of the *cum*-constructions than he himself has been. Moreover, the rules for the modes, as they now stand, will not work. They are as follows: *Cum*, temporal, meaning *when*, takes the imperfect and pluperfect in the subjunctive, other tenses in the indicative (§ 325); *cum*, temporal, sometimes takes the imperfect and pluperfect indicative to indicate a *definite past time* (§ 325a). The implication of the latter statement is that, in the ordinary subjunctive construction, the past time is indefinite. Let us now try two examples—selecting the excellent pair which used to stand in the foot-note on this same topic:

'Tum, cum erant Catones, Philii, Laelii . . . , tamen huiusce modi res commissas nemini est, ut . . . ' Cic. *Leg. Agr.* 2, 24, 64.

'Tum, cum haberet haec res publica Luscinios, Calatinos, Acidinos . . . ' *Ibid.*

In the first, *cum* is temporal, and means *when*, and the tense is the imperfect; yet Cicero wrote the indicative. In the second he had a definite epoch in mind, yet he wrote the subjunctive. Moreover, the rules, as applied by the learner, convey in themselves neither an explanation of the origin of the usage, nor a statement of its force. If the

teacher asks, 'Why is this verb in the imperfect, and why is it in the subjunctive?' the answer given is, 'because *cum* temporal takes this tense in the subjunctive,' and the *force* of the subjunctive, and the *force* of the imperfect tense, go unexpressed. How is this less open than the phrase 'relative time' to the imputation of being a 'pigeon-hole expression'? In addition, by the withdrawal of all explanatory phraseology in the rule for *cum*, the rule for *antequam* and *priusquam* ('*antequam* and *priusquam*, before, have in narration the same construction as *cum* temporal,' § 327) is left in an unsatisfactory condition. Why, and with what force do they take the same construction as *cum*, or, more explicitly, *why* do they take the perfect in the indicative, and the imperfect in the subjunctive?

The statement of the uses of the tenses of the indicative also involves error. In § 264 we read: 'The tenses of the indicative generally denote time as *present*, *past*, or *future*, with reference to the speaker'; and, in the note immediately following, 'time thus denoted is often called absolute time, as not being relative to any other time than the speaker's own.' It is true that all conceptions of time must start from the speaker's present. If I say 'he had arrived at headquarters the day before,' the action must of course have taken place before the time at which I speak of it. But if some one asks, 'with reference to what time do you say that he had arrived the day before,' the answer is not 'with reference to the time at which I, the speaker, am telling the story.' The truth is that the imperfect and pluperfect indicative differ from the present and present-perfect precisely in that they *are* relative to another time than the speaker's own, namely some time which has preceded that time. The same objection holds against the statement (§ 283), 'the tenses of the subjunctive in independent clauses denote time in relation to the time of the speaker.' The statement that *quid faceret*, 'what WAS he to do,' denotes time solely in relation to the time of the speaker would admit of no defence. These views, like the views of former editions, would seem with regard to absolute and relative time in the *cum*-constructions, to go back to Professor Hoffmann's teachings in his famous pamphlet, *Die construction der lateinischen Zeitpartikeln*.

An error of a different kind also remains in the next sentence of the same paragraph: 'The present (subjunctive) always refers to future time.' This is not true of concessions.

The formulation of the doctrine of the sequence of tenses is accompanied by two

notes (pp. 300 and 304), which somewhat soften the rigor of its rule. But another note on p. 300 ('The beginner must observe that the rule affects only the tenses of the subjunctive in dependent clauses. The tenses of the other moods and those of the subjunctive in independent constructions are not affected by the sequence of tenses') seems to me to move in the wrong direction. Whatever be the ground of those phenomena which are included under the name sequence of tenses, the phenomena themselves are, as I have recently endeavoured elsewhere to show, essentially the same for indicatives in dependent clauses, and for both modes in independent sentences standing in relation to other independent sentences. It is in this larger aspect that the phenomena of tense should be studied. But the matter has its pedagogical importance as well. The number of perfects indicative written in the course of a year by English-speaking boys where imperfects should have been written is probably something enormous.

The statement of the uses of the indicative in § 112, viz. that 'the indicative mood is used for direct assertions and interrogations,' is defective. Subjunctive assertions are, in any natural sense of the word, not less direct than indicative assertions. The difference between *nemo audet* and *nemo audeat* is not one of directness. Moreover, the statement leaves out of view the very important class of indicative conditions.

As regards the treatment of conditional sentences, differences of opinion must exist. For ourselves we prefer the classification adopted, for example, by Professors Gildersleeve, among American grammarians, and, among recent writers in England, by Professors Postgate and Sonnenschein. Professor Greenough divides into three classes, which virtually form four: 1. Simple present or past conditions; 2 and 3. Future conditions, more vivid (indicative), less vivid (subjunctive); 3. Conditions contrary to fact. But the difference between '*if he has come*' and '*if he shall come*' is not one of simplicity on the one hand and complexity on the other. Furthermore, there is no sufficient ground for any difference of classification whatever between them. The difference is not a difference in kind, but solely one of the temporal position of the act. This matter, too, has a pedagogical importance. A clever boy may well be puzzled at trying to make a distinction of classification between, '*if John has come, James has come,*' and '*if John has come, James will come.*'

The statement in § 313, *g*, that 'the poets

and later writers frequently use *quamvis* and *quamquam* like *etsi*, connecting them with the indicative or the subjunctive, according to the nature of the condition,' is difficult to understand, and, if we understand it rightly, is not correct. It has been said just above (*c*) that '*etsi, etiamsi, tametsi*, 'even if,' take the same construction as *si*,' and the added reference to § 305 carries this back to the ordinary rules for conditional clauses. Now, whatever was the cause of the decay of the original natural and serviceable distinction between clauses with *quamquam* and clauses with *quamvis*, it was not in the line of the reduction of them to strictly logical categories, after the regular model of conditional clauses.

With the explanation of the relative clause of purpose as descended from a conclusion ('*he sent ambassadors to say, i.e. who would say in a supposed case,*' p. 275) we cannot agree. There are no grounds for assuming a difference of origin between the final *ut*-clause and the final *qui*-clause. Now, to say nothing of the corresponding constructions in Greek and Sanskrit, the use of *ne* in negative clauses of purpose indicates that the original construction was a jussive. And, besides this, a number of cases can be shown in which an independent jussive clause with a demonstrative is practically a clause of purpose, and is capable of direct conversion by the mere change of *is*, &c., to *qui*. A delightful example, which at a distance from my study I am unable to cite, occurs in Caesar, in the imperfect subjunctive.

In the chapter on the order of words, Professor Greenough develops a view upon which he has for some years been understood to be engaged, to the effect that 'in connected discourse the word most prominent in the speaker's mind comes first, and so on in order of prominence. This relative prominence corresponds to that indicated in English by a graduated stress of voice,' and, later, 'the more important word is never placed last for emphasis.' A good many examples are given, and in the translations differences of emphasis are distinguished by differences of type. The exposition is instructive, and undeniably calls attention to an important factor of emphasis which is generally overlooked. But it is to be doubted whether the whole matter can be reduced to so simple a principle. A second principle, that of the giving of emphasis by *suspense*, seems constantly to be at work, checking and shaping the operation of the principle which our editor lays down. Moreover, there are certain fondnesses for putting

pronouns early in the clause, which, whatever be their ultimate origin, do not coincide with the desire for emphasis. In the clause '*simulat se eorum praesidio confidere*' (Verr. 1,6,15) *simulat* is undoubtedly the most emphatic word, but it is by no means true that *se* is next in emphasis; nor in *maximas tibi omnes gratias agimus* (Marc. 11) is any stress whatever thrown upon *tibi*. On the sentence *dictitabat se hortulos aliquos emere velle* (Off. 3, 14, 58) Professor Greenough remarks, 'here *aliquos* is less emphatic than *emere*, but precedes it on account of the emphasis on *hortulos*.' The remark shows how thoroughgoing the principle is meant to be; but if it is thoroughgoing, then *se* has a heavy emphasis in which it is very difficult to believe. We cannot hope, however, to do justice to Professor Greenough's tenet in the compass of a review.

The treatment of the structure of the period, which closes the chapter on the order of words, is not only to be commended to teachers, but to be enjoined upon them. It clearly states a number of constantly occurring and very important phenomena, with which we have rarely found young students to be familiar.

The English pronunciation of Latin, though it finds a description, is treated *de haut en bas*. Professor Preble has done still better service by leaving it unmentioned. The wave of influence sent over from Oxford and Cambridge to America years ago has not spent itself in vain; while one notes with surprise that the effort is making again in England almost *de novo*. Shall we believe that the English blood is more courageous, or that it is rasher, under the influences of a western sky? At any rate, while in America few men under forty can remember having ever heard an English pronunciation of a Greek word, and the majority of students under

twenty already pronounce Latin in the 'Roman' fashion, in England only the agitators pronounce Latin in this manner, while the struggle for the reform of the pronunciation of Greek has not even begun.

Long quantities, including 'hidden' quantities, are marked throughout the grammar, alike in the paradigms and the examples (short quantities being left unmarked). The system will inevitably prevail, but we prophesy that it will go much farther. A minutely correct pronunciation is indispensable, and yet the learning of it is almost wholly without educational value. The proper way to learn it, then, is by hearing it always from one's instructor (alas! what sins like *militia*, *desiderio*, *dēfendunt*, *dēfendebatur*, are daily committed by this privileged and irresponsible class, to say nothing of such minor peccadilloes as *mītto*, *cēssi*, and the like), and by being kept in the narrow road by every page of Latin that one reads, until right habits are unconsciously established. This means that all the Latin books used by a student in preparation for the universities should have every long vowel marked in the text; and it is probable that in America, at least, a set of editions so marked would have one great hold upon popular favour.

We have said enough to indicate the importance of Professor Greenough's grammar, highly exacting though our admiration of it be. No worker in Latin grammar, and no teacher of Latin grammar, can dispense with the book in this new edition. Every reader will get both stimulation and light from it. And yet, with all the many and great gains that have been made in this revision, we wait with no less interest for the next.

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BRUGMANN'S COMPARATIVE GRAMMAR. VOL. II.

Grundriss der vergleichenden Grammatik der Indogermanischen Sprachen. Kurzgefasste Darstellung der Geschichte des Altindischen, Altiranischen (Avestischen u. Altpersischen), Altarmenischen, Altgriechischen, Lateinischen, Umbrisch-Samnitischen, Altirischen, Gotischen, Althochdeutschen, Litauischen, u. Altkirchenslavischen. VON KARL BRUGMANN, Ord. Professor der Indogerm. Sprachwissenschaft in Leipzig. Zweiter Band. Wortbildungslehre (Stammbildungs- und

Flexionslehre. Erste Hälfte: Vorbemerkungen. Nominalcomposita. Reduplicierte Nominalbildungen. Nomina mit stammbildenden Suffixen. Wurzelnomina). Strassburg (Trübner) 1889, pp. xiv. 462. 12 mk.

THIS is the first instalment of the second part of Dr. Brugmann's great work. (See the *Classical Review*, April 1887.) It deals with a part of comparative grammar in which

modern discovery has made very little alteration,—the formation of noun-stems and noun-compounds. Except the ‘new vowels,’ there is very little here that might not have been in Schleicher, if Schleicher had treated this part of the matter on the same scale. Of course, this is only a momentary lull in the storm of controversy. When the inflexions come, the air will be thick with missiles again. Even now, there are here and there foreshadowings of dangerous things. On the stems ending in *i* and *u* for instance (pp. 261-319, 455-6), a remarkable theory is stated (see especially pp. 313-4). So far, we had believed in three classes of *i*-stems (and the three corresponding classes of *u*-stems): (1) stems with *ei* before vowels and *i* before consonants; *bhātis*, *bhatei-os*,¹ *bhātī-su*, *bhātī-m* or *bhātī-m̐* according to vowel or consonant following; (2) *i*-stems, with *īi-* before vowels and *ī* before consonants; *plīi-s*, *plīi-ios*, *plīi-m* or *plīi-im̐* as before; (3) stems with *ī* (perhaps) in the nom. and acc. sing., but *īā* in the remaining cases, *sntī*, *sntīm*, *sntīās*, *sntīai*. And we had identified the Greek *i*-declension as made up by contamination between (1) and (2), *-eos*, *-ēi*, &c. belonging to (1), and *-ios*, *-ī*, &c. to (2); while all the Greek nouns with *ā* nominative belonged to (3). Dr. Brugmann denies the existence of (2), except in a few monosyllabic stems (‘root-stems’) like *κῆs* and *ῖs*, and derives all the *-ios* and *-i* forms in Greek from these monosyllabic stems; and for (3) he substitutes stems with gradation varying between *ī* and *īē* or *īē* (exactly like *siēm*, *sīmus*), and explains their *a*-character in Greek from the analogy of their accusatives with the *-av* form of *m̐* (Gk. *-ἄv*, *-σἄv*, *-ζἄs*, *-σἄs*, from I.-E. *-dīm̐*, *-tīm̐*, *-dīms*, *-tīms*). Of course the great support of this theory is the Latin ‘fifth declension’; *faciēm* is *faciīm* unchanged (supposing the *e* to be short; if it is long, it has been lengthened from the analogy of the *īē*-cases); *faciēbus* is unchanged; the old genitive is **faciēs*, I.-E. *-īēs*, with elided *o*.² Then the nominative becomes *faciēs* instead of **faci*, from all these analogies. In *-ērum* and *-ēi* the analogy of the *a*-stems has worked, as in Greek. This is an attractive theory; perhaps it is best to leave it undiscussed till Dr. Brugmann’s next volume gives the full grounds for it. In the case of the *u*-stems there is no appearance parallel to the supposed *īē*-stems; but the Greek forms in *-vos*

&c. are explained in the same way as those in *-ios* &c.; they originally belonged only to monosyllabic *ū*-stems, *ūs*, *ē-χθūs*, *δ-φρūs* (the two latter with prosthetic vowels in Greek, which made them apparently disyllabic, and so suggested the *-vos* forms for *ἀχλὺς*, *δῆλὺς*, &c.).

It is hazardous beyond measure to make any suggestion on a question of accent, but, with all diffidence, I should like to suggest that the rules which Dr. Brugmann gives on pp. 34-36, 104, and some other places, and which are generally accepted as Indo-European rules, are really generalized from Greek and Sanskrit alone. *E.g.* the ‘agent’ is said to be oxytone but the ‘action’ paroxytone, when they are *o*-stems, *τορὸς* but *φόρος*, whereas the ‘action’ is oxytone if it is an *a*-stem, *φορὰ*. Also, consider the complicated rules about compounds, *mutata* always accented on the first number (*μητρόκτονος*, ‘mother-slain’), *immutata* also on the first, when the second is not an ‘agent’ (*ἀπόθετος*, *ἄφθιτος*), but on the second when the second is an agent (*μητοκτόνος*, ‘mother-slaying’). In the first of these cases, *τορὸς-φόρος-φορὰ*, there is some slight evidence to be got outside Greek and Sanskrit from the Teutonic languages under Verner’s Law, but the number of ‘Vernerized’ Teutonic *o*-stems which definitely mean ‘agent’ or ‘actor’ is too small to support any generalization; in the case of the compounds, only Greek and the Asiatic languages have developed the practice of compounding to any large extent, except in proper names; and in these there is no room for any systematic distinction of *mutata* and *immutata*. Under these circumstances, is it not safer to regard both the ‘agent and action’ rules and the ‘compound’ rules as special developments common to an ‘oriental’ sub-group containing Greek and the Indo-Persian languages only? If I may be allowed for a moment to indulge in the fascinating recreation of ‘sub-grouping,’ I would point out the large number of phenomena which are peculiar to the ‘Graeco-Aryan’ languages. Besides these accent-rules and the practice of compounding, there is the augment (what proof have we that the Western languages ever had it?), the numeral for 1000 (I would lay great weight on this), the reduction of the vowel-nasals to *a* under certain conditions, the intrusion of *n* into the comparative-suffix, the far greater general agreement of the verb-systems than any to be found between any other two groups. If I am right, we must go behind the Greek and Sanskrit accentuation to find the Indo-European

¹ Dr. Brugmann says *bhatois*; that is another controversial point, which does not concern the present volume.

² Apparently Dr. Brugmann disbelieves in any *o*, as in note (1).

accentuation of *o*- and *a*-stems. For one class of these, the *mo*- and *ma*-stems, Dr. Brugmann already recognizes the principle which Osthoff discovered (see *Morphologische Untersuchungen*. iv. 127ff.); Dr. Brugmann's words are (p. 160): 'Seeing that low and high grades' (i.e. of root-vowel) 'plentifully appear in the same word, e.g. Gr. *λίμνος*, *λοιμός*; Skt. *dhū-mās*, O.H.G. *tou-m*; Gr. *χῦμός*, Skt. *hō-mās*; Skt. *idh-mās*, Av. *aes-ma*-, original gradation within the same paradigm may be inferred.' But gradation of root-vowels implies gradation of accents, originally if not in fully-developed Indo-European; and Osthoff has proved, not only for the *mo*-*ma*-stems, but for all disyllabic stems in *o* and *a*, that the same formation constantly shows both low and high root-vowel, both oxytone and paroxytone accent (as proved by Verner's law, apart from the Greek and Sanskrit accent), without distinction of meaning. If the 'agent and action' rule had not stood in the way, surely Dr. Brugmann would have joined in Osthoff's suggested conclusion (it is quite true that Osthoff does not state it *totidem verbis* except for the *mo*-*ma*-stems) that the last I.-E. form of declension was nom. *líiqos*, but gen. *líqē-sio* or *líqēós*,

acc. *líiqom* loc. *líqē-i*, and so on. How words of more than two syllables were treated I cannot conjecture; but in any case I cannot think that the Wackernagel-Wheelerian principles are valid outside Greek and the Asiatic languages.

One or two interesting points may be noticed. The Greek *-as* stems (*κρέας*, &c.) are identified with the Skt. *-is* stems (p. 398), as I.-E. *es*-stems, which possibly may ultimately be *es*-stems with a weaker grade of the suffix. De Saussure is followed (p. 344) in identifying *Ἀγαμέμνων* and *Θρασυμέμνων* as *-μεν-μον-* 'spirited.' *ποδαπός* and *longinquus* are explained as compounds, with the same second number as the Skt. stems *úd-añch-* 'directed upwards' and *ny-añch-* 'directed downwards' (p. 461). *νικάω* is the source, not a derivative, of *νίκη*, and means 'I make low,' from an I.-E. adjective stem *nī-go-*, Skt. *nī-cha-* 'low,' derived from the preposition-adverb *nī*, *nī* (p. 241). (But it seems strange to separate *νίκη* from *νείκος*). The Greek adverbs in *-κος*, which have changed their inflexion and become consonant-stems, **μουνακος*, **περικος*, **ῥοδατ-κος*, &c. (p. 241).

T. C. SNOW.

THE PROVINCE OF ASIA.

De Communi Asiae Provinciae. Thesim proponebat PAULUS MONCEAUX. Paris. Thorin. 1886. f. 3.50.

THIS work deals with a subject both interesting and important, which is closely connected with many problems of political and religious history, and which has never yet been treated in a systematic way. By an intelligent arrangement of the facts and a logical estimate of their value, M. Monceaux reaches several important conclusions, and makes a decided advance in our knowledge: but his work contains several errors in details, and the new views which he advocates in regard to the meetings and officials of the *Koinon*, though approximating to the truth, seem to me to miss it, while the whole third part, so far as it is novel, is, I think, mistaken. In all that relates to the difficult question of the High Priests and the Asiarchs, M. Monceaux traverses the same ground which the Bishop of Durham at the very same time was discussing in his *Ignatius and Polycarp*. I have not access to the latter work while

writing, but, so far as I recollect, its conclusions are founded on a fuller examination of the authorities, and seem to me to be in all respects correct. It must of course be remembered that M. Monceaux's work is the *thesis* of a young student finishing his course of training, and required of him by the rules of the university: looked at in this character it deserves unstinted praise as a most creditable and scholarly production. The investigation is conducted with admirable honesty and clearness, and a perusal of the work fills us with bitter regret that such a method of testing students is not more practised in England. We should be glad to see some such *thesis* required from all 'First Class' men. But the most real praise to give to M. Monceaux's work is to subject it to a rigorous examination: and in a subject which is so remote from the studies of most, it may not be impertinent that one who has been forced to study the antiquities of Roman Asia should offer some criticism on a work that deals with them.

The union of the whole province of Asia

in the worship of Rome and Augustus was founded by Augustus, to supply for the Roman province that religious bond which, according to ancient feeling, must exist in order to hold together any association or political body. The earliest recorded act of the *Koinon* was the foundation in 19 B.C. at Pergamum of a temple to Rome and Augustus: coins struck in this year exist with the legend *Com. Asiae*. M. Monceaux in one point misstates the facts about these coins: as they fall under a heading in Cohen's list, *Méd. d'Or et d'Argent*, he says that they exist in both gold and silver. Cohen and Eckhel mention only examples in silver.

The discussion of the titles *νεοκόρος*, *δισνεοκόρος*, etc. is very good. The neocorate—which was granted by formal decree of the Roman senate to certain cities of Asia—related to local cults of emperors or imperial families, and had no connection with the worship of Rome and Augustus which was maintained by the entire province as united in the *Koinon* 'Ασίας. A single neocorate implied a single temple to an emperor or an imperial family, such as the Julii or Flavii; a second and third neocorate implied two or three temples to different emperors or imperial families. This point is a discovery of M. Monceaux's, and he has advanced reasons for it which make it at least highly probable. One further argument which he has not observed raises his theory almost to certainty. In the proconsulship of T. Aurelius Fulvius Antoninus, placed by Waddington A.D. 135, there is still only one temple in Ephesus of the *Koinon* (C. I. G. 2965), and the second temple of the *Koinon* in Ephesus was probably not older than Antoninus Pius: whereas the second neocorate with a second Ephesian temple was granted under Hadrian.

On p. 22 M. Monceaux quotes Eckhel as his authority for the statement that both second and third neocorates were granted to Smyrna and to Sardis under Severus. The statement is true about Sardis, but Eckhel expressly says that the second neocorate of Smyrna is mentioned on a coin of Commodus; and he adds that an inscription records the second neocorate to have been granted to Smyrna under Hadrian. M. Monceaux on his preceding page quotes this very inscription: he gives it only on the authority of Eckhel, apparently unaware that it is in C. I. G. no 3148.

The games held by the *Koinon*, called *Koinà* 'Ασίας, and celebrated in turn in different seats of the joint cultus, were pentacteric. It is remarkable that three different scholars independently arrived at the same

conclusion, and published it in the same year (1885): M. Monceaux, the Bishop of Durham in his *Ignatius and Polycarp*, and myself in a note in the *Papers of American School*, I. 103. Previous writers, Marquardt, Mommsen (*die Provinzen des Reichs*), etc., all accept the games as annual.

The Asiarch who presided at the games also bore the title of 'Αρχιερεύς 'Ασίας. This once disputed point is now probably universally accepted. It implies a rather looser use of terms than would be probable in Greece proper, but such a loose use is characteristic of the Greek of Asia.

The distinction between the titles—

(1) *ἀρχιερεύς* 'Ασίας in the fullest sense, i.e. 'Ασιάρχης, which denotes the supreme functionary of the *Koinon*;

(2) *ἀρχιερεύς* 'Ασίας *ναὼν τῶν ἐν Περγᾶμῳ, Σμύρνῃ*, etc., which denotes the officials who directed the cultus in Pergamum, Smyrna, etc.; and

(3) *ἀρχιερεύς* in some local cultus, who was unconnected with the *Koinon*—

is clearly drawn, and is of course known to all accurate writers. I feel however unable to agree with the opinion that the 'Αρχιερεύς 'Ασίας was an annual officer, and that only every fourth 'Αρχιερεύς was also an 'Ασιάρχης. The writer correctly observes that the 'Αρχιερεύς 'Ασίας is not fully equivalent to 'Ασιάρχης, but is of wider application; but I think he is wrong in his view that the difference lay in the fact that three out of four 'Αρχιερείς were not 'Ασιάρχαι, and that only the 'Αρχιερεύς who celebrated the pentacteric games was also 'Ασιάρχης. The difference seems to me to lie in the use of 'Αρχιερεύς 'Ασίας as a title of courtesy, in abbreviation for the full 'Αρχιερεύς 'Ασίας *ναὼν τῶν ἐν κ.τ.λ.* Strictly only the 'Ασιάρχης, an official for four years, was also 'Αρχιερεύς 'Ασίας, but loosely and through courtesy the latter title was applied even to the subordinate *Archiereis* of Smyrna, etc., and at last this loose style was carried so far that we hear of an *Asiarcha templorum splendidissimae civitatis Ephesinae* (C. I. L. III. 296–7). I expressed this opinion in the *Academy*, Aug. 11, 1883. An inscription, which M. Monceaux has misunderstood, seems to show that the Ephesian High Priest was a pentacteric official: it contains the phrase *Τιβ. Ίουλ. Πηγγείνου Ἀσιάρχου β' ναὼν τῶν ἐν Ἐφέσῳ τῆς φιλ' πενταετηρίδος*.¹ This shows that Rhegeinos was

¹ By a misprint M. Monceaux, p. 57, reads *φιζ'*. I may add that the reading *φ* can surely not be correct; the 517th pentacteteris means a lapse of 2065 years: should we not read *ρ*ιζ'? *φ* is sometimes mistaken for *ρ*, yet *φ*ις occurs twice (Wood, vi.

Ephesian Asiarch (obviously equivalent to ἀρχ. Ἀσίας τῶν τῶν ἐν Ἐφέσῳ) for a *pentae-teris*. Yet M. Monceaux, on the authority of this inscription, gives Rhegeinos as Asiarch proper. The analogy of a pentaeteric Ephesian Asiarch may safely be extended to the Asiarch proper. The date of Rhegeinos is unknown.

It is greatly to be regretted that M. Monceaux did not, while so industriously collecting the material, compile a list of Ἀρχιερεῖς Ἀσίας as well as a list of Ἀσιάρχαι. This would have added much to the value of his work, and he would confer a further benefit on students by publishing such a list.¹

Asia Provincia was divided by Sulla into 144 *regiones* or *civitates*: sometimes several *populi* were united in one *regio* (p. 28). This is a most happy generalisation. It involves an alteration of the text of Cassiodorus from XLIV. to CXLIV. (Mommsen, *die Chronik des Cass. Sen.* 622²), but some such change seems absolutely necessary. I may add that these *regiones* can be traced even as late as the sixth century, by which time they had certainly been considerably increased in number.

On p. 63 he says that *per longum tempus apud Ephesios solos videntur celebrati esse communes provinciae ludi*, and hence we hear of 'Asiarchs of Ephesus,' but never of Asiarchs of any other city. Yet on p. 74 he declares inconsistently but correctly that at first the games were held only in a very small number of cities, and Pergamum is known to have been among this small number from an inscription which he calls *antiquus ille titulus*.

We find on p. 94 an extraordinary error: a coin of Tarsus is quoted with the legend Κουὸς (ἀγὼν) τῶν τριῶν ἐπαρχιῶν, and the three ἐπαρχίαι are explained in the words of Eckhel as *Isauria Ciliciae, Caria Asiae, Lycaonia Cappadociae*. Any one who is acquainted with the recent investigations into either the coinage or the epigraphy or the organisation of the Anatolian provinces of Rome knows that the three *Eparchiae* which are so frequently mentioned are Cilicia, Isauria and Lycaonia, united in the later empire under one governor. To speak of 'Lycaonia Cappadociae' is just as accurate

8 and 18). If correct it must refer to a mythical foundation of Ephesus as era.

¹ A list was published I think by C. Babington in *Num. Chron.* many years ago; but it is now incomplete and not generally accessible.

² In such a reference M. Monceaux would confer a boon on all who do not possess the *auszug* by adding the further description *Abhandl. Sachs. Gesellsch.* 1861.

as to use the phrase 'Northumberland of the Lothians.' Such a mistake was pardonable in Eckel, but is not allowable now.

The statement on p. 49 is too loosely expressed, that the Asiarchate, an office which, as M. Monceaux points out, could be only held by a man of great wealth, was especially bestowed on soldiers after *honesta missio*. The other qualifications enumerated—priesthood of local cults, rank as *Eques Romanus*, etc.—enter into the question merely because they also imply rank and wealth, and therefore Asiarchs were likely to have been taken from their number. It is altogether misleading to use the expression *cursus honorum* in reference to the Asiarchs. A *cursus honorum* implies a definite official routine, such as formed the course of training for Roman administrators and governors. There was nothing of the kind in the case of the Asiarchs. Again M. Monceaux has not succeeded in his attempt to prove that there was a connection between: (1) the neocorate, (2) the coining of *cistophori*, (3) the meeting of *conventus*, (4) the meeting of the *Koinon* of Asia, (5) the title of *metropolis*, beyond the general fact that such honours were naturally accorded only to cities which were eminent in wealth and importance. The comparative tables which he gives to prove the connexion are vitiated by several errors accepted on Marquardt's authority.

(1) He makes Philadelphia and Tralles seats of *conventus* in the first century. This is inaccurate, for Philadelphia was in the time of Pliny included in the *conventus* of Sardis, as is obvious from a glance at Pliny v. 29–31, combined with the map and lists of *conventus* given in my *Cit. and Bish.*, part II. (*Jour. Hell. Stud.* 1887, p. 469). Probably it had become the seat of a *conventus* before the time of Aristides, but the change is not likely to have taken place till Hadrian's time. Marquardt indeed is inclined to reject the testimony of Pliny, but this involves giving up Pliny's whole lists, which are our one authority. Pliny mentions towns south and east of Philadelphia in his list of the Sardinian *conventus*, and the mere omission of the name Philadelphia out of that list would still leave the surrounding country in the *conventus* of Sardis. There are only two alternatives: to give up Pliny's lists as utterly untrustworthy, though it was so easy for him to obtain true lists; or to accept the opinion which I have elsewhere tried to render probable—that the *conventus* were subdivided after the first century. Similar remarks apply to Tralles.

(2) He makes Philomelium a mint for

cistophori. The error is Marquardt's, who thought to correct an omission in Pinder's list of *cistophori* by quoting an old paper of Borrell's (*Num. Chron.* viii. 32): Pinder however mentions the coin in question, and corrects Borrell's false reading (ΦΙ for [Ε]ΦΕ): see his paper *über die Cistophoren*, p. 560 in *Berl. Abhandl.* 1855.¹

(3) He accepts the customary error of the numismatic classification, and puts Nysa in Caria. I need not enter on the discussion of such a point, and since Head's *Historia Numorum* has given Nysa under Lydia, it is to be hoped that the old fashion will pass out of use.

He always gives Eumenia as a *conventus*. Marquardt gives it as uncertain; Monceaux follows him, but omits generally his mark of interrogation. It is certainly quite impossible, but I need not enter into the reasons: any one who reads Pliny and looks at the lists I have given of the *conventus* will see them for himself.

(4) Tralles, Synnada and Lampsacus are assumed without any evidence on grounds of general probability as places where the *Koinon* met: this assumption is used on p. 38, with marks of interrogation, to give some show of plausibility to the comparative table. Then on p. 41 the assumption is made the ground for a new inference, to the effect that they must have possessed High Priests of the cultus, inasmuch as they were meeting-places of the *Koinon*.

For Tralles M. Monceaux might have appealed as an authority to Strabo, p. 649: but the passage merely proves that citizens of Tralles were frequently Asiarchs, which is natural in such a wealthy city. He does appeal to Lebas-Wadd., no 609: but this fragmentary inscription merely records a list of victories gained in the [2]11th Olympiad (according to M. Waddington's restoration) in various Greek and Asiatic games. The inscription has since been published more correctly by Prof. J. R. S. Sterrett in *Papers of the Amer. School of Athens*, I. p. 106, where however we should read in line 1 [ΚΛ(αυδία-νός) Δά]μας, a person well known from other Trallian inscriptions, and at the end [τῇν νά'] ὀλυμπιά[δα], which gives the exact date 133 A.D., as I have there shown (p. 103): the date is by Trallian Olympiads.

At the same time it is most probable that such a wealthy city as Tralles, and so con-

veniently situated, was a meeting-place of the *Koinon*, and two inscriptions which have since come to light may be cited in confirmation. One has been published, after the copy of a Greek, by Prof. Sterrett,² with a false restoration which loses all the meaning of the inscription. I copied it in 1884: [ῆ] Ἀσία καὶ ὁ δῆμος καὶ οἱ περὶ Δ[ιόνυσον] τεχνίται ἐτί-μ[ησαν] Ἀ[πολλώνιον] Δημητρίου Δ[. . . . τ]ὸν προαναγγελέντα τῆς συν[όδου] ΑΡΧΙΕΡΕ[]/1. The last word stands alone in the middle of the last line: I do not understand it, unless ἀρχιερέαν was the original reading; this form of the accusative is not uncommon in later Greek, and especially in Asia Minor. The other inscription, published by Sterrett (*l.c.*) after the copy of the same Greek, is an honorary decree of οἱ ἐν τῇ Ἀσίᾳ δῆμοι. These inscriptions do not absolutely prove that the meetings of the *Koinon* which granted these honours were held at Tralles, but they strengthen an antecedent probability, and if we could read in 3-4 an ethnic such as Δ[ωρηγ]όν, the proof would be complete: if however a personal name such as Δ[οργῆ]ον ought to be inserted, the proof is by no means sufficiently strong.

To justify the insertion of Synnada in the list, M. Monceaux quotes Aristides (*Or.* xxvi. p. 344, εἰς Φρυγίαν ἄνω). In these words I think that the reference in all probability is to Laodicea. If Apameia, one of the richest cities of Asia, certainly the richest city of Phrygia except perhaps Laodicea, was not a meeting-place of the *Koinon* (though it was the seat of a *conventus*), there is not much probability that a small town (οὐ μεγάλη πόλις, Strabo, p. 577) like Synnada was so. The reason why Apameia was not a meeting-place was probably its remoteness: and the reason is stronger by fifty miles for Synnada. In regard to Lampsacus M. Monceaux quotes no authority.

It appears then that the assumption of these three cities as meeting-places of the *Koinon* could be justified only on one of two grounds: either because they appear in the other columns, and probably therefore should appear in the first column also, which assumes the point sought to be proved; or because they were rich and important cities, which, as I contend, is the only reason for any correspondence between the different columns of the comparative table.

Where these conjectural names are removed from the comparative lists, any

¹ I owe the reference to Mr. Head: M. Monceaux quotes Pinder's article from the *Abhandl.* 1856 instead of 1855. Marquardt says 'Pinder hat diesen Cistophorus übersehen,' an example of the danger of correcting a specialist in his own subject.

² *Papers of Amer. School at Athens*, ii. p. 333: also published with a different but equally false restoration in *Bull. Corr. Hell.* 1886, p. 455.

appearance of mutual connexion vanishes. The lists then prove: (1) that the honours in question were given to certain of the richest and most important cities without any apparent plan; (2) that even in the three centuries over which the tables extend a considerable variation occurred in the importance and comparative rank of the various cities; (3) that the eastern cities of the province were, relatively to the western or coast cities, more important in the third century after than in the first century before Christ: this confirms many other indications of the steady growth in civilisation and prosperity that took place in the central districts of Asia Minor under the Roman Empire.

(5) Again he tries, in Part III. p. 100, ff., to establish a connexion between the title *metropolis*, given to various cities of Asia in the second and still more in the third century, and the division of the Roman Province into seven provinces which was completed at some disputed time before or after 300 A.D. His view is that the old ethnic division into Lydia, Caria, Phrygia, etc. survived as a powerful idea under the Empire and gradually pulled asunder the Roman Province into the separate nations, and he sees in the *metropoleis* the capitals of these various nations. He argues that before Diocletian's time the Province had fallen apart into its constituent *ἔθνη*. He has however not succeeded in proving more than the commonplace that the title *metropolis* was given to certain very important cities in different districts of the Province, while the facts seem to show that the districts had no strict connexion with the later provinces. We find two *metropoleis* in Hellespontus, Cyzicus and Lampsacus; four in Asia (in the narrow later sense of the term Asia), Ephesus, Smyrna, Pergamum and Miletus (he says '*titulus brevi ereptus esse videtur*': but there is no proof that the statement is true); two in Lydia, Sardis and Thyatira (he says '*Thyatira cujus in locum Sept. Severus Sardes in Lydia subrogavit*'; this statement also cannot be proved); in Phrygia Prima no *metropolis*, in Caria none, in the *Insulae* none. In this criticism I do not of course dispute that the recollection of the old countries, Phrygia, Lydia, etc. remained throughout the empire. I only dispute the assertion that the emperors in granting the title *metropolis* paid any regard to the old nations and selected a *metropolis* for each.

He puts Synnada in the list of *metropoleis* in the third century: but on p. 100 he remarks that it is uncertain when it received the title; and M. Perrot (*Rev. Archéol.* 1876,

I., p. 196) takes the probably correct view that Synnada received the title *metropolis* only after the redistribution of the provinces had been effected. Aphrodisias must have become *metropolis* of Caria at the same time.

On p. 101 he says, with reference to a rescript of Antonius Pius, '*distinguuntur in illo rescripto civitatum Asiae tria genera, scilicet minores*' (τὰς ἐλάττους πόλεις) *et conventuum capita et μητροπόλεις τῶν ἐθνῶν*. This requires correction. The rescript distinguishes only αἱ ἐλάττους, αἱ μέζους and αἱ μέγισται πόλεις: it is Modestinus who in his commentary suggests the explanation: *μητροπόλεις τῶν ἐθνῶν, ἔχουσαι ἀγορὰς δικῶν* and αἱ ἄλλαι. This brings down the date of the important phrase *μητροπόλεις τῶν ἐθνῶν* a whole century later.

On p. 97 he quite misunderstands a coin of Laodicea. In reality the type shows Laodicea standing between Caria and Phrygia, symbolising the position of the city on the borders of the two countries. It is variously assigned to Caria and to Phrygia.

Part III. as a whole is not equal to the rest of the book. On p. 118 he says quite truly, but with no novelty, that many things in the constitution of the Christian Church must be referred to the second or third century: and he adds two examples which are, the first erroneous, and the second valueless. In the first place, he argues that twenty-five bishops who met at the Council of Laodicea in the fourth century (he omits to mention that this Council, which is mentioned in an inscription, is the one placed doubtfully by Mansi in A.D. 320) are bishops of the twenty-five cities which used to meet in the *conventus* of Laodicea, i.e. Cibyra (Plin. v. 29). This is impossible. (1) A meeting of bishops of a *conventus* would not obtain the importance of this Council. (2) The *conventus* had disappeared from existence long before this time. (3) I believe that xxv. in Pliny is a false reading, and xv. or xvii. is a more correct reading (*Cities and Bishops*, II. p. 469). (4) Everything points to the conclusion that the twenty-five bishops came to Laodicea from the surrounding districts of Asia Minor, or at least from the whole of central and southern Phrygia. If they had come only from the Cibyric *conventus* there would not have been any representative from the districts where the conflict against Montanism raged most keenly. In the second place, the list which is given to prove a connexion between the holding of Councils of the Church and the meeting of of the *Koinon* proves nothing whatsoever. Naturally Christian Councils, after Roman

Asia had been divided into seven provinces, each with its own metropolis, met in the metropolis of a province. Hence the fact that Ephesus, Sardis, Laodicea and Cyzicus appear in both columns proves nothing. Synnada and Lampsacus appear in the second column and conjecturally in the first, but I have just shown that they have no right to appear in the first. Hierapolis appears as the seat of a Council A.D. 173, but it was not a meeting-place of the *Koinon* nor seat of a *conventus* nor a *metropolis* (until the time of Justinian), nor did it strike *cistophori*; it was simply an early important centre of the Church, and hence a Council assembled there in 173. There remain only Pergamum and Sardis, which appear in all columns of all M. Monceaux's lists—two cities of the first rank throughout the Roman Empire, contending with Smyrna for the title *πρώτη Ἀσίας*: what can be more natural than that a Council should meet there, quite apart from its being a meeting-place of the *Koinon*?

That the Church organisation was modelled after the political organisation is practically certain: but the new arguments advanced by M. Monceaux and the development from the older to the later provincial system which they postulate seem to me to be founded entirely on the misconception I have combated, viz. that the Roman Province was broken up through the persistence of the old

ἐθνη. Though I do not believe that this was the cause of the break up, yet I think he might have brought more arguments to prove the vitality of the old *ἐθνη*, e.g. from Philostratus, *Vit. Soph.* But the subject cannot here be touched.

But after so much destructive criticism one word must be added in the opposite direction. I think that the development between the earlier and the later provincial system will be found to lie in another line, viz. in subdivision of the Roman *conventus* (*Cit. and Bish.* II. p. 470); though at present I know no proof of this view. It has however in its favour the natural presumption that the changes in the constitution of a Roman province took place through a gradual modification of the Roman official division: whereas M. Monceaux's theory means that the Roman division was swept away by the recovering strength of the pre-Roman system.

In conclusion I can only repeat that the work makes a real addition to our knowledge of the constitution of Roman Asia. The mistakes of detail show that the writer has not gained perfect mastery of the antiquities of Asia, and the progress of research will show whether his general views given in Part III. are right or (as I have argued) wrong: I have however shown at least that he has not proved them.

W. M. RAMSAY.

A Companion to School Classics. By JAMES GOW, M.A., Litt.D. Second edition revised. London: Macmillan and Co. 1889. 6s.

THE rapidity with which Dr. Gow's useful handbook has passed into a second edition has not prevented him from giving it a very thorough revision. There are no long or very material additions, but numerous corrections, often consisting of the more precise wording of a sentence too strongly or somewhat ambiguously expressed. In several instances paragraphs have been rewritten, always to their improvement. Except in the chapters on the Drama and Philosophy, it is hardly possible to find two consecutive pages anywhere without traces of the reviser's hand. In subsequent editions the book may with profit be expanded; it can scarcely be more accurate or trustworthy. I can say so after comparing every page of this issue with those of the former edition.

A. S. W.

A Brief History of Greek Philosophy. By B. C. BURR, M.A., formerly Fellow, and Fellow by courtesy, in the Johns Hopkins University. Boston. Ginn & Company. 1889. \$1.25.

THIS little manual of Greek philosophy is based largely upon the translations published by Mr. Bohn and others. It is strange that any one in the present day should compose under these conditions. t

NO. XXIII. VOL. III.

the evidence seems conclusive and Mr. Burr is perfectly honest in the matter. What other inference can be drawn for instance from the astonishing note prefixed to his sketch of Aristotle's Politics—'The following outline follows the translation of the Politics made by J. E. C. Welldon, M. A. (1883)'? With these words before us we know pretty well what meaning to give to the remark at the beginning of his account of Plato, that the student must accept as authentic all or nearly all the dialogues 'that appear in the collection known as Professor Jowett's translation.' Of course it is not to be assumed that Mr. Burr has no acquaintance with the Greek of Plato and other writers, but he seems to have been content to help himself very extensively by the use of translations; and, though a man may get a wide and fairly correct notion of Greek philosophy in this way, it hardly qualifies him to write a book on the subject. It is perhaps a slight indication of the author's scholarship that he at least three times gives us the remarkable word 'Mytelene.' He has on the whole made a good use of his English and German materials, though no translation, I think, can be responsible for the following statement about Aristotle—'He compares the manner in which the universal unconsciously grows out of the particular of sense to the way in which soldiers in battle are caused to *fly* by the perception of one, and then another, and so on, *fleeing*.' But even the English books to which he refers seem to be imperfectly

known to him, for in a list of works given 'for the convenience of the student' he includes 'Grant's Aristotle,' and 'Grant's Ethics of Aristotle,' apparently not knowing that they are only different editions of the same book.

Mr. Burt's chief guides are Hegel, Ueberweg, Zeller, and Schwegler, all of whom he appears to have used with care and judgment. There would not seem to be any marked originality about the method of the book or about his interpretation of Greek philosophers. He has walked very well in the footsteps of his guides, but, other things apart, the book is too largely a compilation to have much independent value. Perhaps the earlier part is the better, for when he comes to philosophers with whom we have a close acquaintance his account of them becomes too much an epitome. There is much information compressed into small compass by the art of the abstract-writer, and those who are preparing for certain examinations may find here what they want. The style is fairly clear and the facts are presented in an orderly and sensible way.

H. RICHARDS.

Prof. Paul's Principles of the History of Language, translated by Prof. STRONG. Sonnenschein. 10s. 6d.

As a translation, this book has been so exhaustively criticised in the *Journal of Education* of Oct. 1, 1888, that no further remarks are needed. Those who have attempted to read—and understand—the *Principien* in the original German, will feel grateful to Prof. Strong for his work. Especially noteworthy is his substitution or insertion of English instances where Prof. Paul gives only German ones.

The book itself is a difficult one to review fairly; the matter is so good, the form so bad. Every page is irritating, even in the translation: we sigh for a French writer, who could have told us just as much in half the space and twice as intelligibly. What can the ordinary scholar, not being an Oedipus, make of such utterances as the following?

'The effectual scrutiny of the conditions of historical growth, taken in conjunction with general logic, gives at the same time the basis for the doctrine of method which has to be followed in the verification of each single fact.'

'All purely psychical reciprocal operation comes to its fulfilment in the individual mind alone.'

'The question naturally presents itself—What is the analysis of the motory and sound sensations respectively, and to what grade are the special factors in their analysis consciously perceived?'

'Not unfrequently, in referring to what has preceded, an inaccuracy arises owing to the displacement of a word by the idea of a word etymologically related with the word actually employed, where the speaker might equally well have employed either.'

This last example beats Aristotle's *καὶ ἐνίοτε προστιθέασιν ἀνθ' οὗ λέγει πρὸς ὃ ἔστιν* (*Poetics* xxi. 6). It is true that Prof. Paul is not always like this: the following are striking observations well expressed:—

'There are as many dialects spoken as there are individuals to speak them.'

'Sounds are produced and taken cognisance of without any clear consciousness.'

'A further source of deception lies in the habit of starting not from the spoken, but from the written word.'

'Writing bears about the same relation to language as a rough sketch bears to a picture worked out with the utmost care in colour.'

'If we, generally speaking, create no new material of language, this is simply due to the fact that the need for doing so exists no longer.'

'A considerable portion of the dialectic differences is taken no account of in writing.'

'We are at present accustomed to regard the affirmation as the only normal sentence: the sentence of demand is, however, as old, if not older.'

'It is pure prejudice when any particular district is picked out in which it is alleged that the "purest German" is spoken.'

O si sic omnia! Such gems are few and far between.

The title of the book, as Prof. Paul himself hints in his Introduction, is misleading; perhaps even more so to the English reader than to the German. The subject is not the history of language, at least as we understand the term 'history,' but rather the philosophy of language, or the philosophy of the history of language. The tone throughout is that of the *à priori* philosopher, not of the *à posteriori*: the instances are brought in to support the rules (we might almost say, to make the rules intelligible), the rules do not follow from the instances. A further and doubtless more important defect is the extreme limitation of the range of instances. When Prof. Paul mentions language he means the Aryan languages, and not only the Aryan languages but the Teutonic group. He is himself indeed a specialist, a Teutonic scholar of the highest eminence, and naturally feels on safe ground when he draws his illustrations from German sources; but for un-German readers this is a serious drawback. We may forgive him for ignoring the fact that the Aryan languages are but one out of about a hundred different groups of languages existent in the world; but within the Aryan circle he might at least have taken more from the languages which every scholar knows, Latin and Greek. One of his most important chapters, IX, is on the process of creating words, which he, no doubt rightly, thinks is perpetually going on, especially in the case of words to express sounds or movements: he gives a whole page of instances, but all of them German, so that we cannot really tell whether the phenomenon may not after all be confined to the Teutonic languages.

The main object of the book is (p. xxxvi, note) 'to trace the development of language from the effects which individuals produce on each other.' The ordinary etymologist takes what is no doubt the easiest course, and in the case of dead languages the only possible one, and begins with the word, not with the sounds which the word symbolises: the value of Prof. Paul's book lies in the skill with which he points out the dangers of this method and insists on the priority of speech to writing. His theory of sound-change (chap. III.)—that a chance deviation from the normal pronunciation led by infinitesimal degrees to a notable difference in the sound, convenience having a slight but quite subordinate effect on the process—is not so convincing as most of his theories; it is too much like the Lucretian idea that the world was formed by atoms falling eternally downwards in straight lines till some of them were accidentally deflected. Is the doctrine of Chance a satisfactory resource?

A remark on p. 400 that 'no doubt the first foundations of word-formation and inflexion came into being by the coalescence of elements originally independent' gives us cause for alarm: are we really to have the 'Agglutination-theory' of Bopp and Schleicher revived with all its absurdities? *Μὴ γένοιτο*: yet even Brugmann believes in a 'Wurzelperiode.' Prof. Paul indeed goes on to say that we

can never tell whether a form has arisen from 'a syntactic word-group' or merely follows the analogy of a form already existing: what need then to assume that the 'syntactic word-group' ever existed, that the termination was ever a separate word at all? Isolated instances in German, or in the outlying members of the Aryan family, Irish and Sanskrit (which from their position would be peculiarly exposed to un-Aryan influences), prove nothing: new words take the ending of some old word, but that old word itself may well have been a unit. That our ancestors ever 'talked in roots' is an idea inconsistent with all we know of the actual history of the Aryan languages.

E. R. WHARTON.

NEUE's well-known *Formenlehre der lateinischen Sprache* is being published in a third edition by Dr. C. Wagener (Berlin, Calvary), in whose hands the book is undergoing a thorough revision, including a fresh verification of the greater part of the references. Dr. Wagener begins with the second volume (including the adjectives and verbs) and has completed pp. 1-63.

A work of similar scope is the *Lexicon of Latin Word-Forms* by Dr. K. E. GEORGES, in which, however, the words are arranged not in grammatical but in alphabetical order. It is being published by Hahn of Leipzig in *fasciculi*, and is now nearly complete from *A* to *H*. Both books will probably be found indispensable as works of reference.

Quaestiones Ammianeae Criticae. Scripsit OTTO GÜNTHER, PH.D. Göttingen: Vandenhoeck and Ruprecht, 1888. Mk. 1.60.

THIS pamphlet, the work of a man of sense and learning, will be found useful to students of Ammianus.

H. N.

Cram's Universal Atlas, geographical, astronomical, historical. With statistics, diagrams, and a complete gazetteer of the United States. New York: George F. Cram, 1888.

THIS ambitious work claims attention here only because of the thirty-eight historical maps of the ancient world, on pages 202-222. These maps, the execution of which is exceedingly careless, are in the main copies of inferior originals from various collections. They are of little value to the classical scholar, and at many points will mislead the general reader. Such things as Oystus (Dystus), Eleusis (Eleusis), Anthesinus, Pholecanro, Appolonia, Heracea, Lamsacus, etc., are more amusing than edifying. On the map of 'Athens and its vicinity,' due North of the acropolis there rises to an equal height a huge hill, the westward outlook of which is closed in by mount Lycabettus! The modern maps and the statistical letter-press of the atlas are meritorious and useful; it is unfortunate that the maps of Greece and Rome should be made practically worthless by gross blunders in proof-reading.

J. H. WRIGHT.

OLD LATIN PALIMPSEST OF THE ACTS AND APOCALYPSE:—In the February number of the *Classical Review* (p. 12) I wrote that the continuous text of the Acts in the Paris palimpsest, as far as I knew, had not yet appeared. I ought not to have forgotten that the indefatigable M. Belsheim had included a somewhat rough and hasty reproduction of it in his *Appendix epistolarum Paulinarum ex codice Sangermanensi Petropolitano* (Christiania, 1887). Meanwhile a thoroughly trustworthy edition of the fragments of both Acts and Apocalypse has just been published in pamphlet form under the title *Le palimpseste de Fleury* by M. Samuel Berger, to whose kindness I owe an early copy.

F. J. A. HORT.

LATIN GREEK AND GRAECO-LATIN GLOSSARIES. (*C.R.* No. 22, p. 129).—The gloss *abolit επιθυμει* I had corrected *avci, βούλεται, επιθυμει*. Mr. David Cowan, writing to me from Lincoln's Inn, suggests what I have now no doubt is the true reading, *adolet επιθυμει*.

H. NETTLESHIP.

ON THE REVIEW OF MR. ARCHER-HIND'S EDITION OF THE *TIMAEUS*.

I SHOULD certainly not have felt called upon to notice a curious piece of eristic signed 'J. Cook Wilson' in the last number of this *Review*, had the writer been content with offering his own opinion, whatever it were, of my work. But he has also freely scattered accusations of dishonesty: and since in civilised society such imputations are not usually made with absolute recklessness, it is possible that some readers, who happen to be unacquainted both with my book and with Mr. Wilson's controversial method, may be led to misapply their indignation. It may therefore be worth while, by exhibiting three or four typical specimens of Mr. Wilson's style, to show what sort of material his *farrago libelli* is composed of: after which I have done with him.

With such portion of Mr. Wilson's remarks as consists of idle invective and unsupported assertion it is needless for me to deal—and

in so saying I have washed my hands of much the greater part of his nine pages: nor do I intend to enter into any controversy with him—*ἀξίω ἀμφισβητεῖν μὲν, ἐρίζειν δὲ μὴ*. Leaving then the *ἀξία* or *ἀπαξία* of my commentary to the judgment of others, I shall confine myself to the following illustrations of our critic's manner, when he adventures to be comparatively definite.

(1) Mr. Wilson (who seems exasperated because I have used the original text, rather than a Latin translation, of a passage in Galen explanatory of 78 B. foll.) has these observations: 'In one place, Plato's theory of respiration, the editor gives the reader the impression that he has done a piece of original and meritorious research by using the Greek of a commentary (Galen's) only known in "a defective Latin translation" when Martin wrote All that he rightly gets out of it, and even the illustra-

tive woodcut (a little altered),¹ is already given in the note and translation of the edition used (Daremborg's), to which no acknowledgment is made.

Now my note runs thus: 'An important light is thrown upon it by a fragment of Galen's treatise on the *Timaeus*, which deals with this passage. This fragment was found by M. Daremborg in the Paris library and published by him in 1848. On Galen's commentary the ensuing explanation is based.'

Thus, it seems, I claim originality by avowing my interpretation to be derived from a document which has been public property for forty years; while I endeavour to conceal my obligation by naming the man who brought that document to light.

(2) 'In the note on Mercury and Venus,' says Mr. Wilson, 'he maintains with a great air of originality a view which Proclus mentions in more than one form in more than one passage: one passage being his commentary on this very place In a note of Martin's, which he has evidently used, special attention is drawn to this view as one given in Proclus The bit of modern astronomy (illustrated by a woodcut) which the editor quite needlessly adds, illustrates once more the dangers of unfamiliar ground.'

Hereupon it is only to be remarked, first that it is this *quite needless* 'bit of modern astronomy' which alone contains my view of the passage; secondly that this view is to be found neither in Martin's note nor in that of Proclus. Furthermore it might be interesting to learn wherein consists an 'attack upon Martin,' which our critic attributes to me. I refer to Martin three times in this connexion, and each time with approval.

(3) A perhaps yet more instructive example of Mr. Wilson's style is this. 'Sometimes,' he says, 'he is betrayed by an apparently unimportant remark. For instance in the note on 70 C the editor tells us &c. . . . The editor had probably read a remark in a part of Littré which Martin cites, that certain "Hippocratean" treatises, including a fragment (not the whole) of the *De Oss. Nat.* were later than Aristotle, and thought it safe to speak of the authorship and date of the "work" as he does. Now the *De Oss. Nat.* cannot be said to have an

author or a date. It is established that it consists of five extracts from different books, some at least by different authors, on the subject of the veins (not the bones) collected by some unknown hand. Two of them are quoted by Aristotle himself, who gives their authors.'

I am sorry to make so long a quotation, but less would hardly serve. The passage I have omitted from the above is simply the citation from my note. In this the reader will doubtless expect to find, first, that the *de ossium natura* is assigned to some definite author of a definite period subsequent to Aristotle; secondly (thanks to the adroit parenthetical innuendo) that it is said to be concerned with the bones. What he actually will find is this: 'It [Plato's theory of fluid passing through the lungs] is denied by the writer of book IV. of the Hippocratean treatise *de morbis*, vol. II. pp. 373, 374, Kühn: but affirmed by the author of *de ossium natura*, a work of uncertain date, vol. I. p. 515, Kühn.' And this is all. Now, assuming the correctness of all Mr. Wilson says, are we expected, in a passing mention of a treatise (or compilation) of the most uncertain character, to interpolate an irrelevant disquisition upon its structure and origin? And are we forbidden to describe the *Nicomachean Ethics*, for example, as a 'work'?

(4) Mr. Wilson discourses for three-fourths of a column upon my 'unfairness' to Stallbaum, in reference to the note on 66A; the gist of his indictment being that Stallbaum is accused by me of misunderstanding the construction, whereas he takes it as I do; and that I put forward as my own an alteration (*ἐχόντων* for *ἔχοντα*) which is Stallbaum's. Now this time one single grain of truth may be sifted out of all this. Stallbaum's comment upon *ὅσα ἀέρος* is not very clear; and I was mistaken, I now think, as to the manner in which the words are intended to be taken in the earlier part of his note. So, had Mr. Wilson known how to let well alone, he might have scored a point against me, such as it is. But our critic, who in some other respects does not resemble Socrates, unfortunately does not enjoy a *δαίμονιον σημεῖον* to 'check him always, whatever he is doing.' For he goes on, 'it seems incredible, but it is true, that the emendation is Stallbaum's,' *i.e.* *ἐχόντων*.

Now what are the facts? First it will be seen by any one who reads Stallbaum's note to the end that he sets aside the interpretation of *ὅσα ἀέρος* which I adopt, although I was wrong in believing that he never saw

¹ My woodcut, as it happens, was not taken from Daremborg: but there could hardly be much difference between two diagrams illustrative of this passage. Woodcuts, by the way, seem to have an alarming effect upon Mr. Wilson: he always charges, head down and eyes shut, whenever he meets one.

it. Secondly the emendation ἐχόντων is even less his than it is mine, though I am not aware that he has been charged with piracy for not disclaiming it. (I need hardly say that I have made not the slightest claim to the authorship of a correction so obvious that it must have occurred to every one who has tried to construe the sentence.) Stallbaum says indeed 'legendum fortasse videbitur ἐχόντων,' which, for Mr. Wilson's benefit, I will translate: 'perhaps it will be thought that ἐχόντων ought to be read.' But that Stallbaum does not think so is evident from the whole tenor of his note, and from the fact that in his final reconstruction of the passage (to which the criticism in my note refers) he retains ἔχοντα. The emendation in fact is Stallbaum's neither by adoption nor by origination, for it is quoted in Bekker's note. So far then from ἐχόντων being 'a proposed alteration of Stallbaum's,' it is a suggestion, apparently of Lindau's, which Stallbaum mentions only to set aside. If a correction for which Stallbaum is not responsible and which he deliberately rejects is Stallbaum's, then, I fear, all Mr. Wilson's statements which I quote may, on the same showing, be termed mine. ἀλλ' εὐφημεῖν χρή.

It were easy to go on almost *ad libitum* culling flowers from Mr. Wilson's *Χαρίτων κᾶπος*, were it worth while. However, I will point to only one more passage, which contains so extraordinary a mare's nest that it were almost a pity to leave it out.

In 22D I retain in my text the vulgate λύόμενος, which in the note (following a suggestion of Porphyry's quoted by Proclus) I support, contending that although it cannot bear the sense of 'delivering,' which is given to it by some, it is admissible and appropriate in the sense of 'being released.' And having thus, in my judgment, sufficiently defended the reading, I end with these words: 'I hold it then undesirable to admit ῥύόμενος, which is the reading of some inferior MSS.' There is not a word more. Hereupon Mr. Wilson is inspired with the following happy thought: 'In 22D the note shows that ῥύόμενος 'delivering' is taken for something like 'flowing' or 'overflowing,' a mistake evidently from the German translation used by the editor'!

I think I need hardly follow Mr. J. Cook Wilson any further.

R. D. ARCHER-HIND.

A REPLY TO THE PRECEDING.

It is not surprising that the editor whose book I reviewed in the March number of the *Classical Review* should have hardly thought me worth notice. It is a familiar commonplace with those who are in his position. But if he should nevertheless notice me at all, he might be expected, if he felt he had any real case, not to omit nearly all the main issues. As it is, even if he were in the right instead of being, as I believe, in the wrong in the issues he has chosen, it is the points on which he offers no defence that are significant. He has not traversed the statement as to how he arrived at his text and *apparatus criticus*: nor the main criticism upon the scholarship expressed in this *Review*; nor those upon his interpretation of the philosophy, in which he cannot say that very definite arguments have not been given him to attack; nor what is said of the value of his interpretation of other subjects in the dialogue, or of his knowledge of Aristotle and treatment of him. In a word, all that concerns the scientific value of the edition considered in itself, apart

from its dependence on other books, is practically neglected. And yet, supposing that the criticisms here were right only in the main, the book could hardly pass muster from the scientific point of view. Few are likely to be misled by the editor's attempt to divert attention from these matters. But besides, though he has tried to defend himself from one charge of unfair attack on Stallbaum, he has not traversed the statements made as to his use of the notes of Martin and Stallbaum. He attempts however in his remarks on the narrow topics he has chosen to discredit my whole review. It seems therefore best to publish a pamphlet, which will give an opportunity for the definiteness seemingly desired and not obtainable in a review. In this I will give full consideration to every point on which the editor is so confident; and I release him from any obligation to keep his promise not to answer me. Meanwhile I take this opportunity of deprecating the editor's attempt to make a merely personal matter of what I conceive a public duty. Though I reserve for the

pamphlet the necessarily detailed discussion of each of the heads in the editor's answer, their nature is such that I cannot let them remain entirely unchallenged till then. In the attempt to construct a *prima facie* case in his own favour, he gives a misrepresentation of the facts and my arguments the gravity of which will appear hereafter. In No. (3) of his heads, on the other hand, he is arguing directly to his own confusion. Apparently from his remark 'In this the reader, etc.' (which is an entire mistake), and from his reference to the *Nicomachean Ethics*, he has not even yet realised the nature of his error and my argument from it. It is as if a foreigner were to say that the immortality of the soul (Wordsworth's ode) 'is affirmed by the author of the *Golden Treasury of Lyric Verse*, a work of uncertain date.' It is one of a number of proofs indicated in the review, and to be detailed in my pamphlet, of the nature of the editor's learning.

I conclude by giving the reader a test of the value of the statements which the editor makes in his answer, in a matter which will take little space. In No. (2) he says 'furthermore it might be interesting to learn wherein consists an attack upon Martin which our critic attributes to me. I refer to Martin three times in this connexion, and each time

with approval.' My point was not that the editor attacked Martin but that his attack was unsuccessful. The editor in reply contends that he did not attack Martin at all. Now these are the facts. In 38 D τὴν ἐναντίαν εἰληχότας αὐτῷ δύνανται, said of Mercury, Venus and the Sun, is interpreted by Martin to mean that Mercury and Venus revolve in a direction opposite to that of the sun, though he admits, as the editor himself says, that there are difficulties. The editor attacks this theory and interprets quite differently. Martin's words are 'Platon a voulu dire bien positivement que ces deux planètes suivent une direction opposée à celle du soleil.' The editor says 'If the contrary motion' [*i.e.* the kind meant by Martin] 'of the two planets is insisted on, the result follows that we have here the one theory in the whole dialogue which is manifestly and flagrantly inadequate. Plato's physical theories, however far they may differ from the conclusions of modern science, usually offer a fair and reasonable explanation of such facts as were known to him: they are sometimes singularly felicitous, and never absurd. I cannot then believe that he has here presented us with a hypothesis so obviously futile.'

J. COOK WILSON.

OBITUARY.

THOMAS MAGUIRE, LL.D., D.LIT.,

Fellow of Trinity College and Professor of Moral Philosophy in the University of Dublin.

Died 26 Feb. 1889.

DEATH has made another gap in the ranks of Irish scholars. Little more than a month after Dr. Davies, his friend and predecessor in the Chair of Latin, Queen's College, Galway, Thomas Maguire passed behind the veil.

He was born in Dublin on 24 Jan. 1831, and even from his boyhood showed remarkable intellectual power. His University career was one long succession of the highest honours in Classics and Philosophy, and he graduated in 1854 with a gold medal in each subject, being the only man of his year who obtained two gold medals at degree. He had already won the Wray Prize in Logics and Ethics, and subsequently

gained the Berkeley gold medal in Greek. Excluded by his religion from competing for the University scholarship, he was the first Roman Catholic to win one of the non-foundation scholarships. The same relic of old exclusiveness which practically limited Fellowships to members of the established Church, until Fawcett's Act of 1873 swept away the last remnant of religious disabilities, caused him to turn aside to the study of law. Here too he carried off first prizes in Political Economy (1856), in Civil Law (1858), in Feudal and English Law (1860). In the next year he won the Lincoln's Inn studentship on what was said at the time to be the best answering on

record, and was called to the English bar in 1862. But he did not suffer his legal studies to banish his old love for Classics and Philosophy, and in 1866 appeared his work on *The Platonic Idea*. The profound study of Plato, and the comprehensive grasp of the loftiest philosophy evinced in this work and in his subsequent *Essays on Platonic Ethics* (1870), may be judged from the words of Professor Gustav Teichmüller of Dorpat.

'Maguire's book deserves to be specially appreciated by us Germans, for Maguire belongs to the most speculative order of intellect that England and Ireland have ever produced. . . . But amongst British savants Maguire is, of Platonic scholars, assuredly the most interesting and profound.'—*Göttingische gelehrte Anzeigen unter der Aufsicht der königl. Gesellschaft der Wissenschaften*, 1874

His masterly edition of the *Parmenides* in 1882 shows the continuity of his Platonic studies, though like some other eminent Platonists, notably the late Dr. Thompson, Master of Trinity, his published works are small in amount compared with their importance.

In 1869 he was appointed Professor of Latin in Queen's College, Galway, and his memory is warmly cherished by many distinguished alumni of that seat of learning. He resigned the professorship in 1880 on winning a Fellowship in Trinity College, Dublin, for which he always maintained a most loyal affection. He was appointed lecturer in Greek and Latin composition in 1881, and Professor of Moral Philosophy in 1882. He contributed to every number of *Hermathena*, sometimes discussing legal points in Cicero, Horace, and others, where his great knowledge of Roman law stood him in good stead, sometimes commenting on Homer, Pindar, Herodotus, Thucydides, Lucretius, Virgil, Horace, and Juvenal, or treating of grammatical points such as 'potential optative,' the existence of which he denied. One of his most important contributions was an exhaustive treatise 'On the Prosody of βα and γλ in Old Comedy and Tragedy.' For this he re-read all that remains of the Greek Tragic, Aristophanes, and the Fragments, and arrives at the result that a vowel cannot remain short before βα or γλ in Old Comedy, nor in Tragedy except before the words βλαστάνω and γλώσσα. In these papers, as in his teaching, it was very striking how he sought to pierce to the heart of the matter,

and spared no laborious research that could give him a thorough mastery of first principles. He at one time purposed editing Aeschylus, and his own Greek verses have been characterised by one of the best living composers thus: 'They are the most Aeschylean I have ever read; Maguire reproduces not only the form but the spirit in a way I have never seen equalled, and believe can scarcely be excelled.' His Latin composition shows boldness, vigour, and terseness, as may be seen from *Kottabos*, or *Dublin Translations*.

He was an uncompromising supporter of the claims of Greek to be retained as a compulsory subject in University education. His reading was very extensive, and his love for Classics ardent and sincere, but it is perhaps for his philosophic work that he is most widely known. His lectures on metaphysics were attended even by his brother Fellows, and I have been present on an occasion when the interest of an accomplished metaphysician overcame the silence of an auditor, and gave rise to a dialogue vividly suggestive of Socratic times.

His views were given to the public in his *Lectures on Philosophy* (Kegan Paul, Trench & Co., 1885), and in various articles on Ancient Philosophy in *Hermathena*. At the time of his death he was correcting the proofs of a lecture on 'Mr. Balfour on Kant und Transcendentalism,' and a paper on Aristotle for *Hermathena*. In the last number of that journal appeared a very interesting review of Mr. Archer-Hind's *Timaeus*. Its final paragraph, his last published words, forms a fitting conclusion to this imperfect sketch of one of the deepest and most original thinkers who have ever shed honour on our *Alma Mater*.

'Mr. Archer-Hind well puts it: "The material universe is, as it were, a luminous symbol-embroidered veil, which hangs for ever between finite existences and the infinite, as a consequence of the evolution of the one out of the other. And none but the highest of finite intelligences may lift a corner of this veil and behold aught that is behind it." True, but as now we may know that the Infinite must be, so the veil may become more and more luminous, until the whole material cosmos becomes as purely symbolical as the signs of that science which Plato held divine:—

This use may lie in blood and breath,
Which else were fruitless of their due,
Had man to learn himself anew,
Beyond the second birth of Death.'

P. SANDFORD.

ARCHAEOLOGY.

THE GOLD BARS OF KRASZNA.

THE *Classical Review* lately (iii. p. 142) contained an abstract of a paper by Dr. Kenner, in the *Arch. Epigr. Mittheilungen*, describing some gold bars lately found in Siebenbürgen. When in that country last summer, I heard a good deal of these bars, and I have since, through the kindness of Dr. Gross, obtained four electrotype facsimiles. The bars will, I hope, be soon adequately described for English numismatists in the *Num. Chronicle*: meanwhile a brief note may interest a few scholars. Besides the accounts of Dr. Kenner and Prof. Domaszewski in the *Mittheilungen*, the subject has been treated by Prof. Finály in the journal of the *Erdélyi Múzeum-Egylet* (iv. 338—46) with six woodcuts. The bars were found at Kraszna in the extreme S.E. of Siebenbürgen, on the Bodza pass over the Carpathians close to the Roumanian frontier. Apparently thirteen in all were found, representing about $12\frac{1}{2}$ lbs. of gold. In size they are $6\frac{1}{2}$ in. long, $\frac{3}{4}$ in. wide on the upper face, and $\frac{3}{8}$ in. deep. The upper faces are stamped with three or five small oblong panels ($\frac{3}{8} \times \frac{1}{2}$ in.) of the following types:—

1. LVCIANVS *Lucianus obr(yzi) (primi)*
OBR'TSIG  *sig(num) or the like.*
2. FLFLAVIAN *Fl(avius) Flavianus pro*
VSPRO'SIG *(bavit) sig(num) ad dij-*
ADDIGMA  *ma (δῆγμα = pattern).*
3. QVIRILLVS *Quirillus et Dionisus (sic)*
ETDIONISVS *Sirm(ienses) sig(nave-*
*SIRM'SIG  *runt).*
4. Three emperors' heads with DDD NNN
D(omini) n(ostri) (tres).
5. Seated figure to left (probably the town
Sirmium) with SIRM below and  above.

The inscriptions are arranged somewhat at random. One bar has nos. 1, 4, 5, two others, nos. 1 once, and 2 four times, and the fourth which I have has 1, 3, 4 (twice) and 5. The expansions of the inscriptions are (roughly) Dr. Kenner's and, though not quite certain, give the general sense well enough. The reading in no. 2 is certainly SIG, not SIS (*Siscia*) as has been suggested by one scholar.

Dr. Kenner considers the three emperors to be Valens, Valentinian and Gratian; and the date 367—375 A.D. This is no doubt correct, but it may be observed that the three heads of no. 4 show a general resemblance to the three heads of some of the curious oblong coins of Arcadius, Theodosius and Honorius (circ. 400 A.D.) figured in Sabatier's *Monnaies Byzantines*, and there is no doubt that the mint of Sirmium was at work under Arcadius.¹ Finally, with little probability, refers to Constantine II., Constans and Constantius II. (*l. c.* p. 343), and the year 338 A.D. There can be little doubt that the bars were intended for general use, and not merely for tribute. As Mommsen points out, the Roman currency was thoroughly disorganised and discredited during the third century, and in the fourth recourse was had to weight simply. Thus the ingots which were in circulation at the end of the Republic now reappear (*de Blacas*, iii. 152 foll.), and no doubt these bars were part of this 'weight' currency. Their provenance is, however, interesting, for they clearly belong to the spoil, or the tribute, carried off by the Visigoths who began to pour southward over the Danube about 370.

F. HAVERFIELD.

THE NEWTON TESTIMONIAL.

The eminent services of Sir Charles Newton to art and archaeology in England are well known to all readers of the *Classical Review*. Sir Charles resigned his Museum appointment three years ago, and his Professorship at University College last year. It is thought that it will accord with the wishes of a very large number of scholars and friends both in England and abroad if a special opportunity be offered of testifying in some public way recognition of his services. With a view to ascertaining the general opinion on this point a private meeting was held, by permission of Lord Carnarvon, on March 20th at 43, Portman Square: a strong committee was appointed, with Mr. George A. Macmillan as Hon. Secretary and Treasurer, and it was agreed to open a subscription list for the above purpose. It was decided by the majority of those present at the meeting that the wishes of the subscribers would be most appropriately expressed if a portion of the fund thus collected were devoted to the execution of a portrait-bust of Sir Charles Newton, to be set up in the British Museum. There is already existing such a bust in plaster, which was

¹ Sirmium was probably first lost about 450 A.D. In a large collection of coins found on the spot which I once saw at Mitrovica, the latest coins were those of Anastasius I. (circ. 500 A.D.)

executed by Boehm some years ago: at a further meeting of the Committee on March 28 it was resolved that this bust should be reproduced in marble as a personal memorial: at the same time it is hoped that a sufficient sum may be raised to admit of offering a substantial encouragement to Hellenic archaeological research, possibly in the form of a medal for annual competition: the settlement of this question must of course depend on the amount of the subscriptions.

To the Editor of the Classical Review.

SIR.—At the meeting held last Wednesday at Lord Carnarvon's house to consider the best form of testimonial in honour of Sir Charles Newton, it was decided that the money subscribed for this purpose should be expended on a portrait-bust of Sir Charles Newton.

The services rendered by Sir Charles Newton to the science of archaeology and classical art have been of so exceptionally important a character that it is clearly desirable that the acknowledgment of these services should be of as general and adequate a character as possible. In many respects a bust would, I think, be the least satisfactory form of testimonial that could be selected.

The modern type of head, and fashion of hair and whiskers, are unsuited to plastic art, especially in marble; and, secondly, no modern branch of art is more commonly unsuccessful than that of eikonic sculpture.

No words can describe the dull feebleness of most of those busts which, during the present generation, have, for example, been presented to various colleges both in Oxford and Cambridge. Though we have much reason to be proud of the works of many of our living English artists, it is surely in the production of portrait-busts that the present age is least successful. I believe I express the feelings of many others beside myself in suggesting that either an archaeological scholarship or a fund for the purpose of excavation would be a more adequate and generally acceptable means of commemorating the deep gratitude that all students of art and archaeology must feel for the life-long services of Sir Charles Newton.

I am, yours faithfully,

J. HENRY MIDDLETON.

King's College, Cambridge,

March 22, 1889.

ON THE MEANING OF THE TERM ARREPHORI.

IN connection with the discussion of the form and meaning of the term ἄρραι by Mr. P. Giles (*Classical Review*, February 1889, Nos. 1 and 2, p. 3), I should like to raise a question. It appears that ἄρραι means any young animals and that its Latin cognate *verres* means young pig. May not this throw light on the obscure ceremonial of the Arrephoria? On purely mythological, not philological, grounds I had come to suspect that the Arrephoroi had to do not with dew or even dew-laden branches, but with young pigs. It is expressly noted by Clement of Alexandria in his *Protrepticus*, p. 14 P., that at the Skirophoria, Thesmophoria, and Arrephoria the women who celebrated the festival enacted the same mythology—*ταύτην τὴν μυθολογίαν αἱ γυναῖκες ποικίλως κατὰ πόλιν ἐορτάζουσιν Θεσμοφόρια, Σκίροφόρια, Ἀρρηφόρια, πολυτρόπως τὴν Φερσεφάντης ἐκτραγεῖν δούσαι ἀπάγην*. Now it happens that we know with great precision the fashion in which the rape of Persephone was enacted at the Thesmophoria. Preller quotes, and Mr. Lang in his *Myth, Ritual, and Religion* has called attention

to, the scholiast in Lucian, *Dial. Meretr.* 2, 1, in which the account of the throwing of the pigs into chasms and the taking up again of the putrid remains to ensure the fertility of crops is recounted in full and connected with the story of Eubouleus and the pigs. Further, though the name appears as Arrephoria in most writers, Hesychius gives the alternative forms ἄρρηφόροι, ἄρρηφορία, ἔρρηφόροι, and it is remarkable that in the inscriptions in the secondary theatre seats we have both times the form (*C.I.A.* III. 318, 319) Ἐρρηφόροι. I am quite unable to judge this question on philological grounds, and I should be very grateful if some expert would tell me if there is any philological reason why such an explanation of the Arrephoria is impossible. It may seem a somewhat rude descent for the dew carriers to become the little pig carriers, but any one acquainted with the character of mystery cults will feel that the little pig carriers make less heavy demands on his credulity. The *μυήματα δρακόντων* carried in the Thesmophoria are also at the bottom of the story of Erichthonios and the chest, but on this point I will not for the present, till the philological question is set at rest, enter.

JANE E. HARRISON.

ACQUISITIONS OF THE BRITISH MUSEUM.

A most important acquisition has been recently made by the Department of Antiquities in a series of paintings which not only fill a decided gap in the Museum collections, but are almost unique monuments of their kind.

They are wall decorations painted on slabs of terracotta averaging 3 feet 1 inch to 3 feet 4 inches high by about 1 foot 10 inches wide. They were found at Caere (Cervetri) in an excavation made in 1874, and were described by Signor Brizio in the *Bullettino dell' Inst.*, 1874, p. 128. According to his description the place where they were found was a small grotto, four metres below the surface of the ground; the slabs were lying on the ground, but a coating of lime which still adhered to their back showed the method by which they had been attached to the walls.

Judging from the style they are undoubtedly specimens of the local Italian art of at least as far back as the seventh century B.C. The only other examples known which compare with these slabs are the similar series in the Louvre, which are published in the *Mon. Ined.* VI. pl. 30, but the British Museum specimens have this advantage, that though broken they are absolutely free from restoration.

The slabs are composed of a rather coarse-grained clay baked to a deep red brick colour; the surface, probably ground smooth, is covered with a fine slip of a light yellowish colour, and on this the subjects are painted, mainly in two colours, a dull black which varies to brown, and a deep red which varies to a yellowish red: here and there, for the whites of eyes and for dots on a black dress, white is used. The features and most of the lower drapery are indicated in red or black outline, the remainder is in silhouette. An interesting point in connection with the technique is that the artist seems to have sketched his designs on the moist clay with a fine point before using the brush.

Three of the slabs, containing human figures, seem to form a consecutive series: these slabs are divided horizontally into three bands by pairs of black lines: the lower, for the space of about one foot upwards, is occupied by vertical broad stripes of a light red colour, like the Louvre paintings: the upper band has a triple plait pattern (like Bötticher, *Tektonik*, pl.

19, 9, except that one thread of the plait is spotted) in light red. The middle band is occupied with figures, three on each slab. In our comparative ignorance of early Italian art it is impossible to say what is the signification of these figures, or even what is the order of their arrangement. I will therefore here merely give a brief account of the figures, taking the slabs in the order which Signor Brizio has given.

In the first slab are three women, walking in procession to right. The first has long black hair reaching to her knees, and holds with both hands a snake (?) which coils around her waist and legs. The two others have a veil which passes over the head and is held away from the face by the left hand: in the right hand each holds an alabastron.

On the left of the second slab are two figures moving to left. Signor Brizio calls them young men, but I cannot but think they are women: they have long black hair reaching to the knees, and wear a long dress of which the skirt is lifted and supported on the arm: in the right hand each holds a sprig (of pomegranate?), the one of three, the other of seven blossoms, and in form resembling the Assyrian sacred tree. Behind this pair of figures, and turned to the right, is a girl who carries in her two hands a large box or cista with a conical cover, who seems to be of different type to the others, and whom Signor Brizio takes to be an attendant.

On the left of the slab is a bearded man who wears a curious cap or beretto, and holds a leafless branch in his hand, conversing with two figures who approach him from the right. The first of these is a bearded figure who looks like an early type of Hermes (cf. *Ἑρμῆς Κυλῆνιος* in the vase of Caere in *Mon. Ined.* IX. 55). He wears a petasos, a short chiton with chlamys, and carries over his shoulder a short staff which has a most curious ornament: at the top is a cross-piece, on which is represented a miniature figure of a bull butting to left: this is of course identical with the military or religious standards carried by the Egyptians (see Wilkinson, *Manners and Customs*, vol. i. p. 195, and Perrot, *Hist. de l'Art*, vol. i. fig. 172). He is followed by a girl with long hair, who holds in one hand a spear, in the other a sacrificial wreath, apparently of coloured wool: on her head she wears a wreath composed of curious spiky flowers coloured red.

The two remaining slabs are differently composed, and according to Signor Brizio formed pendants on either side of the door. The upper band is still occupied by a triple plait, as in the other slabs, but the entire remaining field is occupied by a figure of a seated sphinx, with great curved wings ornamented with alternate stripes of red black and white, each stripe within a red outline. When in position, the two sphinxes must have been confronted.

The Museum is much to be congratulated on having secured these paintings, the more so as there has been till now nothing in the national collection illustrative of the early painting of Caere, the importance of which we know from vases (see *Mon. Ined.* IX, 55; X, 4, 5, &c.)

and from Pliny *H.N.* xxxv. 6. These paintings will throw valuable light on the question of the relation of the early art of Caere with that of Asia Minor. The idea of facing walls with decorated slabs of terracotta was distinctly of Mesopotamian origin, as also is the type of features prevalent in these slabs and the curious form of boots which most of the figures wear. The confronted sphinxes are paralleled in monuments of Asia Minor; it would seem in short that the Caere painters took up Asiatic art very much at the same stage as it was when the Melian vase-painters developed their peculiar art from this source: and in some points (e.g. the general colouring, and the wings of the sphinx and those of the horses in Conze, *Melische Thong.* pl. iv.) the resemblance between the Melian and Caere paintings is striking.

Cecil Smith.

AN INSCRIPTION FROM ATHENS.

I was informed last year by a man who came to visit the excavations at Dionysos that he had found upon his property in Kephisia a stone with several 'rows of letters on it.' He said that no one had ever read it, but that he would show it to me at any time. After that I made several attempts to find him, but without success. This winter, however, returning from the excavations at Stamata, I found myself in Kephisia with a couple of hours to spare, and determined to look the matter up and so procured some one to guide me to the man's property, which lies north-east of the village of Kephisia. I there found a rough boundary stone, 1.00 m. long, and 0.36 m. wide, with the following inscription:—

Text.

ΡΟΣΤΕΜΕΝΟΥΣ
ΑΠΟΛΛΗΝΟΣ
ΠΑΤΡΟΙΟΕΛΑ
ΞΙΔΑΝ

Transliteration.

ῥος τεμένους
Ἀπόλλωνος
Πατροφ(ο)ῦ Ἐλα-
σιδῶν

Translation.—Boundary of the temenos of Apollo Patroos, belonging to the gens (or phratry) of Elasidai.

Comment.—In Elasidai we have a new name, but whether it refers to a gens or a phratry it is impossible to say with certainty, as Apollo Patroos was specially worshipped by both, cf. *Myth. Inst. Athen.* ii, p. 186; xii, p. 287. Busolt, *Griechische Geschichte*, I, pp. 398 etc. etc.

C. D. Buck.

American School at Athens.

SUMMARIES OF PERIODICALS.

Athenaeum: 26 Jan. Review of Warren's *Plato's Republic* I.—V.—23 Feb. Notice of Sonnenschein's *Parallel Grammars*.—16 Mar. Notice of Verrall's school edition of the *Septem*.

Academy: 19 Jan. Dr. Hort on the *Cod. Amiatinus*; E. Sibree on the *augment in Indo-European*.—

26 Jan. Notices of school books, Inge and Macnaghten's *Selections from Lucian* etc.; M. Rule on the *Cod. Amiatinus*.—5 Feb. Notices of Bryans' and Hendy's abridged *Mommsen*, Kubitschek's *Imperium Romanum tributum discriptum*, Lichtensfeldt's *De Q. Asconii P. fontibus ac fide*.—23 Feb. J. Cook Wilson disputes some emendations in Plato's *Republic* pro-

posed by A. Platt in *Classical Review*, Feb. 1889.—2 Mar. Notice of Warren's *Republic* I.—V.; review by W. Sanday of Hatch's *Essays in Biblical Greek*, and by F. T. Richards of Lanciani's *Rome*.—9 Mar. Review by A. S. Wilkins of Fausset's *Cluentius*.—18 Mar. Notices of Goessling's Adrian's *Eisagoge*, Usteri's *Commentar über den Isten Petrusbrief* Bd. II. and Harnack's *Vortrag über Augustins Confessionen*; review by R. Y. Tyrrell of Verschoyle's *History of Ancient Civilisation, based on Ducoudray*.

Revue de Philologie, xi. 4. October—December, 1887.

Ad H. Weil epistula de Oratione in Aristogitonem priore. By F. Blass. (See *C.R.* I. p. 221). Weil has shown the insufficiency of the arguments of Lipsius to prove Dem. in *Arist.* I. spurious and the work of a 'rhetor ignobilis.' It is, as Weil contends, written by Demosthenes. But was it spoken by him in court? In some parts it is truly Demosthenic, in others very inferior. Scholars have been too ready to make the 'sophist' a *deus ex machina* who accounts for anything, without considering whether sophists existed capable of their supposed achievements. The 11th Philippic and Funeral Oration are, it is true, the work of sophists, but not therefore necessarily forgeries. The Funeral Oration, like '*Andocidis*' contra *Alcibiadem*, was probably written as an exercise without intent to deceive, and afterwards attributed by error to its supposed author. '*Dem.*' in *Arist.* II. was, as Weil says, a contemporary work, no doubt actually spoken in court and attributed to Demosthenes because on the same subject as the first. In *Arist.* I. hiatus is avoided and there are rhythmical passages as in the genuine Demosthenes. Blass quotes instances (§§ 84–95) and discusses their text. Such rhythm can be the work of none but Demosthenes. In §§ 17–27 there is repetition and want of logical connexion. The exordium (§§ 1–14) is too long and contains repetitions. More repetition and want of connexion in §§ 81–100. No amount of emendation and excision will make this what Demosthenes could actually have spoken. Nor yet did he write it, as the *in Midiam*, with the intention of speaking it. § 13, which seems to give his reason for accusing Aristogiton, really suggests his reason for not doing so. The words *καταράττωντας* and *πρχειριζόμενους* refer to informal expressions of opinion in the *ἐκκλησία*, not to formal election of an accuser, as supposed by those who make them arguments against the genuineness of the speech. In fact Demosthenes wrote the speech '*animi vel exercendi causa*.' The repetitions &c. are alternatives between which he never had to make his choice. The speech is a *μελέτη*. The apparent evidence of Libanius to the contrary is ambiguous. The answer of Aristogiton spoken of by Photius, if genuine, may have been written as a reply after the posthumous publication of *Arist.* I. Finally Blass emends § 87, and answers Stier's objections to the use of *κρίνω* § 42 by comparing *Olynth.* III. 21, and to that of *δμοῦ* § 51 (= *circiter*) by quoting xix. 251, xxvii. 11.

L. Havet discusses many passages in Plaut. *Aul.* 1–457, thoroughly emending text and amending metre.

The Classical Review. 1887. Describes our objects and general character, and gives a list of our leading contributors: 'très condensé, parfois même un peu touffu, mais plein d'intérêt, très instructif, dû à des plumes tout à fait autorisées.'

H. A. Holden, *Plutarch's Sulla* (A. J.). Praises the explanatory and historical notes. Criticises the assumption that the reader will possess other editions of Holden and the position of notes at the end.

Revue de Philologie, xii. 1. January—March, 1888.

J. B. Mispoulet, *Horace et la procédure*. Discusses the legal proceedings in Hor. *Sat.* I. 9. All Romans, as authors, even poets, show, were in some degree familiar with legal technicalities. The plaintiff had himself to make the defendant appear before the praetor *in iure*. The old rough and ready method of doing so, *in ius vocatio* [the *Revue*, we notice, still writes *jus*], had before the end of the Republic been in ordinary use replaced by the *vadimonium*, an engagement that the defendant should appear. Made by whom? The usual view is, by a third party, the *vas*. J. B. M. thinks that, though doubtless this was so sometimes, normally the defendant himself alone made the engagement, called in this case *vadimonium purum*, in the former *v. cum satisfactione*. As there was no judgment by default at Rome, what could the plaintiff do if the defendant failed after all to appear? He might be put into possession of the defendant's goods (*missio in bona*), as in the *pro Quinctio*, or apparently, if he preferred it, employ the *in ius vocatio* as a last resort. In *Sat.* I. 9, 36 *vadato* is not dative [?] but abl. abs., *vadari* is used in passive sense ('be bound to appear'), and Bolanus is defendant, as *quod nō fecisset perdere litem* shows. The praetor seems to have sat from 'hora secunda' or 'tertia' until 'quarta,' and then to have adjourned the court and the pending cases (*Martial* viii. 67, *cum modo distulerint ranae vadimonia quartae*), perhaps for the *tentaculum*, sitting again later on. Bolanus made default by not appearing before this adjournment. This view alone will explain the end of the Satire, where we must suppose that the plaintiff elects to proceed by *in ius vocatio*, the court being again in session, and makes Horace his witness of having done so by touching his ear. The importance of the *vadimonium* brings into relief the tenacity of the bore who neglects it.

E. Rabet shows that in Pliny *Nat. Hist.* III. 4, 34 *Dexivatum*, the inhabitants of the Gaulish town Dexiva, should be read for *Dexivatum*.

E. Chatelain proves that a MS. of Horace preserved at Autun at the beginning of the century, which Haenel (1830) supposed to have been of Cent. VI., and which was believed to be lost, is identical with Bibl. Nat. 10310 (π of Keller and Holder). Its Carolingian writing and the fact that it ends with *Sat.* I. 2, 70 correspond with the account of Chapet, and still more with that of Millin, who examined it in 1804. It is of no special value. E. C. also points out that the Horace MS. Berne 21, (Cent. xi.) belonged to the Abbey of St. Denys in Cents. xiii. and xv.

A. Baudouin discusses the secondary MSS. of *Cic. de Inventione*. Bern. 469 (β) and St. Gall. 852 (s) are closely connected. These two, with St. Gall. 313 (G), the best of the three, form one group of common origin, the Castellanus (c) and Turicensis (T) another. These five MSS. should not be neglected, as in the complicated textual questions of the *De Inventione* their readings may be decisive where the primary MSS. (P.H.S.) differ.

G. Doncieux in Tibullus (Sulpicia) iv. 8. 5 proposes *Neu tam festines me rapere usque viae*, and in iv. 9, 2, 3 *tuae* for *two* and *optimus* for *omnibus*.

C. E. Ruelle in Arist. *Phys.* II. 2, 194 b 13 reads for $\kappa\alpha\iota$ $\eta\lambda\iota\omicron\varsigma$, which makes no sense, $\kappa\alpha\iota$ $\chi\rho\upsilon\varsigma\omicron\varsigma$ $\chi\rho\upsilon\varsigma\omicron\varsigma$.

L. Duvau in Lucr. iv. 793 proposes *Cum sentimus idem, cum vox emittitur una* for *consentimus id est*, &c. [Munro reads *cum sentimus id est*, but his edition is ignored throughout the article.] Instances in all MSS. of Lucr. of mistaken omission or insertion

of *m* or *n*, of confusion of *per*, *pro*, *prae*—*quae*, *quod*, *quo*—*n*, *u*—*iu*, *ui*—*u*, *a*—*e*, *c*—*i*, *c*—*t*, *c*—*d*, *cl*—*n*, *r*—*f*, *s*, lead to the conclusion that not only the archetype of all existing MSS. but also its original was written in minuscules, one of the lost intermediates being possibly in Anglo-Saxon writing.

E. Chatelain in Marius Victor, *Aleth*, l. 91 reads *iustus viridescere fetu for virescere, frutescere or frutescere*.

P. Lejay in Cic. in *Verr.* 4. 90 for *religione te isti devinctum adscriptumque* (R.), or *religioni eundem vinctum abstrictumque* (P.), reads *religione tecti te vinctum adstrictumque*. The MS. from which R. was copied must have been in a Merovingian hand: *te tecti* was misread or miswritten *te sti de*, and this understood and copied as in R.

L. Havet in Terence *Heaut.* 530 would give *istunc* to Syrus (*Quem istunc?*), and in 532 make *qui* interrogative, 'how?'

O. Riemann, *Construction of Potius quam*. (a) French *plutôt que* de w. inf. or (antiquated) *plutôt que* w. subj. becomes in Latin *potius quam* w. subj.; in this case 'il y a toujours l'idée d'une personne placée entre deux alternatives et choisissant l'une avec un dessein bien arrêté de repousser l'autre': hence subj.; *percepissus est omnia potius quam consocios indicaret* (Cic. *Tusc.* 2. 52). (b) But when 'on compare entre elles deux affirmations et qu'on veut dire que l'une est plus exacte que l'autre,' *plutôt que* and *potius quam* are used, the verb following being in the same mood as that preceding: *fecerat potius cur suspectus esset Romanis quam satis statuerat utram foret partem* (Livy 42, 29, 11). But when *potius quam* follows a gerundive Cicero and Caesar use construction (b) in sense (a) as well as in sense (b): *demigrandum potius aliquo est quam habitandum in ea urbe* (not *habitem*) (Cic. *pro Domo*, 100). Livy uses subjunctive—*omnia patienda potius quam proderetur salus* (9. 14. 16)—(a) in both sense and construction. So also after participle in *-rus* with forms of *sum*, construction (b) is found in Cicero and Caesar also in sense (a): *quidvis me potius percussurum quam ex Italia-exitum* (Cic. *ad Fam.* 2. 16. 3). But if the two clauses have different subjects, or *potius quam* precedes instead of following the principal clause, (b) cannot be used. Livy and others use for sense (a) construction (a). Instances are quoted of present, perfect, future indic. and imperative followed by *potius quam* and subj. (a). In Cic. *pro Domo* 56 and Plautus *Cist.* 358 indic. (b) is used when subj. (a) might have been expected. If the first verb be pres. or imperf. subj. the constructions coincide. After perf. subj. (if historic) or pluperf. subj. sense (a) will require imperf. subj. (Cic. *Phil.* 10. 14), sense (b) the same tense as that of the verb of the former clause (Cic. *Cat.* 2. 15). In Cic. *Cat.* 2. 3 construction (b) is found in sense (a). The cases where the first verb is infinitive are then discussed. After *male*, *praestat*, *satiùs est* with *quam* the infinitive is normal, but subj. is often found. For *potius quam* we find *quam* alone (after *velle*), *prius quam*, *cilius quam*. *Ante quam* is always temporal. *Potius quam ut* in the sense of *potius quam* (a) is found mainly in Livy. This use, illogical in itself, probably arose on the analogy of cases where a consecutive *ut* depended on a verb to be supplied, e.g. *quidvis prius futurum fuisse quam ut sequerentur* (Cic. *pro Lig.* 34).

P. Tannery discusses the treatise of Joannes Philoponus on the *Astrolabe* published in 1839 by Hase. Of the two distinct instruments known by the name of astrolabe one, the object of which was to determine the hour by night, is for the first time shown by this treatise to have been known to the Greeks in exactly the same form as to the Arabians. There are fifteen MSS. of it at Paris. P. T. discusses in detail the

text of many passages of this and other minor works published with it by the help of the best of these MSS., which he has collated.

L. Quicherat, partly in his edition of *Quintus Curtius*, partly on the margin of a copy of it, marked a number of phrases and words as glosses. E. Chatelain prints a number of these.

E. Chatelain, *Eugène Benoist*, born Nov. 28, 1831, died May 22, 1887. His earliest study was history, but Latin literature and scholarship, especially Plautus and Virgil, were the main objects of his life's work. His knowledge of the literature on the authors he dealt with was unequalled. His standard for himself and others was high. A list of his publications concludes the article.

[A summary of the *Revue* xii. 2, April—June, 1888, has already appeared in the December, 1888, number of the *C.E.*]

Revue de Philologie. XII. 3. July—September, 1888.

L. Havet, *Le Supplice de Phlégyas*. After Virgil vi. 601 Ribbeck marks a lacuna. This should be filled up by transposing here 616—620. The displacement, though earlier than all our MSS., including F.M.P.K., took place later than Statius or Valerius Flaccus. In 616 *saxum* and *rotarum* allude to Sisyphus and Ixion. Pirithous with his father Ixion, his grandfather Phlegyas and his friend Theseus form a family group: Phlegyas' tardy good advice (620) to his son and grandson is a piece of realism. With the reading *quo super* in 602, 602—607 describe the rock, the Fury, and the forbidden banquet as the punishment of Phlegyas. After 615, 621—627 follow naturally enough: *formas* (626) and *poenarum* (627) answer to *forma* and *poenam* (615). *Alii* (616), which really is antithetical to *Theseus*, seemed to suit the suggestion of a list in 615; hence the insertion after 615 of the five lines accidentally omitted from their right place. As transposed the lines run thus:

601. Quid memorem Lapithas Ixiona Pirithoum-
que?
616 Saxum ingens volvunt alii radiisque rotarum
districti pendunt: sedet aeternumque sedebit
infelix Theseus: Phlegyasque miserrimus
omnes
admonet et magna testatur voce per umbras,
620 'Discite justitiam moniti et non temnere divos.'
602 Quo super atra silex iam iam casura cadentique
imminet assimilis.

Statius, *Theb.* I. 712—715, evidently imitates the passage in its original form before the displacement, making Phlegyas punished as in Virgil 602—607. In 602 the evidence is all in favour of *quos*; only R. and one MS. of Servius read *quo*, and that probably by mere accident. But *quos* itself had arisen from an original *quo* (easily enough, the *s* being doubled and the construction made more normal) which referred to Phlegyas alone, as sense and connexion show. Valerius Flaccus II. 193, who punishes both Theseus and Phlegyas with the Fury and the banquet, clearly read our lines in the right order, but with *quos* for *quo*, a certain proof that between 80 and 375 A.D. the displacement arose, first perhaps in school copies, and finally affected all the MSS. of Virgil that even Servius knew. Statius, writing his first book 80 A.D., intended by his not very appropriate mention of Phlegyas to correct the blunder of Val. Fl. in making Theseus share the punishment of Phlegyas. Statius, like Val. Fl., gives the Fury a name, but calls her Megaera, Val. Fl. Tisiphone, whom Virgil has already

employed elsewhere. The rock which threatens to fall in Virgil merely overhangs in Statius. In Val. Fl. the Fury threatens and also *dopes et pocula libat*: in Statius her loathsomeness is the main point; in Virgil she is an allegory, Phlegyas' Fear personified. [This assumption is perhaps the weakest point in Havet's powerful article.] But Phlegyas' fear of the rock would be better without the added personification: Virgil is working more like a painter than a poet: Statius has improved on his master. The whole passage in Virgil is a separate study not thoroughly worked into the *Aeneid*: 601 is a makeshift, a 'tibicen'; 617, 618 contradict 122, where Theseus is mentioned as having gone down into Hades with impunity. Who was Virgil's model? No Greek poet seems to have said much of Phlegyas. Servius knows nothing of Virgil's authorities. Phlegyas is but the eponymous hero of the Phlegyae. They tried to sack the temple at Delphi; he to burn it. Now his punishment, the banquet forbidden by the threatening rock, is that assigned by Greek writers to Tantalus. Hence Ribbeck, assuming a lacuna, thinks that Virgil too is speaking of Tantalus. But Virgil, unlike a Greek poet, could venture to alter even so well-known a legend. He probably followed some mural painting in a temple, which, to suit the local legend or local interests, thus depicted Phlegyas. In a painting the personification of Fear would be in place. *Atra, lucent, aurea* and the torch of the Fury all suggest a picture. This will also explain the somewhat awkward relation of Ixion &c. to Phlegyas. In the painting they were merely subordinate figures. Dante (*Inf.* viii.) has been led by the displacement to make Phlegyas a second Charon, an agent, not a victim, of punishment. The lesson of the whole is that literary history cannot dispense with verbal criticism.

A. Meillet quotes instances of *et non* for *nec* (1) in expressions of astonishment, (2) where *et* and *non* are separated by a clause.

H. Weil reconstructs four Hesiodic lines which occur on a papyrus in a very fragmentary condition. They preceded *Works and Days*, 174. The *ἀδέρῃσις* in the scholia of Proclus usually supposed to refer to lines 170—173 really refers to these four lines which followed them; 169 (omitted in most MSS.) originally followed 173 and preceded these four.

O. Riemann, (I.) *Unus* with the genitive in Cicero. Neither the old rule that *unus* with gen. is always opposed to *alter* (*alius*), *tertius*, &c., nor that proposed by Schmalz, that the number of the group of things, of which *unus* denotes one, must have been just mentioned, suits all the cases in Cic. But in all of them the genitive is a relative or less commonly a demonstrative pronoun, referring to a group of persons or things just mentioned. Otherwise in Caesar, Virgil, Livy. If a proper name, which would be in apposition, follows, *unus* is omitted. (II.) *Toto orbe terrarum* or *in toto orbe terrarum*. Such a phrase has two distinct meanings: (1) When the action 's'étend à un certain espace tout entier,' or takes place 'dans toutes les parties de cet espace,' Cicero normally omits *in*, e.g. *sermo tota Asia dissipatus*: forty-one instances quoted without *in*, against seven with it, almost all of which are explicable on special grounds. (2) When 'dans tout l'étendue d'un certain espace' no case or only such and such cases are said to exist, or the like, Cicero usually inserts *in*, e.g. *nihil in tota provincia reliquisse*, but often omits it: eleven instances quoted with *in* to seven without. The usage in Livy is much the same. Caesar and Cornelius Nepos agree as to (1), but seem to have no instances of (2). In (1) most or all the cases answer the question *qua* rather than *ubi*. In many of them *in* would be a barbarism. When *in* is

omitted *totus* almost always precedes the substantive; when not, the place of *totus* is indifferent.

F. Picavet discusses an iambic inscription on Meneceles the Pyrrhonist published by Baltazzi. He explains *ὁ παντάσῃν ἐξισώσας τὰν λόγῳ* as 'who equally balanced arguments for and against all things,' referring to the Sceptical doctrine of *ἐποχή*.

L. Havet discusses and emends passages in Plautus, *Aulularia* 720—831.

The *Revue des Revues* occupies the last 112 pages.

Berliner Philologische Wochenschrift. April—December, 1888.

April 14. Helbig, *Das homerische Epos aus den Denkmälern erläutert* (Furtwängler). 'Contains materials rather than satisfactory results: thinks Mycenaean ware Phoenician, wrongly: book yet a great step in advance.'—21. Hommel, *Abriss der Geschichte des vorderasiatischen Kulturvölker u. Aegypten* (von Schaeffer). 'Inadequate: a compilation: best part the history of literature of subject.'—28. Stein, *Zoroastrian Deities on Indo-Scythian Coins*. 'These coins the only monuments for Zoroastrianism of Parthian period.'—5. Bergk, *Griechische Literaturgeschichte*. B. iv. ed. Peppmüller. 'Not finished by Bergk himself: covers period 500—300: comedy occupies too large a space: history of prose a mere sketch: book always suggestive, even if we dissent.'—12. Susemihl, *Aristotelis quae feruntur Oeconomica*. 'Text ably treated, in spite of some obscurity as to the testimony of the MSS.: question of authenticity less satisfactorily.'—26. Ritscheli, *Plauti Pseudolus*, ed. 2. sec. Goetz (Sonnenschein). 'Judgment in readings shows great acumen: several provisional corrections introduced to make a readable text: Studemund's readings carefully collected.'

June 2. L. Stein, *Die Erkenntnis Theorie der Stoa* (P. Wendland). II. Psychology. 'Indispensable for the student of post-Aristotelian philosophy: valuable new material from Philo, the Fathers, &c.'—9. H. W. Smyth, *The Dialects of Northern Greece* (Lasfeld). 'Dialect of N.E. Aeolic with slight Doric tinge, which in Boeotia is greater: that of extreme N.W. pure north-Doric: that of N.-central north-Doric with a few extrinsic Aeolisms: "Epirot" not homogeneous but illustrates Schmidt and P. Meyer's theory, which however is accepted as only one half of the truth.'—16. A. Kirchhoff, *Studien zur Geschichte des griechischen Alphabets*. 'Very little improvement on former editions.'—23. E. S. Roberts, *Introduction to Greek Epigraphy*, pt. i. 'Not adequate, though not devoid of usefulness: pays too much heed to facsimile and to dialect, too little to the matter of the inscriptions.'—30. Busse, *Porphyrus Isagoge et in Aristotelis Categoriarum commentarius* (vol. iv. of *Comm. in Arist. Graeca*). 'Collation of five MSS., four of the better class, and of Aldine vulgate; uses also Victorinus' Latin version, which is given at end of text.'

July 7. Ivo Bruns, *Alexandri Aphrodisiensis: de Anima* (Suppl. Aristotel. ii. p. i.). 'Text based scrupulously on codex Marcianus: with some help from Hebrew versions, of which a German translation is given. Index very careful, in spite of a few omissions.'—S. A. Smith, *Die Keilschrifttexte Assurbanipals*, i. n. 2. (Winkler). 'Text given correctly, save a few misprints.'—14. St. George Stock, *Plato's Meno* (T.). 'Makes copious use of Stallbaum's notes, adding some of his own. Introduction discusses form, classification and sequence of the Platonic dialogues; as also the date &c. of the *Meno*.'—21. O. Gruppe, *Die griechischen Kulte u. Mythen in ihren Beziehungen zu den orientalischen Religionen* (Fritzsche): B. i. Introductory. 'Far the best survey yet written of question

of origin of cult and myth.'—G. E. Jeans, *The Life and Letters of Tullius Cicero*, 2nd ed. 'Translator is a sound scholar: book makes no pretence to originality. A like book wanted in Germany.'—28. C. S. Wake, *Serpent Worship and other Essays, with a chapter on Totemism* (Justi). 'Of these essays the most successful is that on the worship of serpents: the rest mostly follow an antiquated method of treatment: but worth reading are those on primitive society.'—W. Osborne, *Des Beil und seine typischen Formen in prähistorisches Zeit*.

Aug. 4. M. Wohlrab, *Die Platonhandschriften u. ihre gegenseitigen Beziehungen: id. Platonis dialogi secundum Thrasylli tetralogias dispositi* (Wallies). 'The former gives valuable account of previous criticism, and defines editor's relation to Schanz: he objects to exclusive use of the Bodleianus, especially in the case of the lacunae: insists, with Jordan, on recognition of a second line of MSS. descending from the archetype, which Schanz now indeed admits; but denies descent, asserted by Schanz, of all MSS. of second class from Venetus T.: the last point is not made good. The second work contains no apparatus criticus: editor rejects most of Hermann's emendations and adds none of his own.'—Th. Gomperz, *Platonische Aufsätze. i. Zur Zeitfolge Platonischer Schriften* (Lortzing). 'A valuable contribution to the chronology of Platonic writings: inferences from actual references within the dialogues supported, on the whole, by inferences from style adopted from Dittenberger and Schanz; but editor's theory involves assumption of a double recension of the *Phaedrus*.'—18. Soltan, *Die Mythen-u-Sagen-Kreise in Homerischen Schiffer-Epos* (Roscher). 'Amusing in its fine eccentricity.'—25. E. N. Rolfe, *Pompeii, Popular and Practical* (von Duhn). 'Worthless.'

Sept. 1. Packard, *Studies in Greek Thought* (Wecklein). 'Good, especially those on Greek religion and morality and on Sophocles.'—Shuckburgh, *Epistles of Horace, i.* (Mewes). 'Notes suited for beginners: brief, but clear: text conservative.'—8. Sidgwick, *Aeschylus, Eumenides* (Wecklein). 'Neither adds nor claims to add anything to our knowledge: good for its purpose.'—*id.* *P. Virgili Maronis, Bucolica* (Sonntag). 'Contains all that is necessary for an elementary school edition.'—A. H. Sayce, *Principes de philologie comparée, trad. en français par Ernest Jovy, et précédés d'un avant-propos par M. Bréal* (K. Bruchmann). 'Chapter on Analogy very clear and good: rightly maintains that philology is not merely a physical science: his denial of agglutination unreasonable, as even Bréal allows: an instructive book in many ways.

Oct. 20. A. M. Bell, *C. Julii Caesaris de bello Gallico* (Schneider). 'Notes carefully collected from Kraner and Dittenberger.'—H. J. White, *The Four Gospels from the Munich MS. (q) Old Latin Biblical Texts*, no. iii. (Ronsch). 'Introduction treats, among other things, relation of cod. Monac. to the other codd. of the Itala: it is proved that *q* frequently agrees with the Brixianus (*f*) and the Amiatinus against *a*, *b*, *d*, *k* in readings implied; while in regards translation it agrees with *b*. Appendix contains a fragment of S. John from Vienna.'

Nov. 3. J. P. Mahaffy, *Greek Life and Thought from the age of Alexander to the Roman Conquest* (Egelhauf). 'Leaves much untold, but is ingenious and learned, and quite worth reading.'—17. E. Schwartz, *Scholia in Euripidem*, vol. i. in *Hecubam Orestem Phoenissas* (Wecklein). 'Supplies a need—careful and methodical.'—W. W. Capes, *The History of the Achacan League, as contained in the remains of Polybius* (Hultsch). 'Has no original value. Fails to give proper information as to the sources. May be useful, however, as an introduction to Polybius, whose

diction he discusses, following Schweighäuser, Kalker and Krebs, but neglecting other authorities; hence not a few errors.'—24. R. Ellis, *The Fables of Avianus* (Heidenhahn). 'The minutest variants of MS., even to the strangest orthographies, conscientiously noted: good emendations: Lachmann often ignored. Many of the grammatical notes such as only beginners would need.'—A. Lang, *Myth, Ritual, and Religion* (Fritzche). 'Lucid and entertaining. Author, lacking philological knowledge, judges "the philological method" too harshly.'

Dec. 1. E. C. Wickham, *Horace, Odes*, new edition, revised (Schütz). 'No use made of latest aids for text. Notes full rather than original: rival views on hard and doubtful passages well and clearly stated.'—15. J. Adams, *Platonis Crito* (O. Apelt). 'Shows the same careful thoroughness as editor's *Apologia*; notes contain many excellent observations.'—22. R. D. Archer-Hind, *The Timaeus of Plato* (O. Apelt). 'Textual criticism is of secondary interest to editor: basing his text on Hermann, he purports to give the variants of Paris A., but does this very imperfectly. His chief aim is to bring home to us the teaching of the dialogue: and his studies to that end are not without value. His interpretation of the doctrine, fragmentarily presented in his notes, is given continuously in the Introduction. But all his acumen and labour fail to make good either (1) that the *Timaeus* is Plato's great and final exposition of *Metaphysic*, or (2) that Plato's *Metaphysic* really was what the editor offers. Archer-Hind's fundamental error is that he looks for *Metaphysic*, where none exists. The truth is that *Timaeus* contains Plato's *physical*, not his *metaphysical* theory: as Böckh and Martin rightly saw. To Böckh belongs the merit of having given us the true key to the *Timaeus*. The key supplied by the editor is, to use a phrase of his own, "a deadlock." Little as he chooses to know of the Neoplatonists, his theory has much in common with Neoplatonism, substituting, however, "Evolution" for "Emanation": both views being equally an inversion of true Platonism. Erroneous, likewise, is the editor's view of Plato's conception of "Space" and "Time." The commentary is useful only in so far as it is independent of the metaphysical speculation.'

Jahresberichte des philologischen Vereins zu Berlin. Nov. Dec. 1888.

CAESAR by R. Schneider.

H. Walther, *C. Julii Caesaris commentarii de Bello Gallico*, well adapted to school use, much space being devoted to the subject-matter. Stoffel, *Histoire de Jules César, Guerre Civile*, 2 vols. with atlas of 26 maps. A continuation of the work of Napoleon III. It is a Roman military history of the highest value. Criticisms are given on some details of the siege of Massilia, and the war in Northern Greece and Spain.—W. Ihne, *Römische Geschichte*, vol. VI. The struggle for personal rule. Treats of the period B.C. 78—49. Ihne unduly suspects the trustworthiness of the *Commentarii de Bell. Gall.* He differs from Mommsen as to the duration of Caesar's proconsulship.—V. Pfannschmidt, *Zur Geschichte des Pompeianischen Bürgerkriegs*. This dissertation maintains that Caesar himself published the commentaries on the Civil War and that this publication was made before the outbreak of the African war, therefore in 47 B.C.—K. Müllenhoff, *Deutsche Altertumskunde*, 2nd vol. The Romans at first called the Cimbri and Teutones Gauls and first learnt the name *Germani* about 80 B.C. *Germani* is the name of no one people but is a collective name of Celtic origin ('neighbours' or 'callers to battle') applied to the

tribes on the right bank of the Rhine.—H. Wilkens, *Quaestiones de Strabonis aliorumque rerum Galliarum auctororum fontibus*. The remarkable similarity between Strabo and Caesar in many places is to be attributed to their both having made use of the historical work of Posidonius.—P. De Lisle du Drèneue, *Des Gaulois Venètes*. The writer, on insufficient grounds, places the Veneti near Cap du Raz (Gobaëum prom.) and the site of the seafight still further north.—Rudolph Schneider, *Portus Itius*. Portus Itius is identified with Boulogne and not with Wissand.—F. Fröhlich, *Realistisches und Stilistisches zu Cäsar und dessen Fortsetzern*. The military language of C. is more uniform than that of Livy and Tacitus, but is more diversified than appears at first sight. A comparison of the language of *B.G.* VIII. with the *Bellum Alexandrinum* (e.g. in the former the words *pugna*, *expugnare*, *subsidium* do not occur) militates greatly against Nipperdey's assumption that Hirtius is the author of the *Bell. Alex.*

HOMER. Higher Criticism, 1887 and 1888 (with appendices of 1885 and 1886.)

E. Hiller, *Beiträge zur griechischen Literaturgeschichte*. 5. *Homer als Kollektivname*. H. combats the view of v. Wilamowitz that Homer is a collective name for Epic poet. Some of the Cyclic poems came to be attributed to H. by Rhapsodists who naturally wished to make popular the particular poem or poems they recited.—Krohn, *Die Entstehung der einheitlichen Epen in allgemeinen*. Comparing Homer with the Kalevala K. considers that the former consists of popular songs put together by Diaskeuastae.—Pressell, *Der Eingang der Ilias*, rightly thinks the Homeric poems to be a work of art and not popular poetry.—K. Brandt, *Zur Geschichte und Komposition der Ilias* V., maintains that about 700 B.C. the Iliad underwent a second extension and elaboration, viz. H 313—I, perhaps also K. 'The clearness and sound judgment of the writer's earlier works are here wanting.'—E. Kammer, *Kritisch-ästhetische Untersuchungen betreffend die Gesänge MNEO der Ilias*, attempts to show that these books are not original parts of the Iliad. Whether they are or not the writer proves nothing.—Chr. Semler, *Das Weltbild der Ilias und seine Bedeutung für unsere Zeit*, 'well-meant but not of any value.'—C. Hüttig, *Zur Charakteristik Homerischer Komposition*, discusses (1) the treatment of contemporaneous actions in Homer

(2) the recognition scenes in the second part of the Odyssey. 'Well worth reading.'—A. Gemoll, *Homericische Blätter*.—R. Volkmann, *Nachträge zur Geschichte und Kritik der Wolfischen Prolegomena zu Homer* II. This contains parts VI.—XI. The most interesting are VIII. IX., in which it is pointed out that the reference to Pisistratus in Cic. de Or. iii. 34 is to the well-known epigram on the merit of P. and that Cic. read this not in a book of epigrams but in a Life of Homer, and parts X. XI., where V. with justice rejects the common opinion—founded on the Schol. to Pind. *Nem* ii. 1—that the interpolations, great or small, are for the most part the work of Rhapsodists. What is really wanted adds the reviewer, is an objective exposition of the poetical capacity of the 'last elaborator' or author of the Homeric poems in their present form.—W. Ribbeck, *Homericische Miscellen* II, k. avows himself an adherent of Lachmann. Homeric speech contains traces of different dialects because the poems were recited among different branches of the Greek race.—A. Filipzky, *Das stehende Beiwort von Volksepos*, the occurrence of standing epithets in contexts where they are unsuitable e.g. O 371 Ψ 303 is due to conventionalism, exx. of this from the Epics of the Finns and Servians are given.—F. G. Huber, *Ueber den Vortrag der homerischen Gedichte* ἐξ ὑποβολῆς, maintains the view of Hermann that ἐξ ὑ. means 'with prompting.' The reviewer is inclined to the view of Nitzsch 'from an authorized text' [see Jebb's *Introduction to Homer*, p. 77 n.]—H. Flack, *Pisistratus und seine literarische Thätigkeit*, maintains confidently, but without convincing, the following propositions:—(1) That P. was never a collector and arranger of the Homeric poems. (2) That P. never prepared a recension of the Homeric poems. (3) That the old vulgate goes back to the Athenian editions of the fifth and fourth centuries B.C., the origin of which we cannot discover. (4) That the information about P. comes from Megarian writers, who have for us no appreciable value.—F. A. Paley, *The truth about Homer*, 'deserves no serious confutation.'—H. Kluge, *Zur Entstehungsgeschichte der Ilias*. This consists of 2 parts (1) the pre-Homeric view (2) the origin of the Iliad. It is an attempt to solve the problem by a consideration of the metre. 'A pity that K. wastes so much time and trouble on a problem which cannot be solved in this way.'

LIST OF NEW BOOKS.

ENGLISH BOOKS.

Caesar. Seventh Campaign in Gaul, B.C. 52. (De Bello Gallico, lib. VII.), edited, with Notes and Tables of Idioms, by W. C. Compton. With Illustrations from sketches by E. T. Compton, and Maps. Post 8vo. 153 pp. Bell and Sons. 4s.

Caesar. De Bello Gallico. Book II. and III., with Preface, Introduction, Maps, Plans, Grammatical, Historical and Geographical Notes, Indices, Grammatical Appendices, &c. Edited by J. H. Merryweather and C. C. Tancock. 12mo. 236 pp. Rivington. 2s.

Preston (G.) Exercises in Latin Verse of various kinds. Pp. xviii. 93. 12mo. Macmillan. 2s. 6d.

Preston (G.) Key to Exercises in Latin Verse of various kinds. Pp. 89. 12mo. Macmillan. 5s.

Seneca. Minor Dialogues, together with the dialogue on Clemency. Translated by Aubrey Stewart. 12mo. 418 pp. (Bohn's Classical Library.) Bell and Sons. 5s.

Stedman (A. M. M.) Easy Latin Exercises in the Syntax of the Shorter and Revised Latin Primers. Post 8vo. 142 pp. Bell and Sons. 2s. 6d.

FOREIGN BOOKS.

- Appleton* (C.) Histoire de la propriété prétorienne et de l'action publicienne avec un facsimile du § 283 des Fragments du Vatican. 2 vols. 8vo. xxix, 382. 420 pp. Paris. Thorin. 18 fres.
- Avezac* (M. A. P. d') Le Ravennate et son exposé cosmographique, publié par Jean Gravier, avec une notice biographique et bibliographique par Ch. Gravier. Square 8vo. 117 pp. Map. Rouen. Imp. E. Cagniard. 10 fres.
- Bilfinger* (G.) Die antiken Stundenangaben. 12mo. xii, 159 pp. Stuttgart. Kohlhammer. 3 Mk.
- Blass* (F.) Commentatio de Antiphonte Sophista Iamblich auctore. 4to. 17 pp. Kiel. Universitäts-Buchhandlung. 1 Mk.
- Capelle* (C.) Vollständiges Wörterbuch über die Gedichte des Homeros und der Homeriden. 9te verbesserte Auflage. 8vo. xvi, 605 pp. Leipzig. Hahn. 4 Mk. 80.
- Diehl* (C.) Étude sur l'administration byzantine dans l'exarchat de Ravenne, 568—751. 8vo. Paris. Thorin. 10 fr.
(Bibliothèque des écoles françaises d'Athènes &c. Fasc. 53.)
- Goethe*. Hermann und Dorothea. Ins Altgriechische übersetzt von A. Dühr. 8vo. v, 63 pp. Gotha. F. A. Perthes. 2 Mk.
- Goetz* (G.) Ad legem XII tabularum adnotationes glossematicae. 4to. 8 pp. Jena. Neuenhain. 50 Pfg.
- Heydemann* (H.) Marmorkopf Riccardi. [13. Hallisches Winkelmanns-programm.] 4to. 18 pp. 2 Plates and illustrations. Halle, 1888. Niemeyer. 2 Mk.
- Holub* (J. A.) Begründung der Emporoscene in Sophokles' Philoktetes. B. Der Codex Laurentianus A. und meine Ausgabe des Sophokles. I. 8vo. 32 pp. Weidenau. 1888. 1 Mk.
- Kallée* (E.) Das rätisch-obergermanische Kriegstheater der Römer. Eine strategische Studie. Map. Extr. Würtemb. Vierteljahrshefte für Landesgeschichte. 8vo. vii, 47 pp. Stuttgart. Kohlhammer. 2 Mk. 40.
- Kayser* (Th.) Ars poetica des Horaz übersetzt und erläutert. 8vo. 32 pp. Stuttgart, 1888. 1 Mk. 60.
- Lacour-Gayet*. De P. Clodio pulchro tribuno plebis. 8vo. 89 pp. Paris. Thorin.
- Laloux* (V.) L'Architecture grecque. 8vo. 304 pp. Engravings. Paris. Quantin. Cloth. 4 fr. 50.
- La Ville de Mirmont* (H. de). Mythologie élémentaire des Grecs et des Romains, précédée d'un précis des mythologies orientales. 12mo. 192 pp. 45 illustrations. Paris. Hachette et Cie. 1 fr. 50.
- Lindemann* (H.) De dialecto Ionica recentiore. Dissertatio inauguralis. 8vo. 96 pp. Kiel. Lipsius and Tischer. 2 Mk.
- Livy*. Liber I. Text für den Schulgebrauch herausgegeben von Dr. S. Widmann. 12mo. 72 pp. Paderborn. F. Schöningh. Bound. 60 Pf.
— Liber XXI. Text für den Schulgebrauch herausgegeben von Dr. S. Widmann. 12mo. 70 pp. Paderborn. Schöningh. Bound. 60 Pfg.
- Ludwich* (A.) Scholia in Homeri Odysseae A. 64 —153, auctoria et emendatoria edita ab A. L. 4to. 34 pp. Königsberg. Schubert und Seidel. 20 Pfg.
- Lundák* (M. J.) Quaestiones Sapphicæ. Accedit corollarium criticum atque exegeticum ad Ovidianam Sapphus epistulam. 8vo. vii, 115 pp. Kazanina. 3 Mk.
- Lutz* (L.) Die Präpositionen bei den attischen Rednern. Ein Beitrag zur histor. Grammatik der griechischen Sprache. 8vo. 181 pp. Neustadt a/d. H. 3 Mk.
- Maréchal* (E.) Histoire romaine depuis la fondation de Rome jusqu'à l'invasion des barbares. 2me édition, revue et augmentée. 12mo. viii, 854 pp. 97 illustrations. Boards. 6 fres.
- Meyer* (C. F.) und *Koch* (A.) Atlas zu Caesars bellum gallicum für die Schule bearbeitet. 2te verbesserte und vermehrte Auflage. 8vo. 19 pp. 14 plates. Essen. Baedeker. 1 Mk. 20.
- Noiret* (H.) Lettres inédites de Michel Apostolis publiées d'après les Manuscrits du Vatican avec des opusculs inédits du même auteur; avec une introduction et des notes. 8vo. Paris. Thorin. 7 fres.
(Bibliothèque des écoles françaises d'Athènes &c. Fasc. 54.)
- Pomtow* (H.) Beiträge zur Topographie von Delphi. 4to. vi, 128 pp. 14 plans and plates. Berlin. G. Reimer. Boards. 16 Mk.
- Richter* (O.) Topographie der Stadt Rom. 4 plans. [Extr. Handbuch der klassischen Altertumswissenschaft.] 8vo. iv, 206 pp. Nördlingen. Beck. 5 Mk.
- Rost* (V. C. F.) Deutsch-griechisches Wörterbuch. 11te Auflage neubearbeitet von E. Albrecht. 8vo. iv, 838 pp. Göttingen. Vandenhoeck and Ruprecht. 8 Mk.
- Rouzé* (C.) Chrestomathie latine. Exercices latins adaptés à la nouvelle Grammaire latine de C. Rouzé. 12mo. 201 pp. Paris. Belin.
- Schwiebert* (J. J.) Ueber Bedeutung und Werth des griechischen Gymnasial- und höhern Unterrichts für Bildung, Wissenschaft und Weltgesittung (Kultur). 4to. 29 pp. Trier. 1 Mk. 50.
- Scotland* (A.) Die Odyssee in der Schule. I. und II. 4to. Leipzig. Fock. 2 Mk. 20.
- Strohl* (W.) M. Livius Drusus, Volkstribun im Jahre 663 a. und c/91 a. C. n. Historische Dissertation. 8vo. 59 pp. Marburg. 1887. Ehrhardt. 80 Pfg.
- Thucydides*. Buch VII. Erklärende Ausgabe für den Schul- und Privatgebrauch von F. Müller. Map. 8vo. v, 208 pp. Paderborn. Schöningh. 1 Mk. 80.
- Vogrinz* (G.) Grammatik des homerischen Dialekts. [Laut-, Formen-, Bedeutungs-, und Satzlehre.] 8vo. xvi, 416 pp. Paderborn. Schöningh. 7 Mk.
- Wieding* (G.) De aetate consolationis ad Liviam. Dissertatio inauguralis. 8vo. 61 pp. Kiel. 1888. Lipsius and Tischer. 2 Mk.
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LATIN TENSES IN *BO*, *BAM*.

PERHAPS it is from despair of finding any more satisfactory explanation that comparative philologists apparently still acquiesce in the old theory which represents those puzzling Latin futures in *bo* and imperfects in *bam* as compounded of the verbal stem and the auxiliary *fuo*, *fuam* (φύω; *bhávāmi*: Eng. *be*). R. Thurneysen repeats and supports this view in *Bezzenberger's Beiträge*, viii, p. 281, where he cites the relation of *superbus* to ὑπερφύαλος (*sic*) as an instance in which the *bh* of *bhav* (*bhu*) has become *b* in the middle of a Latin word. The comparison of *superbus* with ὑπερφύαλος is doubtless correct, but the connexion of both or either with *fuo*, φύω is as certainly unwarranted. It is at least far more probable that *super-b(i)-us* and its Greek equivalent *ὑπερφύ-ος, which has only survived¹ in the diminutive form ὑπερφύ-αλος, are formed directly from *ὑπερφύ, an instrumental case of ὑπέρ. The change of *-bius* to *-bus* in *superbus* is paralleled by the change of *-bius* to *-bus* in dative or ablative plural, and is due to the accent. *Dubius* (formed from instrumental **dubhī*) was originally oxyton, and hence the *i* remained; whereas in *supérbhos* *j* following the accent vanished. Compare the relations of *κνείειν* and *κνήν*, &c., as explained by Fick (*Bezz. Beitr.* ix. 317 sqq.).

To the theory which derives *-bo* *-bam* from *fuo*, *fuam* there are serious objections. In the first place it assumes the loss of *u* (*v*), which in *fui*, φύω, *bhávāmi* is a vital element

of the verbal organism. In the second place, it assumes the principle of auxiliary formations, which as far as we know were not a feature of the Indo-Germanic language. It is hardly to be supposed that any one now regards *amavi* as a corruption of *ama-fui*; and the view which found in the last syllable of *μινύθω* the 'root' of *τίθημι* has probably few supporters. The idea that *-bam*, *-bo* are auxiliary verbs seems hardly more plausible.

In examining these forms we can derive some help of a negative kind from Celtic. We cannot refuse to compare the Irish *b*-future with the Latin *b*-future. Now Latin *b* in the middle of a word may (where it is not parasitic) represent *bh*, *dh*, or a velar media. But as Irish *b* does not arise from a guttural or from *dh*, it follows that the *b* with which we are concerned must have come from *bh*.

Before attempting to account for this *bh* I must briefly refer to a general theory of the origin of verbs and nouns, which follows from the inevitable hypothesis of 'sentence-words.' According to this theory, verbs and nouns are the results of the differentiation of words (not roots but actually spoken words) which were originally, neither verbs nor nouns, or both verbs and nouns—*Infinite*, as they are called by Fick, to whose lucid exposition I may refer (*Gött. Gel. Anz.* 1881, p. 436). The word which expressed the idea 'drink' was not at first defined as 'I drink,' 'thou drinkest' or 'the drink,' but might bear any one of these determinations according to the gesture (&c.) by which it was accompanied. The process by which these originally indifferent words were differentiated into the various parts of speech, with declension and conjugation, is one of the

¹ There are many cases in which one language has preserved only the diminutive form. For example, *αστήρ*: *stella*, *ἰὼν*: *viola*; conversely, *digitus*: *δάκτυλος*, *varius*: *αἰδῶλος* (if I am right in explaining *αἰδῶλος* = *Φασιδῶλος*, *variōlus*).

chief problems which the science of language has to solve. Fick has shown that the inflexion of *léigmi*, *léigsi*, &c., rests on the words, *léiqi*, *liqéni*, *liqai*, *liqdhai*, which are in form noun-cases. It follows that we may in general expect to find the same formative elements, which appear in the declensions of nouns, appearing in conjugations of verbs.

An obvious instance is the case of the futures and aorists in *s* (*faxo*, *revi*, *λίσσω*, *ἔλυσσα*, *bhaviṣyāmi*, &c.). We need not hesitate to regard this *s* as essentially the same as that *s* which appears in Sanskrit loc. plur. *su*,¹ in Greek locatives in *σι*, and in dative plurals in *s*.

On the same principle I propose to identify the *b* of *ibo*, *ibam* with the *b* in *tibei*, *nobis*, *ibus* (*is*), *rebus*, with *φ* in *ιβι*, *σφι*, *βίηφι*, with *bh* in the Ssk. cases *bhyam* (*tū-*

bhyam, *asmābhyam*), *bhyām* (dual), *bhyas*, *bhis*, with *b* in Slav. *tebě*, *sebě*. I submit that 'Infinities' of the type *léiqbhi*, *liqbhéi*, were in use before nouns and verbs had come into existence as distinct parts of speech. In the Greek forms, and in Sanskrit, we have *bhi* (*bhī-*); in the Latin singular forms (*tibi*, *sibi*, *ibi*, *-cubi*, *ubi*), and in Slavonic we have an unmistakable *bhei*.² Latin *bus*, which we can hardly refuse to identify with Ssk. *bhyas*, was originally *bhjos*, we may similarly assume the loss of *i* in the terminations *bo* and *bam*.

Along with such words as *bherē*, *ei*, *deiki*, there existed other forms, such as *ēibhi*, *ēibhiō*, and from these were formed systems of verbal tenses; e.g. *eibhiō* (*ibo*), *eibhiām* (*ibam*), while they also entered into nominal declensions.³

JOHN B. BURY.

¹ In Greek this form has survived in *μεταξύ* (basis **μετακ*, **μεταξ* : *μέτασσα* :: *πέριξ* : *περισσός*). I conjecture that it also survives in *αἰσυ-μήτης* (*αἰσυ* for *αἰτσυ* : *αἰσα*=*αἶτα*, Osc. *acteis*=*partis*, cf. *aestumo*).

² Lat. *beis* (*nobis*) : *bei* (*tibi*) :: Ssk. *bhis* : *φι*.

³ Another instance of this principle is the imperative in *dhi* (*ἐρῶδῃ*, *κλῶθι*), as compared with cases in *θι* (*οἴκοθι*).

NOTES ON ARISTOTLE'S *ETHICS*.

I. 5,8, πολλοὶ λόγοι καταβέβληνται πρὸς αὐτὰ is, I believe, commonly translated 'many arguments have been laid as a foundation to prove them,' rather a bold metaphor from *καταβάλλειν κρηπίδα*. I now find that Ramsauer translates 'have been published,' giving as proofs the expressions *καταβεβλημένοι παιδείσεις*, *μαθήματα* = the common, current studies from *Politics* 1337b21, 1338a36. I had previously arrived at his conclusion independently, comparing Plato *Soph.* 232d, *τά γε μὴν... ἃ δὲ ἀντειπεῖν δεδημοσιωμένα πον καταβέβληται γεγραμμένα τῷ βουλομένῳ μαθεῖν*, where the form of expression reminds one of the original legal use of *καταβάλλειν*, 'file, deposit among the public records' (see L. & S.), from which the general meaning 'publish' was derived.

I. 8,10, τὸ γὰρ ἡδῆσθαι τῶν ψυχικῶν. It certainly seems as if this must mean 'The feeling of pleasure is a mental state,' not bodily, according to the doctrine laid down in X. 3,6. Ramsauer quotes this, but adds with characteristic candour that he cannot see the bearing of the remark on the passage. With these words omitted the general meaning is perfectly clear, and the expression, as I think, more pointed than the commentators have suspected. 'The life of the good man

is in its very nature pleasant;' here come the debated words, then 'whatever one is called a lover of, that is pleasant to him; thus a horse to the lover of horses, a spectacle to the lover of sights; and, in the same way, just acts are pleasant to the lover of justice, and virtuous acts generally to the lover of virtue.' It is clear that to prove his general position, *ἐκάστω ἔστιν ἡδύ, πρὸς ὃ λέγεται φιλοποιεῖν*, he finds it best to begin with the simplest instances, material ones, e.g. a horse, a spectacle; then from what all admit in these obvious cases there is an inference to the less obvious case where the thing loved is immaterial, e.g. virtue. Perhaps then he insists on pleasure being a mental state to show that there is no need that the object exciting it should be a material one; e.g. if pleasure were really *ἀναπλήρωσις* of the body—the opinion he refutes in Bk. X.—the exciting object could only be material food. I once thought the dubious words could be rendered 'the feeling of pleasure is found in connexion with psychical objects' (as well as material), e.g. in connexion with *τὰ κατ' ἀρετήν* (which are *ψυχικαὶ ἐνέργειαι*, I. 8,2); now, however, I think this interpretation impossible, for allowing there were no objection to the meaning given in it to *τὰ ψυχικά*, Aristotle

would probably have written τὸ ἡδεσθαι καὶ περὶ τὰ ψυχικά ἐστιν.

V. 4. The exact conception of διορθωτικὸν δίκαιον having given much trouble particularly in its relation to ἐκούσια συναλλάγματα, I am surprised that no one—as far as I know—has examined with sufficient care the instances given of its application. The doubt is, how exactly this kind of justice can apply to ἐκούσια συν. (such as ὤνῃ, πρᾶσις, &c. ch. 2,13), with regard to which it is expressly said in ch. 4,13, ἀδειαν ἔδωκεν ὁ νόμος. The difficulty is cleared up by an exacter explanation of ἀπεστέρησεν (4,3), which is a case to which διορθ. δίκ. applies. For ἀποστερεῖν—as scholars know, though the meaning is not given in L. & S. 6th edn.—is the exact opposite of ἀποδιδόναι, the latter being = to pay one's debts (this is known to L. & S.), the former = to refuse to pay one's debts. If instances are wanted, take the case of the rascally borrower (this was a *χρησις*, loan without interest) in Dem. *c. Nicostratum*, § 13, λαβὼν δὲ τὸ ἀργυρίον οὐχ ὅπως χάριν τινά μοι ἀποδίδωσιν ὧν εὖ ἔπαθεν, ἀλλ' εὐθέως ἐπεβούλευσέ μοι ἵν' ἀποστερήσειε τὰργυρίον, or the case of the unfortunate lender (this was a *δανεισμός*, loan on interest) in *c. Pantaenetus*, § 53, 'through having been often a borrower as well as, in this special instance, a lender, I, too, know these gentlemen (*i.e.* the money-lenders, for whom it was said no Athenian jury would find a verdict), and I don't love them, οὐ μέντοι γ' ἀποστερῶ μὰ Δι' οὐδὲ συκοφαντῶ. Thus the ἐκούσι. συναλ. to which διορθ. δίκ. applies were—to speak strictly—*συναλ.* in which the ἀρχή was ἐκούσιος, V. 2,13, that is contracts with the *formation* of which the law did not interfere; but when one of the parties had derived from them the benefit he expected, then if he refused to pay the 'consideration' he had agreed on, the law stepped in and said he should not have all the gain and the other all the loss. Mr. Jackson translates ἀπεστέρησεν by 'defrauded,' which is, of course, as correct and suitable a version as any one word can be; he does not think it necessary to give any note. May I say it is much to be desired that Mr. Jackson would again devote his great knowledge and ability to the interpretation of the *Ethics*? One word more. While Mr. Jackson's interpretation of Bk. V. 5 (of which Ramsauer, unfortunately for himself, is ignorant) seems irrefragable, I regret he should provoke opposition by describing its subject as a third kind of justice co-ordinate with distributive and corrective, when Aristotle has expressly said there are but two kinds of

justice, διανεμ. and διορθ. It is quite true that Aristotle speaks of τὸ τοιοῦτον δίκαιον, τὸ ἀντιπεπονθός; but this δίκαιον, like πατρικόν and δεσποτικόν δίκαιον, is not ταῦτόν, but only ὅμοιον to the real justice, the ἀπλῶς or πολιτικόν δίκαιον. For to Aristotle the real justice can only be had in the state, regulated and enforced by law, cf. *Pol.* 1282b14, 'The end in all arts is good, and greatest good and especially good in the supreme art, that of statesmanship, ἐστὶ δὲ πολιτικὸν ἀγαθὸν τὸ δίκαιον, τοῦτο δ' ἐστὶ τὸ κοινῇ συμφέρον,' also *Pol.* 1283a37, κοινωνικὴν ἀρετὴν εἶναι φάμεν τὴν δικαιοσύνην, ἣ πᾶσας ἀναγκαῖον ἀκολουθεῖν τὰς ἄλλας, and *Pol.* 1253a36, ἣ δὲ δικαιοσύνη πολιτικόν. That particular analogue of real political justice, the formula of which is τὸ ἀντιπεπονθός, might, we see from *Pol.* I., have been named χρηματιστικόν or κτητικόν δίκαιον, and would be a branch of οἰκονομικόν δίκαιον. There is then nothing strange, as Mr. Jackson thinks, in the words πῶς ἔχει τὸ ἀντιπεπονθός πρὸς τὸ δίκαιον εἴρηται being placed just before a description of πολιτικόν δίκαιον, that being the true justice, while 'commercial justice' is only a δίκαιον καθ' ὁμοίότητα.

IX. 4,4. I am almost ashamed to pretend I can have anything fresh to say on this well-known crux. Fritzsche's and Peters' interpretations of γενόμενος ἄλλος ('becoming older' or 'better') are impossible. Ramsauer gives up the passage. To me Grant's interpretation seems correct as far as it goes, but further explanation is needed. 'Every one wishes himself what is good, but does not desire to become another, and then for that new creature to have everything,' *i.e.* Every one wishes the best for himself, but not at the price of losing his personality; he wants the good for himself now as he is (taking ἀλλ' ὧν ὅ τι ποτ' ἐστίν as opposed to γενόμενος ἄλλος, and throwing ἔχει γὰρ καὶ νῦν ὁ θεὸς τὰγαθόν into a parenthesis—I will discuss this later); and the intellect is what each man really is (δόξει δ' ἂν τὸ νοοῦν ἔκαστος εἶναι); therefore he must take care of his intellect. Now to most of this, except the use of the word 'personality,' an advance and refinement on the simple conceptions of Aristotle, I fully assent. But is Grant right about the conclusion of the whole matter, 'therefore he must take care of his intellect'? It is hard to see how such a direction is implied in the passage immediately under consideration, which is not hortatory in tone; and in fact it is irrelevant to the object of the chapter, which is to prove that the relation of a man to his friend is similar to the relation of the good man (ὁ ἐπαικτής)—

not of others—to himself. For instance the mark of the relation of friendship is that man βούλεται τὰγαθὰ to the friend for the friend's own sake; now this is the feeling of ὁ σπουδαῖος towards himself, he wishes well to himself and for the sake of himself, i.e. for the sake of his intellect, which is the man's self. Now comes the debated passage, which I interpret 'it is true every one (ἐκαστος) wishes well to himself, but suppose he became different he would wish himself well no longer.' Now the man who is not perfect actually does become different. I call attention here to the parallel passage X. 7, 9. 'The intellect is the very self of the man; it is absurd then (Aristotle's strongest expression of confidence in his position) to choose not one's own life but some one else's,' which is what one does if one does not live κατὰ νοῦν; therefore the imperfect man, when and as far as he gives up living κατὰ νοῦν, has 'assumed the life of another' (in the language of Bk. X.), has 'become another' (in the language of Bk. IX.), and his former

self is in no way interested in his present self; the A. of yesterday no longer wishes well to the A. of to-day; therefore the common man cannot be said βούλεσθαι τὰγαθὰ ἑαυτῷ, but only the good man; and therefore only good men (and men in so far as they suppose themselves good, and therefore unchanging, IX. 4, 2) feel towards themselves as men feel towards their friends.

The rather extraordinary reference to God also becomes intelligible. God is like the good man (συγγενής, φίλος, X. 8, 13), inasmuch as he is pure νοῦς and necessarily unchanging; in fact, in a measure, the perfect man lives the life of God (ἀθανατίζει, οὐκ ἀνθρώπινα φρονεῖ), since he obeys τὸ θεῖον in himself. But we cannot say of God βούλεται ἑαυτῷ τὰγαθὰ, for he has τὰγαθόν already. The words ἀλλ' ὃν ὁ τι ποτ' ἐστίν are not absolutely needed to explain the assertion about God, and had better be kept, as above suggested, to express the opposite of ἄλλος γενόμενος.

J. SOLOMON.

1094 b, 19. ἕτεροι δὲ δι' ἀνδρείαν. These words have been suspected on the ground that an ἀγαθόν, not a καλόν, is required. Rassow's διά φιλίαν is, however, open to nearly the same objection, for φιλία is a καλόν as well as an ἀγαθόν (cf. 1155 a, 28). If any change is required, I would suggest ἕτεροι δὲ δι' ἀρχήν. Ἀρχή is very common in lists of ἐκτὸς ἀγαθὰ.

1096 b, 5. πιθανώτερον δὲ εἰκόασιν οἱ Πυθαγόρειοι κ.τ.λ. 'It is more plausible to say that the One is good than that the Good is one.' This apparently belongs to the earlier part of the discussion. Susemihl regards 1096 a, 34 ἀπορήσεις... 1096 b, 5 ἐφημέρον as a marginal note. Would it not be simpler to put 1096 b, 5 sqq. after 1096 a, 34 γυμναστική? Perhaps the present position of the sentence is due to the 'editor' having supposed that there was some reference to the view of Speusippos and the Pythagoreans that the Good was not eternal, for which see *Met.* 1072 b, 30 and 1091 a, 34. But it seems hard to find such a reference in the sentence as we have it.

1097 a, 27. πλοῦτον αἰλοὺς καὶ ὅλως τὰ ὄργανα. The meaningless αἰλοὺς has been suggested by ὄργανα. Bonitz conjectures φίλους, but, though φίλοι may be ὄργανα (cf. 1099 b, 1), we want something which is always an ὄργανον. I would suggest δούλους.¹

¹ I find that I have been anticipated here by Mr. Bywater in the last number of the *Journal of Philology*.

1098 a, 4. τοῦτον δὲ τὸ μὲν ὡς ἐπιπειθὲς λόγῳ, τὸ δ' ὡς ἔχον καὶ διανοοῦμενον. These words are condemned by Grant, Rassow and Susemihl. But would it be sufficiently clear without them that there is an ambiguity in τὸ λόγον ἔχον? In a remark of this kind the absence of grammatical connexion need not trouble us. In a modern work it would have been put in a foot-note with a reference to 1102 b, 25sqg. The καὶ in the next sentence (διπλῶς δὲ καὶ ταύτης λεγομένης) is an undesigned testimony to the genuineness of the words. Rassow and Susemihl bracket it also, but what interpolator would have thought of it?

1099 b, 5. εἴ τῳ πάγκακοι παῖδες εἶεν ἢ φίλοι. The words ἢ φίλοι are omitted by the Greek commentators and the inferior MSS. and are bracketed by Susemihl. It is true that Aristotle has not mentioned πολυφιλία καὶ χρηστοφιλία with the rest as he does in *Rhet.* i, 5, but μονότης in the line above shows he had it in his mind, and that is enough to justify ἢ φίλοι here, supported as it is both by K^b and L^b.

1099 b, 23. μάλιστα κατὰ τὴν ἀρίστην. This is possibly right, but μάλιστα <τὰ> κατὰ τὴν ἀρίστην is easy and tempting.

1099 b, 26. ψυχῆς ἐνέργεια [κατ' ἀρετὴν] ποιά τις. I believe κατ' ἀρετὴν to be a gloss on ποιά τις. Otherwise it is hard to see what ποιά τις could mean. Surely not τελεία, for that is a ποσὸν not a ποιόν.

1100 a, 4. καὶ ἀρετῆς [τελείας] καὶ βίου

τελείον. When ἀρετὴ τελεία stands by itself, as in 1101 *a*, 14, it seems to mean ἀρετὴ which has had time to develop ἐν βίῳ τελείω. It can hardly be 'complete (i.e. all) ἀρετὴ' for εὐδαιμονία is ἐνέργεια κατὰ τὴν ἀρίστην. But if so it cannot stand here with βίου τελείου immediately following.

1100 *a*, 6. εὐθηνούντα. It is admitted that εὐθηνούντα is the Attic form of this word. Now it occurs according to Bonitz's Index nine times in Aristotle (apart from the present passage), and in only one of them, viz. *Pol.* 1258 *b*, 17, does Bekker not give some variant which shows that the original reading must have been εὐθενεῖν and not εὐθηνεῖν. The variant is generally εὐσθενεῖν, more rarely the correct form εὐθενεῖν. So in the present passage K^b, the oldest MS., has εὐσθενούντα. We must also add two passages in the *Problemata*, 862, *a*, 11 and 925 *a*, 3, where Bekk. has εὐσθενεῖ without any variant though εὐθενεῖ is clearly right. So too we must read εὐθένεια for εὐθηνία Bekk.

in *Rhet.* 1360 *b*, 16 (εὐσθένεια Q X^b Z^b) and εὐθένεια for εὐθηνία in *Hist. An.* 602, *a*, 15 (εὐθένεια C^a: εὐσθένεια cett.). Aristotle is much more of an Attic writer than sometimes appears from Bekker's text.

1101 *a*, 14, κατ' ἀρετὴν τελείαν. Another case of ἀρετὴ τελεία with βίος τέλειος following. But Eucken has shown that 16 μὴ...βίον is wanted after 17 οὕτως.

1101 *a*, 34. συλλογιστέον δὴ καὶ ταύτην τὴν διαφοράν. 'We must take into account this difference as well.' But the Paraphrase, σκεπτέον οὖν περὶ τῆς διαφορᾶς, distinctly favours συλλογιστέον δὴ καὶ ταύτην τὴν διαφοράν, L^b O^b H^a Ald. Ar. Vet. Int. For συλλογιστέον *i.q.* σκεπτέον, see L. S. *s.v.* ii, 2 and examples there.

1101 *b*, 1. ἔοικε γὰρ: ἔοικεν οὖν L^b. Surely this points to ἔοικε γοῦν which would be very appropriate here with its mixed illative and restrictive force.

JOHN BURNET.

NOTES ON LATIN POETS.

PERSIUS III. 39—43.

Anne magis Siculi genuerunt aera iuueni
et magis auratis pendens laquearibus ensis
purpureas subter ceruices terruit, 'imus,
imus praecipites' quam si sibi dicat, et intus
palleat infelix, quod proxima nesciat uxor.

'The ghastly inward paleness, which is a mystery, even to the wife of the bosom' Conington. I can imagine no worse nonsense than *inward paleness*. What is paleness? It is one among the outward symptoms of inward disorder: it exists in the complexion, nowhere else in the frame of a living man. When a man is dissected, then his inward parts may have this colour or that: till then they have none at all. And if we are to talk about this inconceivable malady, it will be superfluous and yet at the same time inadequate to say that it is unguessed by the wife of the bosom. It doubtless is: much more than that, it is and must be unguessed by the invalid himself: he cannot possibly know that there is anything the matter with him. I need only mention and dismiss the idea that *palleat* can mean merely *fears*: that sense, if wanted, must be introduced by the emendation *infelix paveat*. Conington in his commentary explains with natural hesitation '*intus*

palleat, not a very intelligible expression at first sight, appears to include the notions of *depth* and *secrecy*;' but as those notions are included in the perfectly intelligible expression *quod proxima nesciat uxor*, the other becomes more wonderful than ever.

I suppose that when we read the passage negligently, without pausing to realise how absurd it is, we carry away a vague impression that it means *paleness from an inward cause unknown to the wife of the bosom*. Of course it does not; but it is an almost imperceptible alteration of what does:

et ulcus

palleat infelix, quod proxima nesciat uxor.

The construction is the same as I. 124 *Eupolidem palles*, you are pale from reading Eupolis. The metaphor is frequent enough: take for an instance Cic. *de off.* III. 85 'hunc tu quas conscientiae labe in animo censens habuisse, quae uulnera?'

MARTIAL XII. 3, 1—4.

Ad populos mitti qui nuper ab urbe solebas
 ibis, io, Romam nunc peregrine liber,
 auriferi de gente Tagi tetricique Salonis,
 dat patrios manes quae mihi terra potens.

‘Obwol hier nur das erste und das letzte Wort verdorben zu sein scheinen, ist eine völlig befriedigende Herstellung doch bis jetzt noch nicht gelungen’ is Friedlaender’s note on *v.* 4. As to the first word, we shall see presently; but I do not find any intrinsic fault in the last: the old conjecture *parens* which Friedlaender wrongly assigns to Hirschfeld is easy and may be true; yet Lucan X. 324 has the same phrase, ‘hinc, Abaton quam nostra uocat ueneranda uetustas, | *terra potens* primos sentit percussa tumultus,’ and Virgil seems to explain it in *Aen.* I. 531 ‘*terra antiqua, potens armis atque ubere glabrae.*’ There can however be no doubt that something is wrong somewhere. The traditional interpretation of the verse was ‘in qua scilicet terra conditi sunt cineres meorum parentum, et quae patria mea est.’ This would be very good sense; but to extort it from the text is impossible, and to introduce it is difficult: at least I can devise no gentler measures

than Gilbert’s ‘*iam patrios manes quae mihi terra tegit*’ or Munro’s ‘*hac, patrios manes quae mihi terra fouet.*’

I doubt then whether this after all is what Martial meant; and since *quae* is given only by one family of MSS. while the others read *quod*, I should look for the corruption where the testimony varies, and offer this instead:

dat patrios amnes quos mihi terra potens.

That this use of *dat* is a roundabout way to convey the simple sense *the rivers of my country* I will not at all deny; but here is its fellow from Ovid, *ex Pont.* IV. 16, 43, ‘maternos Cottas cui Messallasque paternos, | Maxime, nobilitas ingeminata dedit.’ The two words *amnes* and *manes* are much confounded: in Virgil’s MSS. alone I have counted five examples, *georg.* I. 115, IV. 293, *Aen.* IV. 34, 490, V. 634: Prop. I. 1, 23 I think contains another.

IUVENAL IX. 130—134.

Ne trepida, numquam pathicus tibi derit amicus
 stantibus et saluis his collibus. undique ad illos
 conuenient et carpentis et nauibus omnes
 qui digito scalpunt uno caput. altera maior
 spes superest. tu tantum erucis inprime dentem.

Nothing is here obscure, except this: that when you expect to arrive at the sentiment *your present trade will improve in the future* you come instead to the words *altera maior spes superest*, in which *altera* is quite inexplicable, for the *spes* in question, though *maior*, is not *altera* but *prorsus eadem*. The scholiast sees the difficulty of the word and makes an honest attempt to explain it with ‘multos inherbes habes tibi crescentes’; but that is wholly foreign to the matter. Ruperti expounds ‘*spes altera, futuri temporis, longe maior superest tibi*’; but all *spes* is *futuri temporis*: that sense does not reside in *altera*. ‘Dir blühen Aussichten in der Zukunft zu einer viel bessern Kundschaft’ writes Heinrich: that, as I said, is the sentiment you expect; but *altera* is untranslated, because untranslatable.

But it is hardly worth while to puzzle our brains over a reading which certainly was not the reading of the archetype. It is only

one family of MSS. that gives the passage thus: the other, represented by our best MS., the Pithoeanus, adds after 134 this verse:

gratus eris, tu tantum faucis inprime dentem.

The variation of the two stocks enables us here as often elsewhere to write down what stood in the common parent of both:

spes superest } tu tantum erucis inprime
 gratus eris } dentem.

Out of this one copyist made two verses by iterating the end of the line; the other made one verse by throwing away the more embarrassing of the two commencements. But a critic, had there been critics in the earth in those days, would have known better than either. Since *altera maior spes superest* merely fails to give a fitting sense, while *altera maior gratus eris* fails to give any sense whatever, it follows that *spes*

superest must be dismissed as a conjecture and that *altera maior gratus eris* is the genuine ruin of the words of Juvenal. Those words I suppose were these :

undique ad illos
conuenient et carpentis et nauibus omnes
qui digito scalpunt caput uno: derit amator;
gratus eris. tu tantum erucis inprime dentem.

I will deal first with the palaeographical details. One of the absurdities by which the overworked brain of the copyist avenges itself on the author copied is that inversion of two syllables which transforms *d-er-it* into *d-it-er*. I cite here only the closest of parallels: Ovid *Ibis* 246 *it-er* for *er-it*, *met.* XII. 306 *me-ne-la-us* for *me-la-ne-us*, *trist.* V. 6, 11 *po-li-da-rius* for *po-da-li-rius*, *Verg. Aen.* XI. 711 *ra-pu* for *pu-ra*, *Stat. silu.* IV. 4, 79 *e-ri-get* for *e-ge-ri-t*: in Juvenal, IV. 83 *ge-re-nti* for *re-ge-nti* and VI. 541 *o-ri-si-s* for *o-si-ri-s* might be assigned to the same class. Now the difference between *diteramator* and *alteramator* is not worth considering, so frequently is *d* confused with *a*, *i* with *l*, and *t* with *i*; and the scribes who when they found at VIII. 148 a hexameter ending with *sufflamine multo consul* altered the order to *multo sufflamine* would not scruple here to write *uno caput* for *caput uno* when metre required it. Buecheler, I ought to say, already suspected the presence of *amator*.

The sense is plain enough: never fear a scarcity of Virrones while the seven hills

abide; they will flock over sea and land out of all the world to Rome: it is Naevoli that will be scarce: you will be in high demand: only make you ready against it. The order of the words *caput uno* which I restore is a deliberate imitation of Calvus' notorious epigram, 'Magnus, quem metuunt omnes, digito caput uno | scalpit.' The clausula *derit amator* is repeated from the companion Satire II. 168, 'non numquam derit amator,' and here serves of course as a pointed opposition to the 'numquam pathicus tibi derit amicus' of 130.

I may add here two notes on passages which can be dealt with briefly.

VII. 22.

siqua aliunde putas rerum spectanda tuarum praesidia.

This is the reading of P. But *specto* is not thus used; so most editors take *expectanda* from the other MSS. I should think *speranda* nearer to our best authority; and it seems to have been read by the scholiast who writes 'si aliunde magis praesidium speras per carmina quam a principe.'

XV. 75.

terga fuga celeri praestant instantibus Ombis.

But P has *fugat*, which points to *fugae*: see for instance Prop. IV. 2, 54, 'turpi terga dedisse fugae': *inst. Omb.* will then be abl. abs.

A. E. HOUSMAN.

THE TERMINATION—*ENSIS*.

READERS of Velleius Paterculus will remember the passage (ii. 51) in which he mentions the extraordinary rise of Cornelius Balbus—'illis incrementis fecit viam, quibus non Hispaniensis natus sed Hispanus in triumphum et pontificatum adsurgeret, fieretque ex privato consul.' Evidently Velleius is laying stress upon the fact that Balbus was not merely a man of Italian blood settled in Spain, but a native Spaniard. It is the distinction between an Anglo-Indian and a Hindoo. As however this special use of the termination does not appear to have been anywhere adequately discussed (the fullest discussion I know, and it is inadequate, is in Reisig's *Vorlesungen*, i. 234), I have thought it worth while to put the chief illustrative passages together in the hope that some better scholar than

myself, with access to one of 'the three scholars' libraries of Britain' (Prof. Ramsay in February's *Classical Review*)¹ may further

¹ In Manchester, where I write this, the case has much improved since Prof. Mayor wrote (*Bibliographical Clue to Latin Literature*, 1875); 'Hear the quiet complaint of a German resident (*Journal of Philology*, vi. 27): "The bulk of this paper was written in Manchester, where there is no large library." He was compelled to have recourse to the private library of a friend.' The Free Library, which is admirable of its kind, now contains the standard English books in almost all departments; the Owens College library, though still weak in periodical literature—e.g. no *Philologus*, *Hermes* and *Rheinisches Museum* far from complete—has made enormous strides; and finally the ancient and beautiful Chetham Library, under the scholarly direction of Mr. H. H. Howorth, has not only made a special point of obtaining the great historical collections—Pertz, Migne, &c.—but very rarely refuses to get a book of real importance which is suggested by any serious student.

elucidate the point. Other instances of 'Hispaniensis' are Livy xxiii. 48, Hispaniensi exercitui = 'the Roman army serving in Spain,' xxiii. 28, xxxix. 20 and 38, the adjective in each of these cases occurring with 'exercitus.' Florus ii. 13, 23 also has 'Hispanienses Pompeii exercitus.' The grammarian Charisius (*Gramm. Lat.* i. 106) explains: 'Cum dicimus Hispanos, nomen nationis ostendimus; cum autem Hispanienses, cognomen eorum qui provinciam Hispanam incolunt, etsi non sunt Hispani.' Pompeius (*Gramm. Lat.* v. 144) says: 'Siculus et Siciliensis invenimus: quae ratio est? Sardus et Sardiniensis: quamquam in Cicerone in Scauriana invenimus istam discretionem de Sardis et Sardiniensibus, ut illos incolas, illos advenas doceat.' Porphyry's comment on Horace *Sat.* i. 3, 3, is, 'Adnotandum et Sardum et Sardiniensem dici posse. Nam Lucilius Sardiniensem dixit in sexto satirarum: Sardiniensem terram. . . . Nonnulli tamen veterum Grammaticorum sic appellationes has diviserunt ut Sardum putarent dici qui in Sardinia natus sit, Sardiniensem autem incolam Sardiniae.' (It should be noted that 'incolam' is here used, as always in inscriptions, in the technical sense of a settler who is not a native, = μέτοικος; in the passage from Pompeius previously quoted 'advena' is used in that sense, and 'incola' is the native inhabitant.) Festus, *s.v. Corinthienses*, has: 'Corinthenses ex eo dici coeperunt, ex quo coloni Corinthum sunt deducti, qui ante Corinthii sunt dicti; quam consuetudinem servamus etiam quum Romanenses¹ et Hispanenses et Sicilienses negotiatores dicimus, qui in alienis civitatibus negotiantur.' The same use appears to occur in one of the electoral inscriptions of Pompeii. Henzen, 6974: 'M. Epidium Sabinum aed. Campanienses rog.'—i.e. men living in Campania, at Pompeii, who were not Campanians. In an essay by the Abbé Ducis on 'Le Passage d'Annibal du Rhône aux Alpes' (1869) I find the following (p. 87): 'La langue Latine est riche et logique dans la variété de ses désinences. L'épigraphie de nos Alpes reproduit les

All this however does not amount to a 'scholar's library' in Prof. Ramsay's sense, and the student of any special department of antiquity must still buy at least three-fourths of the books he needs, if he lives in Manchester.

¹ 'Romanensis' occurs on lamps of Puteoli, *Eph. Epig.* ii. 92.

mots de *Alpicus*, qui signifie un montagnard, *Alpensis*, un citoyen de la province des Alpes, *Alpinus*, un homme originaire des Alpes.' I have looked through the indices of the Berlin *Corpus*, so far as published, without finding 'Alpensis,' but I have not been able to consult either the special epigraphic collections for the Maritime Alps or the *Révue épigraphique du Midi de la France*. I hope that some other student may be able to find examples of the interesting use thus vouched for by the Abbé Ducis. Perhaps, also, someone may be able to suggest an explanation for the 'Cicinenses,' 'Quirinenses,' 'Parianenses,' in Henzen, 7216. Henzen himself gives them up. The 'QQ. corporis treiectus togatensium' (*Eph. Epig.* i. 217) is also curious. Some relation between 'togatensis' and 'togatus' presumably exists; but what is it? It should perhaps be added finally that in the case of town-names the termination 'ensis' is of course—as in Atheniensis, Carthaginiensis, and a multitude of others—frequently the only one, and carries no special signification with it. Sometimes the Romans themselves doubted in a given case whether there was any distinction at all between this and an alternative termination. 'Ait sic Caesar in libris analogiae: "duae sunt Albae . . . ; volentes Romani discretionem facere, istos Albanos dixerunt, illos Albenses" Plinius Secundus negat et ait sic: "indifferenter haec inveniuntur." (Pompeius *loc. cit.*). In the famous Genoa boundary inscription (Orelli 3121), 'Genuates' and 'Genuenses,' 'Langates' and 'Langenses' seem to be used quite indifferently. All that can be said is that the termination 'ensis' appears to be the favourite one in the provinces, when the place signified is either a Roman *municipium* or a Roman colony. It suggested to the provincial ear, though it did not certify, a closer connection with Rome than ordinary. The geographical list in Henzen's supplementary volume to Orelli bears out this assertion, and forms like 'Victricensis' (formed from the 'Victorious' legion which colonized Camalodunum), 'Julienses'² (inhabitants of Vasio, which was surnamed Julia), are also interesting from this point of view.

WILLIAM T. ARNOLD.

² See Hirschfeld's *Gallische Studien*, i. 301.

GREEK BURLESQUE EPIC.

Corpusculum Poesis Epicae Graecae Ludibundae. Fasciculus prior continens Parodiae Epicae et Arcestrati Reliquias a PAULO BRANDT editas. Leipzig. Teubner. 1888. 3 Mk.

THIS volume completes a collection of the fragments of parodies and trifling or satiric poems in hexameter verse, begun by Wachsmuth in his *Sillographi Graeci*. It contains three works which may be called important, the *Batrachomyomachia*, the Ἀττικὸν δέϊπνον of Matro, and the *Hedypathia* of Arcestratus. Besides these it puts together—the first time that this has been thoroughly done—the few fragments in the same style by Hipponax, Hegemon, Euboeus and other unknown writers. These, like the fragments of Matro and Arcestratus, are chiefly gathered from Athenaeus, and Kaibel's improved text has been of great service: the editor also had the advantage of Kaibel's yet unpublished notes besides his two published volumes.

There are good indices, including one very useful index of the passages in Homer and Hesiod parodied or used by these writers. This index shows some interesting facts: thus the *Iliad* is imitated about three times as often as the *Odyssey*, a fact which gives undesigned and strong testimony to the relative popularity of the two poems with the average Greek reader: and in both *Iliad* and *Odyssey* the first half of the poem is much more quoted than the second. It does not appear that any help towards determining the Homeric text is given by the parodists: they use Homer so freely and loosely that it is impossible to argue from their lines to his. See however the remarks on p. 59.

A very full apparatus criticus to the *Batrachomyomachia* is given, distinguishing between the Vatican and Laurentian families of MSS. But the editor, perhaps wisely, does not attempt to reconstruct the original form of the poem of Pigras. The interpolations are so frequent and so various, and have in so many cases displaced portions of the genuine work, that he is content to leave the text as it is, with a rather complicated system of brackets showing his conclusions as to the origin of the different parts. In the case of a new edition being called for it might add clearness if the genuine lines were printed in a different type.

A few remarks must be made on the minor fragments before the Ἀττικὸν δέϊπνον and the Ἡδονπάθεια are spoken of. Brandt defends the statement of Aristotle that Hegemon of Thasos was the first writer of parodies by saying that the fragment of Hipponax is not properly a parody of Homer, but a *bona fide* use of the Homeric form of verse to add gravity and force to a personal attack. This distinction is untenable. Hipponax could have attacked the subject of his parody with much greater point and bitterness in his favourite choliambics. A man who is attacking in earnest does not waste time in making up facetious Homeric epithets: this is the light touch of parody proper. Aristotle's words need not be pressed to mean more than that Hegemon was the first to write parodies systematically on a large scale. In the fragment of Hegemon, l. 1—

Ἐς δὲ Θάσον μ' ἐλθόντα μετεωρίζοντες ἔβαλλον πολλοῖσι σπελέθοισι—

Brandt rightly keeps μετεωρίζοντες against the μέγα κράζοντες of Jacobs, but his explanation of it as referring to the gesture of a stone-thrower is impossible. It seems to mean 'making me skip,' as in the common phrase μετεωρίζειν τὰ σκέλη or τοὺς πόδας. In l. 6 for λῆμ' ἀνέπεισε γέροντα we should probably read λιμός ἔπεισε γέροντα, ἀνέπεισε having been inadvertently repeated from l. 3 and the metre then mended at the expense of λιμός. In Euboeus of Paros, *Frag.* 1—

βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείησιν—

a line verbally quoted from the *Iliad* in a humorous description of a fight in a barber's shop, Brandt says 'significantur forcipes quibus ut telis tonsores dimicabant: Schweighaeuserus olim proposuit ἀγγεῖουσιν quo omnis iocus tollitur.' Yes, but it would be a very small joke to call a pair of scissors a spear. Is there not a pun between ἐγχείη and ἐγχεῖν, the word here meaning the bronze ewer, or rather ladle (ἀρύτωνα) used in washing?

Frag. Incert. 6 is interesting to all readers of the *Poetics* as restoring a complete line quoted there by Aristotle from the Arabic version of the *Poetics* recently edited by Prof. Margoliouth; the Greek MSS. of the *Poetics* having dropped the second half of the line. It should be noticed that Brandt includes in this volume the two half-lines also quoted in the *Poetics* (1457, b. 13) as instances

of metaphor, χαλκῷ ἀπὸ ψυχὴν ἀρύσας and τεμῶν [μιν] ἀτειρέι χαλκῷ. These do not sound like parodies, and there is no reason whatever for suspecting them to be other than serious metaphors.

Frag. Incert. 9 (the passage quoted by Galen on the natural inferiority of man regarded as a mere animal to other animals). Part of the passage is paraphrased in prose by Galen and two passages quoted in verse. In each case the quotation is introduced by φησὶν: and so in the second passage the verse should begin earlier than Brandt prints it—

αὐτὰρ ἐν ἱστορίῃ πολυπείρῳ
γράφει' ὅνος ὅτι παγκράτιον νίκησέ ποτ' ἀνδρας
εἰκοστή κτλ.

The date of Matro's Ἀττικὸν δαίπνον is fixed by Brandt within a few years of 300 B.C. It is written with great spirit and humour: nothing could be happier for instance than the mock-heroic descriptions of the cooks, ll. 11–13, 46, 47, and the description of the dessert, ll. 104–122, is the best and most vivid we possess. The guests wash their hands: a boy carries round perfume of iris-root, and another rose-garlands: the crater is filled with Lesbian wine: pears, apples, pomegranates and grapes are set on the table, with a large sweet cake: then two female jugglers come in to amuse the company.

The difficult l. 90

ἐν δὲ σίναπι
κέϊτ' ἀγχοῦ γλυκὺ πλείονα χρυσὸς ὦν ἀπερύκων
is still left a puzzle. Wachsmuth's conjecture,

Κεῖτ' ἀγχοῦ γλυκὺ πνέιον, ἀτὰρ χέρας οὐκ
ἀπέρυκον,

is very clever but, as Brandt points out, the shortening of the final *v* in such a position is unexampled, and any satisfactory emendation must retain χρυσός. It seems a pity therefore to have placed the conjecture in

the text. In l. 122 (and again in *Frag. Incert.* 8 B) a word of protest must be put in against a tendency to find improper meanings in innocent passages.

The Ἠδονπάθεια of Archestratus of Gela (*fl. circ.* 330 B.C.) is a work of a different class from Matro's. It is a didactic poem on eating, probably written rather seriously, and sometimes, as in the pretty description of autumn (*Fr.* xxxvi), going off into fine writing of the usual Alexandrian type. The editor points out that the numerous other names by which it is alluded to, Δειπνολογία, Γαστρονομία, Ὀψολογία, and *Hedylphagetica* in the Latin version of Ennius, arise from the true title being wider than the subject actually treated of. Athenaeus calls Archestratus 'the Hesiod of epicures,' and the work went under the name of 'Golden Words.' From the fragments now collected together, about 335 lines in all, one gets a pretty clear idea of Greek cookery. He is specially strong on sauces. Most of them are comparatively simple: cheese, oil, vinegar, wine, silphium, and minced pot-herbs are the list of ingredients; and there is a strong condemnation (*Fr.* lvii) of the rich sauces 'like glue' that make it impossible to tell a cat from a hare.

In *Fr.* xv. on the fish κάπρος—

ὅσοι μὴ πλεκτὸν ὕφασμα
σχοίνου ἐλειοτρόφου κοῖλον χεῖρεσσιν ἔχοντες
εἰώθασι δονεῖν ψήφους αἰθωνι λογισμῷ
ἄρθρων μηλείων τ' ἐπ' ἄγρην δωρήματα βαλλειν—

I was glad to find by a note at the end of the volume that Wachsmuth would read *λυγισμῷ*, a conjecture that had occurred to me.

This book will be very useful. But it must be added that it has the faults so common in modern German scholarship—a mass of erudition in the notes which has never been put properly into shape, and a Latin style in the introduction which has all the obscurity of German itself.

J. W. MACKAIL.

TEXTE UND UNTERSUCHUNGEN, IV. 1, V. 2, 3.

Texte und Untersuchungen zur Geschichte der Altchristlichen Literatur. Band 4. Heft i. Tatiani Oratio ad Graecos recensuit EDUARDUS SCHWARTZ. 1888. 3 Mk. 60.

THIS edition of Tatian's *Oratio* is the first-fruits of a larger scheme proposed to themselves by Gebhardt and Schwartz in refer-

ence to the Greek Apologists. This volume contains the text, carefully constructed, with little or no reference to previous editions. The documentary evidence is of two kinds. (1) There are three principal MSS. (of which later MSS. are but copies), two of which were collated by Gebhardt as well as Schwartz. (2) There are quotations in the *Praeparatio*

and the *Historia* of Eusebius. Here praise-worthy care has been taken, Schwartz having examined for this edition six MSS. of the *Historia* and four of the *Praeparatio*. A subsidiary help is found in the study of Tatian's style. On this are based conjectural emendations which are not however inserted in the text. Schwartz holds that Tatian, a *malleus rhetorum*, was yet the slave of a rhetorical eccentricity in the avoidance at all costs of an hiatus. It is in his application of this opinion to the text that most exception will perhaps be taken to Schwartz' work. Thus to a sentence in the somewhat obscure but important passage in ch. v.—*καθὸ δὲ πᾶσα δύναμις ὁρατῶν τε καὶ ἀοράτων [αὐτὸς ὑπόστασις] ἦν σὺν αὐτῷ, τὰ πάντα σὺν αὐτῷ διὰ λογικῆς δυνάμεως αὐτὸς [καὶ ὁ λόγος, ὃς ἦν ἐν αὐτῷ], ὑπέστησεν*—Schwartz appends this note: 'αὐτὸς ὑπόστασις ditto-graphiam censeo, αὐτῷ ὑπέστησεν hiatus in tolerabilem praebet, καὶ ὁ λόγος—αὐτῷ ex seriore fide interpolata esse mihi probauit Wilamowitz.' A study of the context shows, if I mistake not, that αὐτὸς and ὑπόστασις are both required. As to the rejected words at the close of the sentence, they are read and commented on in the Scholium which bears the name of Arethas, and which, whoever its author, seems from its constant reference to Arianism to be of early date: they seem also postulated in what appears to be a reference of Tertullian to this passage (*adv. Prax.* v.), 'habebat enim secum quam habebat in semet ipso, rationem suam scilicet.' An editor must be content with Tatian's style as he finds it. But some of the conjectures are happier, e.g. ἀράχνας for the pointless ἀράπαις, p. 4, l. 2.

A useful *Index Graecus* is added which gives, e.g. under οἰκονομία, a valuable collection of illustrative passages.

F. H. CHASE.

Ditto. Vol. V. Parts 2 and 3. Leipzig, 1888. (Part 2, 6 Mk.; Part 3, 4 Mk. 50.)

THE first of these two instalments contains a discussion of the dates of the various treatises of Tertullian by Professor Noeidechen, and also a small collection of new fragments attributed to Papias, Hegesippus, and Pierius, and derived from hitherto unknown citations from the Ecclesiastical History of Philippos Sidetes. The former is a very useful piece of work, although many of the conclusions are from the nature of the evidence only tentative. The latter, which is contributed by Dr. de Boor of Bonn, is some-

what startling. New fragments of Papias and Hegesippus are in themselves a surprise: and in some cases the contents of the fragments are also of considerable interest. It remains to be seen whether they will stand the criticism which no doubt they will before long receive.

These fragments come from a series of extracts in Codex Baroccianus 142. The compiler of the extracts names Eusebius as his source; but they contain portions which are not in our copies of Eusebius. Had the compiler a more complete copy, and have ours been seriously garbled? Or does the additional matter come from another source? Dr. de Boor decides for the latter alternative, and believes the source to be the voluminous *Χριστιανικὴ ἱστορία* of Philip of Side, of which only a few fragments remain. It ended with the year 428, and therefore was probably finished about that date. If this is correct, there is no improbability in the quotations being genuine quotations from the works of Papias and Hegesippus.

The fragment of the latter's work may be soon dismissed. It tells us that the names of the two sons of Jude, the brother of the Lord, who were brought before Domitian, were Zocer and James. It also states that Domitian abstained from further persecution, because he recognized the virtue of the men; which is much less probable than the Eusebian account, that he recognized their insignificance and treated them with contemptuous clemency.

The fragments which are given as from Papias are of more importance. They are to this effect. (1) Papias in his second book says that John the Divine and James his brother were murdered by Jews. (2) The above-mentioned Papias recorded on the authority of the daughters of Philip, that Barsabas surnamed Justus was put to the test by the unbelievers, and in drinking serpent's poison in the name of Christ was preserved unhurt. (3) And he records other marvels also, and especially the one about the mother of Manaim (? Manaen), who rose from the dead. (4) Respecting those who were raised from the dead by Christ, that they lived to the time of Hadrian. Of these four, only the last is entirely new. In 1862 Nolte published the first, which he had found in the chronicle of Georgius Monachus. If Papias really made such a statement, he cannot have meant that the two brothers were slain at the same time, but that, just as Jews caused the death of James, so years afterwards they caused the death of John. To what this refers it is impossible to say.

The second of these instalments (Heft 3) contains a discussion of the endless puzzle respecting the Gospel according to the Hebrews. This contribution is by Rudolf Handmann. He first of all reviews the controversy on the subject from Lessing to the present day. Then he marshals the evidence supplied by the early Church from Clement of Alexandria to Bede and Nicephorus. Thirdly he examines the extant fragments. And finally endeavours to arrive at some conclusions of his own. He admits that, when all is said and done, what we really know about the matter is little enough.

Everywhere the uncertain entity of the Hebrew original of S. Matthew's Gospel troubles the field of view, and the Gospel according to the Hebrews is its *Doppelgänger*. Herr Handmann inclines to the view that the fragments which have come down to us represent the Jewish stream of evangelical tradition much in the same way as the Gospel according to S. Mark represents the Gentile stream. For every one who wishes to study the question he has packed the main facts of the case into a pamphlet of 142 pages.

A. PLUMMER.

THE ADMINISTRATION OF THE ROMAN PROVINCES.

Forschungen zur Verwaltungsgeschichte des Römischen Kaiserreichs. Von W. LIEBENAM. I. Band. Die Legaten in der Römischen Provinzen von Augustus bis Diocletian. Leipzig. Pp. 482. 12 Mk.

THIS volume contains a good deal of unobtrusive but very thorough and useful work, being in fact the first instalment of the complete *Fasti* of all the more important provincial officials throughout the empire. The present volume contains the imperial legati. The next will comprise the proconsuls of the senatorial provinces. Then will follow the other subordinate officials employed in the provincial administration with a discussion on the senatorial 'cursus honorum,' while the two last volumes will contain an account of the bureaucracy resulting from the changes introduced by Diocletian and Constantine, as well as the provincial *Fasti* up to the reign of Justinian. The author is no doubt right in asserting that a collection of this kind will be of value not only for understanding the development and system of the Roman administration, but also for the actual history of the period, since in becoming acquainted with the men to whom the provincial government was entrusted we are introduced to the personages who played the most important part under the emperors in the imperial history. Indeed, whatever opinion we may hold as to the character of the Roman rule, the careers of many of these nobles compel us to admit that, as far as an almost life-long training and experience in the diverse conditions of the various provinces could produce a capacity for administration and an appreciation of the problems which needed solution, many a

governor like Domitius Corbulo, or Suetonius Paulinus, or C. Sentius Saturninus had the qualifications which would apparently ensure success. For some of the provinces we already possess *Fasti* more or less complete, e.g. those of Waddington for Asia Minor, of Perrot for Galatia, of Tissot for Africa; but the advantage of having all the governors, as complete as the materials will admit, are obvious, and it is to be hoped that Dr. Liebenam will bring his elaborate scheme to a successful completion. The *Fasti* in the present volume are arranged according to provinces, placed alphabetically, a brief notice based on Marquardt's *Staatsverwaltung* as to the acquisition and circumstances of each province being prefixed, while the legati of the province are arranged as far as possible chronologically. Under the head of each are given any inscriptions which relate to him, and any passages from classical texts which throw light on his career. With this part of the work there is no fault to be found, nor in working through several of the provinces have I detected any inaccuracy. The alphabetical arrangement of the provinces however results in certain inconveniences, because the career of each legatus comes under that province which is alphabetically the first among those with which he was connected, irrespective of its place in his 'cursus honorum.' Thus the career of Suetonius Paulinus comes under Africa rather than Britain; that of Mucianus under Lycia rather than Syria; that of Lollius Urbicus under Asia rather than Lower Germany. No doubt the index of names at the end to a certain extent remedies this confusion, but it would surely have been preferable to put the more important pro-

vinces first, and then the minor ones, perhaps in alphabetical order. But a more serious flaw is the inclusion in the present volume of those legati who were not provincial governors at all, but merely legates of the proconsuls in the senatorial provinces. The difference between these two classes of legati is of course not ignored by Dr. Liebenam, who indeed explains it clearly enough in the exposition at the end of the book, but none the less their coordination here with the more important legati is a serious error of judgment. It would have been far better to have omitted altogether the senatorial provinces, reserving them for the list of proconsuls in the second volume, and inserting the subordinate legati among the other officials in the third volume. The circumstances of Africa in regard to the legati were peculiar. Here, in addition to the three legati pro praetore who acted as assistants to the proconsul, there was since the time of Caligula a legatus pro praetore exercitus Africae, whose power was really coordinate with that of the proconsul, though exercised only in that part of the province which needed a military garrison. This officer subsequently, but not till Septimius Severus, became the legatus Numidiae. Dr. Liebenam however has inaccurately placed all these legati, even in the first two centuries, under the head of Numidia, though this was not at the time a separate province, nor coextensive with the command of the legati. Besides, such titles as 'legatus Africae' applied to Cn. Domitius Afer (Wilm. 1148), 'legatus pr. pr. prov. Africae' to Caesernius Statius (Wilm. 1184), and many others (conf. Wilm. 1147 and 1149) clearly prove this to be wrong. Suetonius Paulinus and Clodius Macer who were legati of the same kind are correctly, though inconsistently, put under Africa. However, considering the diversity of the material, the inaccuracies in the book are very few, and Dr. Liebenam deserves the hearty thanks of all students of Roman history for the care which he has expended on this useful work.

E. G. HARDY.

Les Assemblées Provinciales dans l'Empire Romain: par PAUL GIRAUD. Paris. Thorin. 10 francs.

THIS is the most complete and elaborate attempt which has yet been made to sum up and classify all that is known of the Provincial Assemblies from classical texts, inscriptions, coins, and references in the

Digest. Hitherto what most students know of this institution is gained from the brief but admirable resumé of the subject in Marquardt's *Staatsverwaltung*, which however should certainly be studied side by side with the same author's summing up of the available epigraphical material in vol. i. of the *Ephemeris Epigraphica*. For the province of Asia the monograph by Monceaux (reviewed in our last number) enters with some detail into the peculiarities of the institution in that province, while Pallu de Lessert has collected the very meagre material for the concilia in the African provinces in a monograph on 'L'assemblée provinciale dans l'Afrique romaine,' a title by the way which raises much more expectation than the book satisfies. We should naturally have expected to find the subject treated with some thoroughness in Mommsen's volume on the Provinces of the Roman Empire. In this however we are disappointed, since the references made to the concilium of the three Gauls and to the *κοῖνον* of Asia are strikingly scanty and insufficient. Mons. Giraud has to a large extent supplied what has hitherto been a conspicuous gap in our knowledge of provincial institutions, and probably all the information which the materials, almost entirely epigraphical, place at our disposal, covering as it does nearly all the provinces, is here collected and judiciously arranged. The historical development of the institution, except as regards its creation by Augustus, and the greater diffusion and stricter regulation of its activity in post-Diocletian times, is beyond the range of our material, but Mons. Giraud follows Boissier, though with a much larger citation of authorities, in tracing back the Augustan cult, round which the assemblies centred, to its antecedents both in Roman religion itself, and in foreign and especially oriental influences, while he attempts, and in many cases successfully, to fix the earliest and the latest mention of the assemblies in particular provinces. Mons. Giraud is no doubt right in holding that the assemblies were not intended to be directly political, and still less were an attempt at any system of representation for the empire. Originating in the Augustan cult, they were judiciously made by Augustus the means of establishing a kind of state religion in which all provinces could join, while the extravagances natural to the cult of a living person were obviated by idealising the object of the worship, and for the living emperor substituting 'Rome and the Augustus,' a substitution which implies, as Desjardins well puts it, not so much a man apotheosised as

the state symbolised. On the organisation of the assemblies, the actual cult and the games connected with the periodical meetings, all possible light is thrown furnished by inscriptions and coins. No doubt Mons. Giraud is right, in spite of certain inscriptions which raise some difficulty, in discarding the view of quinquennial meetings, and still more certainly is he right in rejecting Hübner's view that each civitas in the province elected its own sacerdos, these representatives forming a kind of collegium of priests at the provincial place of assembly. Inscriptions prove that each province had one sacerdos, elected by the concilium and for a single year. The identity or non-identity of the ἀρχιερεὺς τῆς Ἀσίας and the Ἀσιάρχης has furnished material for considerable discussion, on which Mommsen in a lengthy note on the subject (p. 320) throws no fresh light. Mons. Giraud contents himself with restating Marquardt's arguments for their identity, which, if not actually conclusive, at least make his view the more probable, while a very ingenious and at first sight plausible theory of Monceaux on the subject is completely disposed of. Monceaux had supposed that just as the duumviri in municipal towns were every fifth year entitled quinquennales, so the ἀρχιερεὺς τῆς Ἀσίας were each fifth year, in which the great games were held, called Ἀσιάρχαι; in other words while all Asiarchs were ἀρχιερεὺς, not all ἀρχιερεὺς were Asiarchs. Unfortunately however we know of twenty-six Asiarchs between Septimius Severus and Gallienus, i.e. in sixty-seven years, whereas if Asiarchs were quinquennial only, one hundred and four years would be required to account for twenty-six of them. Into the complications introduced into the institution in Asia by the existence of provincial temples in all the principal cities, and the consequent multiplication of ἀρχιερεὺς, Mons. Giraud does not direct any special investigation, nor can the results arrived at by Monceaux be regarded as either final or satisfactory, while the view that the κοῦρον τῆς Ἀσίας was held alternately in the principal cities is hardly consistent with an inference which Giraud himself draws from

coins, that it was held in Pergamum in two consecutive years, 97 and 98 A.D. One matter of detail is however, I think, here finally settled. The inquisitor Galliarum mentioned in several inscriptions has generally been taken to be a treasury official of some kind. A reference however to Pliny (*Ep.* III. 9, 29 and 31) proves that the inquisitor was appointed to collect evidence in case of a provincial prosecution. On these prosecutions there is an interesting and exhaustive chapter, though it is not quite clear whether Mons. Giraud holds with Mommsen and Marquadt that these prosecutions were one of the main objects with Augustus in establishing the assemblies, or whether they were rather a subsequent development. The latter view it seems to me is the more probable, and it is rendered all the more so by Mons. Giraud's view of the legal position of the assemblies. They were in his opinion on the same level in the eyes of the law, though on a larger scale and with a more uniform organisation, with the various collegia, the nature and objects of which are so multifarious and, we may add, so little explored. If this view is correct, much is explained which otherwise appears remarkable; e.g. the rarity of references to the Provincial Assemblies in classical authors, the absence of all proof that they ever attempted to interfere in revolutionary movement in the provinces, and the extremely heterogeneous nature of the matters on which the emperors communicated with the provincials by their means. However on this subject I can only refer to Mons. Giraud's treatment. Possibly he is in this, as in some other points, inclined to be more constructive than the materials warrant, but there is at least this to be said that, if readers of the book are misled, the responsibility rests with themselves, as the wealth of citations and references, in which the great value of the book lies, will, if examined, show exactly where the author is justified in his statements, and where he is indulging in—what is perfectly legitimate, though it should be carefully checked—the historical imagination.

E. G. HARDY.

THE VOCALIC LAWS OF THE LATIN LANGUAGE.

The Vocalic Laws of the Latin Language. By
E. R. WHARTON, M.A.

THIS interesting paper was read at the meeting of the Philological Society held on June 1st, 1888. The author has collected a large number of facts, some of them necessarily very familiar, and has suggested a considerable number of new derivations, all of which are ingenious, and some of which are convincing. The only important generalisation that he offers which is not already well known to students of philological literature is one with which his name is already connected—that by which an originally pretonic *e* or *o* becomes *a*. The theory is at least eminently plausible, enabling us as it does to get over the difficulties that have long attended the identification of *vas* (*vadis*) and *ἄθλον*, *magñús* and *μέγας*, *μαπέο* and *μένω*, *salvús* and *solidus*. In other cases Mr. Wharton has not done much more than collect the facts; in the case, for instance, of the variation between *i* and *e*, and *o* and *a* in root syllables, it may be true that we have the influence of contending dialects, but if nothing more definite than this can be said, we may well despair of ever arriving at any scientific statement of the laws of Latin vocalism. Some of Mr. Wharton's etymologies do not carry conviction—such as the connection of *taurus* and *obturo* ('to put a dead weight on'—compare, it would seem, *βοῦς ἐπὶ γλώσσῃ*), or the suggestion that the diphthong in *Aesculapius* as compared with *Ἀσκληπιῶς* is due to the god of healing having always suggested to the Latin mind the physician's fee (*aes*). Why the *u* of *euntis*

should be due to dissimilation and this form alone have suggested the whole series of gerundives of the type *dicundi* is not clear. It is more satisfactory to suppose that both *euntis* and the gerunds in *-undo-* represent the strong form of the participial suffix *-ont-*, which is all but universal in Greek. And though the derivation of the much disputed *sirempse* is undeniably ingenious, it might be well if Mr. Wharton would produce any other instance of a perfect infinitive passing into a substantive; for the hypothesis is not sufficiently supported by Wölfflin's very risky *instar(e)*.

It is not without a considerable feeling of discouragement that we lay down this paper. If Mr. Wharton, with his intimate acquaintance with the science and with all the ingenuity that was abundantly shown in his *Etyma Graeca*, and which makes his promised *Etyma Latina* so eagerly expected, can yet contribute so little towards putting the laws of Latin on a sound scientific basis, we may well ask where the solution is to come from. It is evidently not the workmen that are at fault, but the tools that are deficient. All that can be done with the known laws of language has been done admirably. But plainly some new departure is required, and until by some stroke of luck or genius a theory is hit on which shall do for Latin what Verner's law, for example, did for the German languages, we must be content to glean some new but isolated fact here and there, and for all practical purposes the science must remain at a standstill.

CHR. COOKSON.

LATIN AND GREEK ETYMOLOGY.

La Lingua Greca Antica. By PROF. PEZZI.
Turin. 1888. 12 lire.

THE student of Greek etymology, whatever his nationality, cannot complain that his requirements have been neglected since Brugmann, in 1876 revolutionised the science by his discovery of the vocalic laws of the Aryan languages. The first fruit of the discovery was Gustav Meyer's *Greek Grammar* (1880: a second edition in 1886), which for combination of thoroughness and judg-

ment has not yet been surpassed. Then came Brugmann's masterly abstract of the subject in Iwan Müller's *Handbuch der Klassischen Altertumswissenschaft* (1885): in 1887 (the date on the title-page is prospective) appeared the work now under review, and in 1888 Victor Henry's inimitable *Précis de Grammaire Comparée du Grec et du Latin*, and Messrs. King and Cookson's *Principles of Sound and Inflexion as illustrated in the Greek and Latin Languages*.

Prof. Pezzi is known to the English

reader through his *Glottologia Aria Recentissima* (1877), translated as *Aryan Philology according to the Most Recent Researches* (1879). In that work he gave a clear and useful account of Greek etymology as it stood up to 1876, the chief advance which he describes being Ascoli's discovery of the 'velar' gutturals (1870); but Brugmann's brilliant discoveries of 1876 had not reached him, he has no notion of 'sonant' liquids, or Ablaut-series, or of any pure vowel but *a*. The *Glottologia* appeared a year too early, and now seems to us quite old-fashioned.

The *Lingua Greca Antiqua* however is of quite another stamp, and up to the latest views: no writer on the subject, whether German, French or English, seems to have escaped the author's notice (e.g. on p. 426 he quotes the *Transactions of the Oxford Philological Society*). The work falls into three distinct divisions: Preliminary in 80 pages, Part I. (*Panellenismo Glottico*) in 228, and Part II. (*Dialecti Ellenici*) in 166. The first of these divisions is a succinct and thoughtful account of the history of Greek philology from the first Greek grammarians and lexicographers down to the latest productions of Germany. The latter part of this introduction is agreeably free from all trace of partisanship or unfairness: each work is judiciously characterised without reference to the personality of its author.

It is in the second division of his work—which embraces the sounds, inflexions and syntax of the language—that Prof. Pezzi becomes subject to comparison with other workers in the same field. In his method he combines Victor Henry's arrangement with Gustav Meyer's: the text is a brief account of Greek etymology, morphology and construction, while in the notes, which take up about two-thirds of the whole space, he gives authorities, details and discussions of points at issue. Henry's plan, of giving at the beginning of his work a list of authorities and then dispensing in the text with special references, possesses certain advantages over Prof. Pezzi's, and for the learner is much more convenient: but in fulness and thoroughness Prof. Pezzi has no rival except Gustav Meyer. It is to be regretted that he evades, on the pretext of want of space, any explanation of the origin of $\pi\tau$, $\chi\theta$ and $\phi\theta$ (p. 124): the subject is so obscure, and so unsatisfactorily treated by our German authorities, that any fresh light on it would have been welcomed.

But the distinctive portion of the work is Part II., on the Greek dialects: their

general characteristics are given in the text, their peculiarities in elaborate notes, with information brought up to date by the help of Collitz's *Sammlung der Griechischen Dialektinschriften* as far as it has gone. This part would seem especially worthy of a translation: no recent writer has treated the subject more freshly or instructively. In Greek, despite all the attention which has been spent on it since it supplanted Sanskrit as the language best worth studying for the etymologist, plenty yet remains to be done; and it is only by a wide knowledge of the Greek dialects that any success can be hoped for.

The printing of the book is admirable, the beauty of the Greek type especially noticeable. On p. 59, note, the name of the Dean of Christchurch is wrongly spelt.

E. R. WHARTON.

Victor Henry's Précis de Grammaire Comparée du Grec et du Latin (2nd edition, Paris, 1889). 8 francs.

No better introduction to classical etymology than this has yet appeared. Prof. Henry has the advantage of writing in a language of such unrivalled lucidity that in it the most abstruse subjects seem plain and simple; and he is himself a master in whose hands we may feel safe, who is conversant with the latest philological literature and can take a connected view of his science. The book is one which may be read with pleasure as well as profit. The introductory list of authorities is extremely valuable, and saves the need of detailed references: Prof. Henry does not care to do as the Germans do and give his work the appearance of a bookseller's catalogue. Only those who have worked in the same field will understand the severe self-repression which he exhibits. His account of the Indo-European languages is a model of brevity and clearness. His main subject he divides, as Brugmann does, into the three heads of Phonetic, Etymology (*i.e.* the analysis of terminations: a somewhat arbitrary restriction of the use of the term), and Morphology or flexion (which, as he says, might also, but less conveniently, be put under the second head). The whole work is divided into 300 sections, to the numbers of which we shall refer below.

The book is especially valuable as a protest against that revival of the old 'Agglutination-theory' with which the Germans threaten us: the explanation of *e.g. herbīdus*

as 'giving grass' is marked as 'peu vraisemblable' (163), 'we need not explain when we can only state' (182, p. 189), suffixes may have become words (e.g. the French term *ana*) instead of conversely (183, p. 190). All doubtful points, e.g. the formation of *vehier*, are marked as such, and the limits of our present knowledge recognised without hesitation: a caution sometimes carried to excess, e.g. Wackernagel's explanation of ὀράν (72, p. 83) might well have been given, as well as Bezenberger's of the termination *-inquus* (162, p. 167) as = -αρός, with Bréal's derivation of *splendēō* (64, p. 74, note) from σπλήν. The system of using 'formulae' or equations, e.g. 'legeris : legere = legis : lege,' is much to be recommended. The book is indeed so good that minute criticism of details is justifiable.

The following connexions are either doubtful or impossible: 33 *filius* θῆσθαι, 36 *ango* (in which, 58, the consonant is a palatal) *anguis*, 41 (p. 51) αἶθω *aestus* (which should then be **aesus*), 51 ἀλείφω λίπα (the two should go with *delibūtus* and *lippus* respectively), 57 (p. 65) βόλλεται volo, 60 τῆθαιβώσσω *faber* (with a 'peut-être'), 63 *āgnus* (in which the *a* is long by nature, not by mere position) ἀγνός (which should then be **ἡγνός*), 68 fin. fallo σφάλλω, 114 *almus* 'tutelary' (which Bücheler puts with Umbrian *arsmor* 'ceremonies': it then = **admus*) αλο, 117 βρέμω (why not **φρέμω*?) fremo, 120 nox (with a 'velar') νεό, mīles mille, satellites sata, 126 minor μείων, 179 (p. 181, note) *sincērus* creō (rather -ērus is the termination, cf. *sevērus*, and **sin-cus* goes with *sem-el*) (p. 183), *parricida* *patricida*, 210 (p. 236), *omnēs hominēs* (from Bréal). The following comparisons are inexact: 39 ὦρα *jahr* (the vowel is different), 141 fin. *cōmissor* (really from **κωμίζω*, a by-form) κομάζω. In the analysis of terminations the following points may be noticed: 105 **fuō* would give **buō* not *-bō*; 147 **ama-ēbam* would give **amaebam* not *amābam*, **audi-ēbam* would remain (cf. *pietas*), and so 148 **amaeram*; 158 (p. 164), the word may be divided as *taeit-urnus*; 161 the termination of *χερείων* cannot be deduced from *-ios*; 166, 167 -φότ- and -févai could hardly lose their *F* after a consonant; 169 'sigmatic insertion' hardly explains έρα-σ-τής; 179 *magnī-ficus* beside *auru-fex* points to a 'modified' *u* in the second syllable, and (p. 182) *tībīcen* must = **tībī-cen* not **tībī-cen*; 187 (p. 195), *bene male* are Locatives (final -i becoming -ē), cf. *benignus malignus*; 193 (p. 209), **escā-es* would give **escaes* (cf. *oloes* from **olōis*) not *escās*; 213 (p. 241), *nāvis* hardly owes its *i*

to the Dative, in *brevis levis pānis* the *i* is equally unoriginal; 221 (p. 254), note, *tam* cannot be Acc. Fem. of *to-*, as the old form was *tame* (Festus); 225 (p. 259), *sed* was originally *sedum* (Charisius); 279 (p. 307), *dominus* cannot be a Participle Middle, for the old form was *dubenus* (Festus). Correction seems required also in the following instances: 30 *furo nurus* show that *fore* cannot = **fu-re*; 62 fin. (and 93 fin.) Thurneysen's theory that *pango* = **pac-no* is not 'sans doute,' for *dignus* does not become **dingus*; 79 the ā- of ἀνεψίος may be copulative, as is the ὀ- of ὀδοῦς 123 (the root is not ὀδ-); 90 fin. **τίτκω*, despite Brugmann, would give **τίσκω* not *τίκω*; 122, note, *Saeturnus* may be a mere mis-spelling; 148 fin. the authority for *mōrat* and *vōrat* should be given; 180 that *φερέουκος* came from *φέρε οἶκον* ('interjection adressée à la tortue') is too much to believe; 200 (p. 217, note), *sal* for **sal-s* is not quite paralleled by *puls* for **pult-s*; 202, note, the long vowel in *lēx rēx* &c. can hardly be properly peculiar to the Nominative, the explanation will not fit forms like *tēgula*; 242 *pēgi* exists as well as *compēgi*; 245 (p. 278), the Aorists *ἔδων ἔθην* are not used in the Singular, they should be given as *ἔδομεν ἔθεμεν*; 251 (p. 286), *tremonti* is not 'quoted by Festus from a Salian hymn,' he has only 'pretet tremonti praetemunt pe,' while Terentius Scarrus cites from a Salian hymn of Numa's 'cuine ponas Leucesiae praetexere monti,' and out of the two Bergk manufactures 'cume tonas, Leucesie, prae tet tremonti,' which is pretty but bold; 279 ὦν is no contraction of ἔων, but from the short form σ- instead of the full form ἔσ-. The following forms are post-classical: 146 ἐλελύκειν for ἐλελύκη, 177 *νυχθήμερον* and *μυροπισσόκηρος* (better examples of 'copulative' compounds would be ἑνδεκα δώδεκα &c.), 240 (p. 274), ὁμόσω for ὁμοῦμαι.

Prof. Henry seldom omits anything of importance, though in 26 (p. 32), he should have given *cheu heu heus* as examples of the diphthong *eu*, and in 68 (p. 76), added Sanskrit *tyaj* to the derivation of *σέβομαι* which he adopts from Brugmann; and we should have liked in 49 fin. and 52 some instances of *long* sonants (in 90, note, he gives *βλητός θνήσκω*), in 57 and 210 fin. an attempt to explain forms like *πτόλις χθών*, and in 113 an account of the relation of *κυν-ός* to *κύων*.

Misprints are hard to find. The quantity of the long vowel should be marked in 79 (p. 93), *stipendium* (where *stīp-* comes from **stīpp-*, as *amentum* from *ammentum*), 179 (p. 182), *āpūliō* (which *u* Vergil must be a

trisyllable), 272 (note) *simus*. In 115 fin. (p. 131), *-mono* should be *-monā*; 206 (p. 229), *hominibus pedibus* are put in the wrong order; 151 fin. *παῖδων* and 196 *ἰππότα* are wrongly accented, 167 fin. *τυῶν* and 241 fin. *tetuli* wrongly marked as non-existent. In 298 fin. 'Théocr. Syracus. 58' might be put more simply as 'Théocr. 15, 58.' The table of contents comes at the end of the book, as often in French writers: it is surely more convenient to place it at the beginning.

The first edition of the work appeared last

year. In the second edition few changes have been made: the most important of them the more detailed account of the history of *vs* (47), a reference to the theory (on which see Thurneysen in Kuhn's *Zeitschrift*, xxx. p. 494 sq.) that e.g. *dandi* = **damenay* (115 fin., note), and some remarks on the genesis of forms like *jugā* (190 fin.). The new derivation of *bubulcus* from *fulciō* (179, p. 182) is not attractive.

E. R. WHARTON.

Ovid. Amores, Epistulae, Medicamina faciei femineae, Ars amatoria, Remedia amoris, ex Rudolphi Merkelii recognitione edidit R. EHWARD. Lips. 1888. (Being Vol. I. of the Teubner text of Ovid.) 1 Mk.

DR. EHWARD'S revision of the first volume of the Teubner text of Ovid has been executed with that caution and care for which he has long been known to Ovid students by his exhaustive reviews in Bursian's *Jahresbericht*, as well as by his text of the *Tristia*. The MS. material used is with slight exceptions the same as that of Merkel, the chief additional matter employed by the editor being the works of Palmer, Sedlmayer and Vahlen on the *Heroides*, De Vries on the *Epistula Sapphus*, Kunz on the *Medicamina formae* (not *faciei* surely, a form of the genitive which Ovid would not have used: cf. *A. A.* III. 205), and an Oxford MS. published by Ellis for Book I. of the *Ars Amatoria*. I cannot but regret that the apparatus criticus is printed in a continuous and most inconvenient form as a preface, instead of (as in Baehrens' Teubner texts) at the foot of the page. What reader, especially of poetry, and most of all of such poetry as the *Ars Amatoria*, can be expected to pause in his reading and research among the closely printed remarks of a critical preface of forty-one pages? Also, would not Dr. Ehwald have done more wisely if he had given the readings throughout of the one or two best MSS. in all important passages, and less of the emendations and suspicions as to the genuineness of particular lines of scholars ancient and modern? Apart from these slight defects it must be admitted that this text is far superior to any that has yet appeared of this part of Ovid, and the editor deserves our warmest thanks. He has frequently restored a MS. reading unnecessarily deserted by Merkel (e.g. *Am.* I. viii. 11 *stillantia* for *stellantia*); his own conjectures, which are few, are always clever and often convincing, e.g. *Am.* I. xiii. 19 *atque uades sponsum stultos ante Atria mittis*: *Ep. Sapph.* 63 *sparsit opes frater meretricis captus amore*. I mention a few points in which I cannot agree: *Am.* I. ix. 5 *quos petiere duces annos in milite forti*, | *hos petit in socio bella puella uiro*: for annos Ehwald accepts *animos*, a conjecture of Rautenberg, which destroys the point of the couplet: Ovid meant that a lover must be a *iuuenis*, as he says in the preceding line *turpe senex miles, turpe senilis amor*. *H.* VII. 45. Ehwald reads from his own conjecture *non ego sum tanti (quidni cunctis, inique ?) for quid non uerearis*. I propose *quid me uerearis, inique ?* which seems to me to be supported by *me fugis* in the next line. *H.* IX. 126, marked as corrupt by Ehwald, might, I think, be read after the MS. *P. fortunam uultu*

fassa tegente suam, and explained 'confessing her fortune with looks that belie it.' *H.* XII. 17 Ehwald reads *semina icisscet, totidemque et semina et hostes*, where *-que*, though possible, is awkward. I propose *semina icisscet totidem, quot seuerat, hostes*. In conclusion I could wish that the Paris MSS. had been collated anew for this edition, for there are serious discrepancies between the collations of Keil, used by Ehwald, and those of Sedlmayer.

S. G. OWEN.

**Ad historiam carminum Ovidianorum recensio-
nemque symbolae.** Scripsit R. EHWARD. Gotha. 1889. 1 Mk.

EHWARD, the cooperator of Merkel in the Teubner 1884 edition of Ovid's *Fasti Tristia Pontic Epistles* and *Ibis*, and since Merkel's decease the re-editor in 1888 of the *Amores* and other works contained in the first volume of this edition (the *Metamorphoses* edited by Merkel himself appeared in 1881), has in a short treatise of twenty pages collected a great number of facts bearing on the study of the *Tristia* after Ovid's death, not only in writers who might still be called Roman, but through the Middle Age on to the time of Petrarch and Mussato in the 14th century. Those who know the care with which Ehwald has edited the *Tristia*, or who have read his minute and thorough examination of the literature on Ovid which has appeared within the last ten years in Bursian's, now Ivan Müller's, *Berichte über die fortschritte der classischen Alterthumswissenschaft*, will not be disappointed to find in this little work (he calls it himself a *Commentariolum*) an amount of information primarily on the *Tristia*, incidentally on many other points connected with Ovid, which might recommend it not merely for skimming in a public library, but for repeated and serious reference. In few words, it will more than repay the shilling which it costs. Among other points in which Ehwald here deserves careful study is his citation, in the most exact way, of some readings of the most valuable MSS. of Ovid. Thus the now famous Marcianus (of which Mr. S. G. Owen has given a collation, so far as it goes, in his edition of the first book) is more than once brought before us: similarly the Guelferbytanus, and that splendid specimen of later 12th century calligraphy, the Turonensis 879, of such infinite value for the text of the *Ibis*.

On p. 3 a suggestion of new Ovidian fragments is offered, which deserves the attention of the next editor of a complete Ovid.

In his general summary, p. 4, Ehwald says the *Tristia* are rarely cited by the Grammarians; never

by Nonius, Macrobius, Isidorus, or even by those prose writers who admired the poet and sometimes quote his other works, e.g. the two Senecas. They are however not infrequently worked into the diction of subsequent poets (this part of the subject is fully treated by Zingerle) and even into inscriptions, p. 8. Thus in a *titulus* which records the completion of a monument by one L. Valerius Aries, freedman of a certain slave-merchant called Zabda, the two vv. *Trist.* i. 11. 11, 12 are thus quoted

SEV. STVPOR. EST. HVIC. STVDIO. SIVE EST.
INSANIA. NOMEN
OMNIS. AB. HAC. CVRA. CVRA. LEVATA. MEA. EST

where the MSS. of Ovid give

Seu stupor huic studio sive est insania nomen,
Omnis ab hac cura mens relevata mea est.

I see that Ehwald accepts as right in a passage of the *Metamorphoses* (viii. 237)

Garrula ramosa prospexit ab ilice perdx

the new reading which Keil found in a grammatical treatise, *Umoso elice* (Gramm. Lat. V. p. 587). Naturalists I suppose would agree in thinking it more likely that a partridge would be seated on a muddy field-drain than a many-branched ilex: yet in spite of Madvig's support (*Advers. Crit.* II. p. 81) a doubt still lingers in my mind in favour of the common reading, in which I believe all known codices of the *Metamorphoses* agree.

ROBINSON ELLIS.

C. Iulii Caesaris commentarii de Bello Civili,
ed. GUIL. THEOD. PAUL. Vindobonae et Pragae.
1889. (Editio maior). 90 Pf.

THIS is a new volume of the *Bibliotheca Scriptorum Graecorum et Romanorum*, of which C. Schenkl is the general editor. It consists of a revised text of the *B.C.* with a critical preface of over 50 pages in which the editor records the most important variations of the MSS., the chief alterations proposed by other scholars and a number of new readings of his own, many of which are introduced into the text. Those who have compared in the *B.G.* the readings of the second class of MSS. with those of the first class will readily understand what scope there is for emendation in a text which has to rest on the former class alone, and will hesitate to charge Herr Paul with undue rashness. The chief MSS. available for the *B.C.* are Ursinianus (*h*) and Riccardianus or Florentinus (*l*), of the xith cent., and Thuanus (*a*) and Vindobonensis I (*f*), of the xiiith cent. The readings of the first two are preferred where they differ from those of the others. The editor's emendations, so far as I have observed them, generally improve the sense though they sometimes depart rather widely from the original. I add some remarks on a few passages. In i. 1 §2 Paul brackets the words *in civitate* with most editors, without explaining their origin. I suggest that they were originally a late marginal gloss meaning 'in the city' for the more correct *in urbe*; an equally barbarous hand may have written *latitatis* as an explanation of *invisis* 'unseen' in iii. 4 §4. i. 3 §1 he inserts *audaces* after *laulati*, thus making the sentence contain two words, *audax* and *seguis*, not elsewhere used by Caesar; *promptos*, proposed by Pantagathus, is more likely to have dropped out before *Pompeius*, or one might suggest *alacres* before *atque*. i. 5 §1 he writes *soluta secleratorum audacia* and introduces the same word *secleratorum* in iii. 109 §6 for *latronum*, where perhaps no change is required. i. 11 §2 for

peracto consulatu Caesaris he has *peracto consulatu Caesaris*, which is distinctly not Caesarian Latin. In i. 25 §6 he does not notice Col. Stoffel's explanation (*Histoire*, i. 250). In i. 40 §7 *ab equitibus* is altered on insufficient grounds to *ancipiti*. In ii. 23 §1 for *biduoque et noctibus tribus navigatione consumptis* he accepts Ciacconius' *biduoque et nocte in navigatione consumpta*, probably rightly as regards the preposition, but the very form of the phrase indicates that a longer time than usual was spent on the transit. In iii. 46 §6 I do not share his objection to *omnino*. In iii. 71 §3 he makes nonsense of the passage by altering *hoc nomen obtinuit* to *hoc nomine abstinuit*. Enough has been said to show that Herr Paul's changes in the text must not be accepted without careful examination: at the same time the book is one that no future editor can neglect as it contains many useful criticisms and some highly probable corrections. The type is admirably clear, and readers of Nipperdey and Dinter (1875), who often spell a word in different ways on the same page, will appreciate the uniformity of the orthography. Herr Paul indulges in the curious declension nom. *Madwig*, gen. *Madvici*.

A. G. PESKETT.

Livius XXI-XXIII. mit Verweisungen auf Cäsars bellum Gallicum für die Bedürfnisse der Schule grammatisch untersucht von Dr. FRANZ FÜGNER. Berlin 1888. pp. 160.

DR. FÜGNER is an ardent admirer of Livy. In the *Jahrbücher für Philologie* for 1886 he earnestly advocated that in the *Ober-Secunda* of the gymnasia Livy, and preferably his third decade, should occupy as definite and fixed a place as is that held by Caesar in the *Tertia*. This work is undertaken, as the preface declares, with the purpose 'of making the language as well as the syntax of Livy better known, and of bringing him into higher honour among the schools than he now enjoys,' and also of 'gaining new friends for Livy in the schools and of lightening the labours of old friends.' With this in view the editor has made a careful and statistical study of these three books of Livy, giving a comparison of the usages of Livy and of Caesar. Beginning with the arrangement of the sentence, as a whole and in parts, he proceeds to examine the cases in their different uses. The number of the different uses is given and, except in the more common ones, the places of occurrence are given. The prepositions are then taken in order, and these are followed by an examination of the use of tenses and moods. The infinitive, which is happily treated not as a dependent clause but as a noun, has a very full consideration, with a careful analysis of the more than 1200 instances in these books.

The examination of the gerund and the gerundive shows that Livy did not conform to the principle laid down in the grammars in treating of the instrumental and modal ablative, that the gerundive is generally used instead of a gerund with an object. Over against 22 instances of the gerundive stand 27 instances of the gerund with an object. In comparison with Caesar, Livy favours the ablative, for he has 97 cases to Caesar's 25, and he uses the ablative without a preposition 76 times to Caesar's 4 times. On the other hand Caesar employs the genitive with *causa* or *gratia* 53 times to Livy's 13 times.

The comparison of dependent clauses shows an interesting difference between Livy and Caesar in the use of the subjunctive, the latter inclining much more to its use. For instance, Livy employs *cum* historic with the subjunctive 194 times, Caesar 245 times. *Postquam*, *ubi*, *ut* &c. = 'as soon as,' are used

with the indicative by Livy 135 times, by Caesar 51 times. Similarly Livy favours the indicative with *duum*, *donec*, and *quoad*. In causal clauses with *quod* and *quia* it is noticeable how completely Livy substitutes *quia* for Caesar's *quod*. He uses *quia* with the indicative 71 times, while there is no instance in Caesar, but he employs *quod* only 17 times to Caesar's 136 times. With the subjunctive the cases are 24 to 48. Caesar's use of the subjunctive is doubtless partly due to his writing in the third person.

The very convenient statement here contained of Livy's general usage in these three books will be of great use to the teacher in settling many questions of construction. The hope is reasonable which the author expresses in his conclusion, that for the beginner and for the teacher who has not the inclination or opportunity to make special investigations his book may to a great extent supply the place of Kühnast's cumbersome work.

JOHN K. LORD.

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Die Lakonika des Pausanias auf ihre Quellen untersucht. By WALTER IMMERWAHR. Berlin: Mayer and Müller. 1889. 3 Mk.

THE author's object in writing this monograph, he tells us in his Preface, is to subject a portion of Pausanias' work to a close scrutiny, in order to determine as far as possible the source from which each particular statement which it contains is derived. In doing this he is following in the wake of Kalkmann, whose able work, *Pausanias der Perieget*, was noticed in the first volume of the *Classical Review* (p. 102). Whatever may be thought of Kalkmann's general conclusions in that book with regard to the honesty and trustworthiness of the ancient topographer—and these, as far as we have had the opportunity of observing, have met with only a qualified acceptance—yet he has succeeded in pointing out the leading authorities whom Pausanias consulted. The reasons which have influenced Herr Immerwahr in selecting the *Lakonika* for special investigation are mainly three: that the characteristics of Pausanias' method of compilation are most clearly seen in it; that the author from whom the local information was derived can in this case be certainly determined; and that a remarkable interest attaches to the contents themselves. The inquiry is carried out with much acuteness, and the conclusion to which Kalkmann had pointed, that Sosibius, the Lacedaemonian grammarian and compiler, who lived in the middle of the third century B.C., was extensively used by Pausanias, is amply confirmed. The historical introduction to the *Lakonika*, which Pausanias, in accordance with the method which he has pursued in other sections of his work, prefixes to the descriptive part, is found to be derived in its main outlines from that writer, while it is amplified by facts derived from Herodotus, Ephorus and others; and he is accused of an uncritical 'contamination' of these authorities. The investigation is naturally much more difficult in the topographical than in the historical part, because of the absence of continuity in the narrative; but here also in parts Sosibius is thought to have furnished much information. Our suspicions of unfair treatment of the author are, however, aroused when we discover that, whenever the mention of exact details on Pausanias' part involving a knowledge of the relative position of buildings is found, these are at once attributed to the use of a supposed local handbook. We may fairly ask whether the facts are incompatible with the hypothesis of personal observation; and

whether there is not some difficulty in supposing that topographical notices, which Leake and other well-qualified observers have found to be singularly trustworthy, were compiled from a variety of sources by a bookworm in his study.

H. F. TOZER.

Greece; Handbook for Travellers. By KARL BAEDEKER, 1889. 10s.

THE value of Baedeker's *Handbook of Greece*, as it originally appeared in German, has long been recognized by travellers; but the English work, which has just appeared, is more than a mere translation of this, for some parts have been recast and others amplified, while the editor himself has visited the country in order to make the practical suggestions contained in it more complete, and in respect of special points assistance has been given by Dr. J. T. Clarke, Professor Mahaffy, Dr. Sandys, and Mrs. Lewis, of Cambridge. The number of the plans of interesting localities has been considerably increased, those of Eleusis, Delos, Delphi, the Hieron of Epidauros, Sparta, and Messene being all new. In the prefatory portion, Professor Kekulé's 'History of Greek Art' is a most valuable summary of that subject; and the other introductory sections—on the modern language, the condition of the country and its inhabitants, travelling facilities, &c.—comprise a large amount of serviceable information. Of the descriptions of Greece and the objects of interest which it contains, we can only say that it is wonderful that so much accurate and well-digested learning should have been brought together into so narrow a compass. If we may single out one point which deserves especial commendation, the accounts of the principal battles, in connection with the places where they were fought, appear to us remarkably good. It is only in the descriptions of the more outlying districts that any deficiency in the treatment makes itself felt. Thus Olympus, Ossa, and Pelion are scarcely noticed; yet the summit of Pelion, which is easily ascended, commands one of the most striking views in Greece, and the sea-slopes of that mountain and Ossa, with their luxuriant vegetation, are of almost unique beauty. Similarly, though an account of Delos has been added in this edition, yet the Cyclades generally are untouched, and the famous volcano of Santorin is only referred to in a few lines. We would also recommend to the editor that in another edition he should follow the example of Murray's *Handbook of Greece*, and include in his survey certain districts which are essentially connected with the subject of Greece, though they do not form part of the Greek Kingdom, as Crete, the peninsula of Athos, and the northern islands of the Aegean Sea.

H. F. TOZER.

Ancient History for Colleges and High Schools. By WILLIAM F. ALLEN and P. V. N. MYERS, Pt. I. The Eastern Nations and Greece. By P. V. N. MYERS. Boston. Ginn & Co. 1888. pp. x. 369. Introd. Price. \$1. 40.

THE plan of this book by President Myers of Belmont College, Ohio, is certainly excellent. The first 150 pages contain an outline of the history and civilization of the Eastern Nations, while the remainder of Pt. I. is devoted to Greece. A useful feature of the book is the endeavour to show the connexion of events, and to present the history as a whole rather than as a collection of isolated facts. The prominence given to the Hellenic spirit as manifested in

history, literature, and art, gives the book a character widely different from that of the usual general history.

But these excellences in the general plan and spirit of the work are marred by some serious defects in the execution of details. These faults consist chiefly of inaccurate statements in regard to matters of fact; sometimes the proportion of events is not duly preserved, and frequently valuable space is occupied with matter that might well be omitted. Perhaps the most startling error is the statement (p. 204) that the Court of Areopagus condemned Socrates to death. On p. 173 the *Iliad* and *Odyssey* are treated as specimens of the literature of the heroic age, though on p. 308 the modern view of those poems is given with substantial accuracy. On p. 298 considerable space is given to Praxiteles, but it is chiefly occupied with doubtful statements about the *Venus de Medici* and the *Niobe group*, while not a word indicates the present existence of the unquestioned *Hermes*. So, although half a page (300) is given up to the *Colossus of Rhodes*, not a word is said of the *Pergamene sculptures*, and the kingdom of *Pergamus* is dismissed with a foot-note on p. 276. Space will not permit any further citations. The faults should be corrected in a second edition, for the book is at once admirable in conception and perfect in mechanical execution. The *History of Rome* which forms part of the volume does not require notice, since it is to be superseded during the present year by a new work by Professor W. F. Allen of the University of Wisconsin.

J. M. PATON.

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The Classical Element in the N. T. considered as a Proof of its Genuineness: with an Appendix on the oldest Authorities used in the Formation of the Canon. By CHARLES H. HOOLE, M.A., Student of Christ Church, Oxford. Macmillan, 1888. pp. 146. 10s. 6d.

THE classical element is treated under four heads: 1. The classical proper names; 2. The official titles and legal expressions; 3. The quotations from classical writers; 4. The inscriptions. The argument is that in such things numerous mistakes would have been made had the Books of the N. T. been the spurious productions of a later age. The argument is an old and a strong one; and as regards the proper names Mr. Hoole has drawn it out in much detail. This section is just half the volume. The section respecting official titles and legal expressions might with advantage have been made more full, Paley's *Evidences*, to say nothing of recent commentaries, would have helped Mr. Hoole to other instances. One turns with expectation to the section on inscriptions. It is almost as disappointing as the famous chapter on snakes in Ireland. This section on inscriptions in the N. T. begins with the words; 'Only one occurs,'—the one in Acts xvii. 23, which consists of two words—ΑΓΝΩΣΤΩΙ ΘΕΩΙ. Might it not have gone into a section on allusions to pagan religions? Yet another section might have been added on Greek and Roman customs, games, arms, and the like. The book is welcome as an instalment: as yet there are many omissions.

A. PLUMMER.

Akademische Vorträge, von T. von DÜLLINGER. Erster Band. Nördlingen. Beck, 1888. pp. iv. 427. Mk. 7.50.

THIS is a collection of addresses delivered by the venerable author either as Rector of the University of Munich or as President of the Royal Academy of

Bavaria, an honour to which he succeeded on the death of Baron Liebig. They are on a great variety of subjects; and although only two of them can strictly speaking be said to come within the scope of the *Classical Review*, yet the whole volume may be heartily commended to all who are interested in the philosophical study of history. The writer is probably the only living scholar whose knowledge of universal history could be compared to the great German historian, whose death is still fresh in our memories, Leopold von Ranke. One or two of the present addresses were noticed in English periodicals soon after they were delivered: e.g. the one on the Influence of Greek Literature and Culture on the West in the Middle Ages was translated almost in full in the *Guardian*, and that on Madame de Maintenon was reproduced at considerable length in the *Churchman*. Any one who would translate the whole of the present volume would be doing excellent work; and those who can read it in the original will be glad to have it in its present form both for reading and for reference. It is to be hoped that it will have a wide circulation in Europe.

A. P.

Aristotle and the Christian Church, an Essay by Brother AZARIAS of the Brothers of the Christian Schools: Kegan Paul, 1888; pp. vi. 141. 3s. 6d.

THE writer believes that he can 'place, for the first time, before the English reader, the true record of the attitude of the Church towards the Aristotelian Philosophy, from its condemnation by the Council of Paris in 1209 to its full recognition by the Legates of Pope Urban V. in 1366,'—'hitherto a vexed question, but ill-understood and ill-explained.' His view is that the Church did not first try to suppress Aristotle, and then (finding that this was impossible) grant an unwilling sanction to the study of his writings; but that it objected to the corrupt translations of his works which grossly misrepresented Aristotle's teaching, and that it encouraged the study of his works in the improved translations of Michael Scott and others. A brief of Gregory IX., April 23, 1231, is specially appealed to, which commands that 'certain books of natural philosophy which have been condemned by the provincial council at Paris' shall be carefully examined with a view to 'remove whatever is erroneous, or of scandal, or in the least offensive to the readers, so that, after the removal of what is suspected, the remainder may be studied without delay and without offence.' But this language seems to point rather to an expurgated edition of the works indicated, than to a critical revision of the text. Aristotle was considered dangerous, and the study of his works had been forbidden. The prohibition had been disregarded; and therefore Gregory IX. recommended that the dangerous portions should be omitted and the remainder commended.

The writer of the essay also endeavours to defend Gregory the Great against the charge of condemning the study of classical literature. 'Gregory learns that a bishop gives his time and attention to the teaching of letters, doubtless at the sacrifice of his more imperative duty of administering his diocese and furthering the kingdom of God among his people; and forthwith Gregory rebukes him severely for undertaking to teach youths pagan myths when in all probability their souls were famishing for the bread of Christian truth' (*Epp.* xi. 54). Therefore it was not because he neglected his diocese in order to teach heathen literature that Gregory rebuked him, but because he taught the classics when he might have taught the Bible. See also the letter to Desiderius (*Epp.* ix. 48).

The Essay contains useful information respecting the study of philosophy in the middle ages, and rightly maintains that, while the form is often Aristotelian, the spirit is Christian and therefore Divine. A PLUMMER.

Abhandlungen Zur Alten Geschichte, von ADOLF SCHMIDT, weiland Professor der Geschichte in Jena. Gesammelt und herausgegeben von Franz Rühl, Professor in Königsberg. Leipzig, B. G. Teubner. 12 Mk.

THE chief work of Wilhelm Adolf Schmidt was done in the field of modern history. His 'Tableaux de la Revolution française' and his 'Pariser Zustände während der Revolutionszeit,' are widely known and appreciated. Yet the foundations of his reputation as a scholar were laid by his discussions on ancient history, and to the scene of his first labours he returned in his last years. In response to many requests from old friends and pupils, Prof. Rühl has collected from various periodicals twelve of these discussions into a volume. Nine of the twelve originally appeared between 1834-1848; the other three were published in the Jahrbücher für classische Philologie in 1885-86.

The subject-matter is divided between Greek and Roman history in the proportion of two to one. The dissertations on Greek history deal chiefly with the history of the Gauls in Eastern Europe, of the Diadochi, and with matters of chronology; those on Roman history are elaborate studies of the political changes which took place at the beginning and in the early decades of the empire. The Greek essays appeal to the antiquarian; the Roman to the student of political forces.

The first selection in the volume is Schmidt's dissertation for the doctorate, which was presented at Berlin in 1834 and is dedicated to Boeckh and von Raumer. It is entitled 'De fontibus veterum auctorum in enarrandis expeditionibus a Gallis in Macedoniam atque Graeciam susceptis.' He concludes that the source from which Diodorus, Trogus or Justin, and particularly Pausanias drew their facts about the *Galatae* was the now lost work of Timaeus of Tauromenium. Timaeus was a gossipy, uncritical writer, and was followed uncritically. Again in 1837, in a review of the first part of Droysen's *Hellenismus* and in a separate essay: 'Ist Demochares oder Timaeos die Quelle der gangbaren Erzählung von den gallischen Einfällen?' Schmidt defended his opinion against Droysen's conjecture that Demochares was the source. He concluded that the current narrative of the Gallic invasion of the third century was derived from Timaeus, while the truer account, as it can be gathered from detached statements in Polybius, Athenaeus, and others, was based on Nymphis. Both of these subsequent essays are in the present volume. The history of the Gauls in the East is also the main topic of the long essay entitled 'Das Olibische Psephisma zu Ehren des Protogenes.' The thoroughgoing review of Droysen on the history of Alexander's successors has already been referred to. The next two papers are antiquarian in their character and, as they appeared in the Jahrbücher in 1885 and 1886, are probably familiar to many readers of *The Classical Review*. The first is on 'Der boiotische Doppel-Kalendar.' The second discusses 'Das eleusinische Steuerdecret aus der Höhezeit des Perikles: Attischer Kalendar und Attisches Recht,' and comprises about one hundred pages. The text is the puzzling expression: 'μήνα δὲ ἐμβαλλειν ἑκατομβαιῶνα τὸν νέον ἀρχοντα.' Schmidt concludes that this does not refer to the intercalation of a day into the month Hecatombaeon

(Foucart), nor to the intercalation of a whole month named Hecatombaeon (Lipsius and Sauppe). On the contrary he argues that the phrase is a legal one and refers to an extension of time and to the final date for the bringing in of the sacrificial first-fruits. As this extension would run over into the time of the next archon it would properly be decreed by him. The archon to fix the date must be the one who could prosecute delinquents. In a case like this, where the time set lapped over into the new year, the old archon could not prosecute. The essay takes up in detail many points about the Attic Calendar and Attic law, and, in particular, the law and practice in respect to 'terms' (Fristlehre). The three essays (which occupy the most of the two hundred pages on Roman history and deal with the transition from the Republic to the Empire are the fruit of the same studies which resulted in the author's 'Geschichte der Denk- und Glaubensfreiheit im ersten Jahrhundert.' They discuss respectively: 'Der Verfall der Volksrechte in Rom unter den ersten Kaisern,' 'Das Zeitungswesen der Römer,' and 'Die Umbildung der römischen Republik in die Monarchie.' A fourth essay, much shorter, takes up 'Die Reformsbestrebungen des Kaisers Galba.' The essay on Roman journalism is an exceedingly interesting piece of work. It is at once a study of a feature of Roman social and political life, and of the primary sources of the Roman historians. The analysis of the passages referring to the *acta* (usually called *ὑπομνήματα* by Dio) shows a remarkable range of contents, and we are led to believe that if printing could have been invented at that time journalism would have forthwith sprung up full armed. The tone of this Roman 'Days Doings' (the full title was probably "Acta populi Romani diurna") was surprisingly modern. We find it serving as a Court Journal, reporting Livia's receptions, or the presence of Commodus at the games; as an 'inspired' or 'reptile' press, used by the emperor to create public opinion against political opponents; as an official publication like Court Reports, the Congressional Record, or better, the old *Moniteur*; even as a *Chronique Scandalouse* under imperial patronage. In the *acta* were recorded burials, local ordinances, descriptions of buildings, remarkable natural phenomena, strange accidents, anecdotes, executions, and 'personals' e.g. births, deaths, marriages, divorces, etc. among the higher classes. That there was withal a strict censorship in force under the Empire goes without saying. The essay on the transformation of the republic into a monarchy is a study of great interest and suggestiveness. It shows that Schmidt was not only a learned scholar, but also an historian of philosophic grasp. As one reads the analysis of the political movement of the times, many modern parallels spring to mind, and one cannot rise from this essay without being more deeply impressed not so much with the modernness of ancient history, as with the ancientness of much of modern history.

Prof. Rühl deserves great credit for the judgment and skill with which he has edited the volume.

EDWARD G. BOURNE.

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Entwicklungsgeschichte des substantivierten Infinitivs, von DR. FRANZ BIRKLEIN (Stuber, 1888: 109 pp.). 4 Mk.

Der freie formelhafte Infinitiv der limitation im Griechischen, von DR. L. GRÜNENWALD (Stuber, 1888: 37 pp.). Mk. 1.80

THESE volumes belong to a series edited by M. Schanz (*Beiträge zur historischen Syntax der Griechischen*

Sprache), and consist of statistical examinations of certain uses of the Infinitive. The results arrived at are not of startling novelty, but both works contain full digests of instances which will be found useful by grammarians and editors.—Dr. Birklein traces the development of the substantival use of the infinitive from Homer to Xenophon. In Homer and Hesiod we find the bare infinitive (present) as subject, e.g. κ 73 οὐ γάρ μοι θέμις ἐστὶ κομίζεμεν οὐδ' ἀποπέμειν (into the origin of this construction Dr. Birklein does not enter: cf. Monro *Hom. Gram.* p. 157), but not the infin. with τὸ (in υ 52 analogy points to τὸ being the demonstrative pronoun). Pindar and the lyric poets have the infin. with τὸ, but not with τοῦ, τῷ. In certain (later?) plays of Aeschylus (*Agam.*, *Suppl.*, *Prom.*) we find occasional instances of τοῦ, τῷ, with infin. (5 in all). In Thucydides, the orators, Plato and Xenophon this use is fully developed, the infinitive phrase or clause being treated exactly on the same footing as a noun. Incidentally the author finds occasion to defend the MS. reading τοῦ μὴ with infin. dependent on a verb of 'hindering' or 'removing' in a number of passages (e.g. Herod. I. 86, Thuc. I. 76, 2, Demosth. 23, 149, Plat. *Laws* 637 c, Xen. *Cyr.* II. 4, 23) which have been altered by Hertlein and Dindorf on the ground that the construction is illogical: Dr. Birklein might have supported his contention by comparing the Latin constructions *cave ne facias* and *cave facias*, which are precisely equivalent.

Dr. Grünwald discusses the 'infinitive of limitation' (e.g. in ἐκὼν εἶναι, ὀλίγον δεῖν, τὸ ἐπὶ σφᾶς εἶναι, τὸ νῦν εἶναι, εἰκάσαι, συμβάλλειν, ἀκούσαι, ἰδεῖν, εἰδέναι, ὡς ἔπος εἰπεῖν, ὡς εἰπεῖν, εἰπεῖν), maintaining that this use of the infin. is analogous to an accusative of limitation: so too in such phrases as ὀλίγοι ἐσμὲν ἀμύνειν, 'we are few as to ἀμύνειν.' All such infinitives serve to limit a thought or the form in which a thought is expressed. The author does not deny that historically the infinitive is a dative (or locative: cf. Brugmann, *Griechische Grammatik*, p. 93) of a *nomen actionis*; but he holds that in the above-mentioned use it is felt as an adverbial accusative, and that when dependent on a verb like ζητᾶν, δύναιμαι, &c., it is felt as 'eine unmittelbare Ergänzung zum Verbum.' In drawing this general distinction between the historical origin of a form and its function in a certain usage the author appears to be quite on the right lines; but whether in function the 'limiting accus.' is more nearly related to an accusative of limitation or to the original dative meaning of the infinitive (ἀμύνειν 'with a view to ἀμύνειν') is a point on which it is more difficult to pronounce: in favour of the view that in ζητᾶν μιμῆσθαι, δύναιμαι ποιῆσαι the infinitive is most simply regarded as an object, a good deal might be said. Why does not Dr. Grünwald use the term 'object' instead of 'accusative' when maintaining this point? 'Accusative' is a term denoting a *form*, and cannot be properly applied to the Greek infinitive. In the course of the investigation reasons are given for holding with Madvig and a minority of German grammarians that in τὸ νῦν εἶναι, τὸ does not go with εἶναι, but that εἶναι is added to the phrase τὸ νῦν: in ὀλίγον δεῖν analogy points to δεῖν being an infinitive, not a participle as maintained by Usener and others.

E. A. SONNENSCHNEIN.

Latin Lyric Verse Composition. By J. H. LUPTON. Macmillan and Co. 3s.

THIS little book must be regarded chiefly as a school book, and secondarily as a collection of modern lyrics. From the first point of view there is one unqualified ground of commendation: the transla-

tions are almost always elegant and poetical; but this necessitates an excessive amount of help, which might have been avoided if the English were bolder. This is however a fault, if a fault, on the right side. But then is this real training in the art of writing lyrics, which we will assume, though it is a large assumption, to be an art attainable in this overcrowded age by advanced scholars? I venture to think this would be far better taught by original exercises unfettered by the exigencies of translation, and there are very few of these in Mr. Lupton's book. The late Mr. Munro is credibly reported to have said that the only lyrics since Horace are to be found in *Lucretilis*, a book composed for the use of Eton boys. These are in no instance translations, nor are they, as is too often the case with modern lyrics, mere centos of Horatian phrases. Whether they bear out Mr. Munro's high eulogium any one may judge by ordering the key. In Mr. Lupton's collection are pieces of various merit, but few absolutely faultless. Some of the best are the Asclepiads at the end of the book, though the rule he lays down for the Pherecratean verse, that it must end with a long syllable, is four times violated. Mr. Lupton is a purist in language, and protests against the intrusion of the silver age in the Horatian lyric. As however most of the exercises are the work of other pens, he is unable to exclude offenders. So we find 'profligere,' 'dulceionus,' 'suavisonus,' 'blandiloquus,' 'alescere,' 'mellitior,' 'calyx,' 'expandere,' 'aeva,' 'caelos,' 'hymnus'; 'terrenus amor' is hardly justified by 'terrenum equitem'; and 'bees' must have had a sheepish sound to a Roman ear. 'Ast,' a word disallowed by Mr. Lupton, also occurs, and he has himself written 'audivi' in despite of his own canon, when 'audii' would have served his purpose as well. The use of 'gremium' for 'the heart' has been long exploded. 'Senilis' is strangely used for 'senex' three times in a translation from a chorus of Euripides.

But the line laid down by Mr. Lupton is too hard and fast: in many cases a well-trained ear with careful study may be trusted to decide whether a given word is or is not admissible, that is, whether Horace would have used it if he had wanted it.

There is a false print, 'negante' for 'neganti' in Ex. 10, and presumably an omission: 'sophia (en!) recenti' in Ex. 30. Twice the abl. of the comparative in -i- occurs, a form wholly unknown to the golden age.

Some grammatical points require attention. Unless the ordinary doctrine of the sequence of tenses has been completely upset by recent investigations, what is to be said for (16)—

Vindictet divūm sibi quisque munus,
mente quae surgunt prohibente nullo ut
verba referret.

The subjunctive with 'dum' is scarcely defensible in Exx. 5, 32, 51. que—et, Exx. 21, 22, is at least very rare. Can 'suscitet cordi' mean 'awaken in my heart,' and 'mihi morereris' 'die for me'? 'triste mane oritur' is not admissible, 'mane' being almost always used as an adverb; never with a distinctive epithet such as 'triste' and never with any verb but 'sum.' 'benignis suppliciis' can hardly mean 'kindly punishments,' or 'lubens finus' 'a voluntary death.' But strangest of all is 'quando' in the sense of 'whenever,' Ex. 45.

Again, how all-important is the order of words. What is to be made of—

docuitque chartis
prudens honestum prava loquentibus
servare tortum.

or
 amota terrae tantus amor fugae
 desideranti.
 or
 quicquid amabile
 fallebat, ut quondam vagantis,
 sponte redit, simulacra somni.

Such criticisms as the above are not intended as specimens of the lyrics, many of which are admirable; but, as the book is intended mainly to teach boys, nothing should be admitted which is not unexceptionable, and a lyric, like a sonnet, ought to be a perfectly polished gem. There is no excuse for nodding.

E. D. STONE.

The Order of Words in the Ancient Languages compared with that of the Modern Languages. By HENRI WEIL. Translated, with Notes and Additions, by CHARLES W. SUPER, Ph.D., President of the Ohio University. Boston: Ginn and Company. 1887. Pp. 114. 5s.

PRESIDENT SUPER has rendered a genuine service to classical scholarship by translating this essay, written originally for the doctorate (1844), and given to the public in two subsequent editions (1869, 1879).

In the modern languages the order of words is so largely determined by the grammatical construction that the course of thought, especially in prose, is often disturbed by its dependence on the syntactical arrangement; divers shifts and inversions are needed to preserve a natural sequence of ideas: in short, these languages are not *free*, there is a tyranny of the analytic method, of the so-called 'logical order.' But the Latin and the Greek are free languages, the spiritual movement is independent of the syntactical movement, thought flows clear and unimpeded, ideas assert their rightful precedence, and all the powers of oral expression attain to full and perfect exercise. Such is the author's thesis: the statement of an obvious truth, to be sure, but forming the groundwork for a systematic development of principles that are often enough ignored and disregarded in spite of their cardinal importance. The reader attends with growing interest as the subject is unfolded step by step—the natural order of words, the pathetic order, the period, descending and ascending construction, rhetorical accent, the repose of emphasis: a treatment at once concise and far-reaching, and unincumbered by superfluous learning.

It is easy to anticipate the familiar corollaries that spring from such a theme, but they seem to gain renewed force as our author evolves and illustrates them. 'In translating from one language to another, if it is not possible to imitate at the same time the syntax of the original and the order of the words, retain the order of the words and disregard the grammatical relations.' And again: 'The great secret of a good translation is to find forms of expression which will allow the translator to adopt into a foreign idiom the order of words which is found in the original.' In *Darium vicit Alexander* ('Darius was conquered by Alexander'), something is said about Darius, not about Alexander. *Alexander* is, to be sure, the grammatical subject of *vicit*, but what of that? The consciousness must not be allowed to dwell on the grammatical relations; they are the postulates of speech, grammar is the *sine qua non* of intelligibility, and for that reason can be left to take care of itself where intelligent beings are concerned. *Δαρείου καὶ Παρυσάτιδος γίγονται παῖδες δύο* ('Darius and Parysatis had two sons'): the sentence begins with a genitive case, but what of it? The function of the genitive was not burdening the mind of Xenophon

when he began his story, and the function of the genitive is not to be flourished in the face of the learner as if it were something grand and awful. Far more significant is the arrangement with its harmonious effects and concomitants. The grammatical construction, the analytic principle is constantly pulling the learner in the wrong direction, diverting him from the path and blinding him to that which above all things he needs to see. In order to clear the way for him, to encourage and inspire him, you must bear as constantly toward the opposite pole. Early positive instruction in languages should always be synthetic: the analytical part is negative. You do not want your boy or girl to be grammatical (heaven forbid!), but only not to be ungrammatical. What he needs to be instructed in is the concrete: the combined effect and force of what he reads and writes. Recite to him whole masses of sonorous Latin and Greek; make him read the same aloud to you in the same way. Let him learn choice passages by heart; give him a chance to acquire a wide and discriminating vocabulary; set him to writing Greek and Latin in imitation of the models daily presented to his ear; guide him to express ideas, however simple, with clearness, euphony and energy. Such are the lessons we draw from Professor Weil's thoughtful and interesting work.

The translation, in the main well done, is at some points not satisfactory. A passage on p. 47 is rendered wholly unintelligible by an ambiguous thrice-occurring *il*. Another awkward ambiguity in the last four words of p. 61 might have been avoided without sacrificing the order of words illustrated, but the example is not suited for translation, and should have been given in the original French. The Greek and Latin illustrative passages when translated at all should have been translated in accordance with the doctrine inculcated by the essay itself, but this has not always been done. The words on p. 71, *τὸν εἰς τὴν χορηγίαν δαπανῶντα οὐκ εἰς τὴν αὐτὴν τάξιν δέ τιθέναι τῷ τοῦ χοροῦ διδασκάλῳ* (he who bears the expense of the representation ought not to be put in the same rank, &c.), are turned as follows: 'it is not necessary that we should put in the same rank him who bears the expense of the representation,' &c.—bungling and false for the French ('*il ne faut pas mettre*, &c.') as for the Greek. The version given for the last example on p. 65 is both obscure and wrong. Of misprints there are a great many in the Greek text, not many in the Latin and the French, *sciendam* p. 18, *soceram* p. 27, *ou* p. 74, *furtam* p. 79, *appidum* twice p. 113. On p. 27, by an oversight in copying apparently, the French text of the disapproved version from Horace is appended to the English that represents the approved version.

As regards the Notes, whether the author's own or those added by the translator, any debatable points which they happen to touch involve nothing that in the least affects the validity of the main thesis; they are judiciously put at the ends of the several chapters so that it is left to the reader to use them or not, as he may find it expedient.

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A Grammar of the Latin Language by E. A. ANDREWS and S. STODDARD. Revised by HENRY PREBLE of Harvard University. Boston. U. S. A. Houghton, Mifflin & Co. 1888. \$ 1.12.

THE ideal Latin grammar has not yet appeared, but such approaches have been made to a satisfactory standard that the credentials of any new comer are sure to be closely scanned. While a hearty welcome awaits any work that is the outcome of an inside and comprehensive grasp of Latin usages and that takes

due notice of the historic and cognate relations of the language, a mere revamping of an antiquated or obsolescent book or a mosaic of existing manuals hardly has a *raison d'être*.

When Andrews and Stoddard's Grammar appeared, now more than fifty years ago, it was distinctly superior to any kindred work to which American students had easy access and, after its revision in 1857, it was still for some time almost alone and unchallenged. Meanwhile not only have substantial advances been made in nearly every department of Latin scholarship, but new views have arisen as to the scope of a manual grammar. Few teachers now largely occupy their pupils with the vast multitude of details, the minute subdivision of constructive theories, and the deadening lists of exceptions to rules, which characterized the earlier grammars. Grammatical minutiae are much less treated as an end in themselves: the object is rather to get on, and intelligently to study the literature—not primarily as a verification of any grammarian's dicta, but as the expression and revelation of a wonderful civilization.

For those who still believe in the old method, Professor Preble has spoiled Andrews and Stoddard's Grammar by his free contraction, expansion, and rearrangement of the original, and by his insertion of modern matter. On the other hand we do not feel that he has brought the book up to the level of two or three current manuals.

The prominent facts of the language are in this revision somewhat relieved of their former mechanical statement, but there is slight suggestiveness toward an insight into the genesis and logic of constructions. Thus, no attempt is made to grapple with and explain such genuine Latinisms as the ablative absolute, the historical infinitive, indirect narrative, and the gerundial usages. The philology of the book is scrappy and inconclusive. There are glib references (§287) to the 'parent language,' but nowhere is there a synoptical or other sketch of the relations between Latin and its congeners. We are tantalizingly told (§403) that 'it has been a common theory that the original use of the ablative was to denote separation, but that the better opinion is that such is not the case.' Later on (§415) it is asserted that 'the ablative of separation is a variety of the ablative of specification.'

The editor calls special attention to his chapter on Word-Formation, but the treatment seems to us far less clear and scientific than in the corresponding sections of Greenough or Roby.

There are still so many unsolved problems in Latin syntax that here, certainly, dogmatism is out of place. We doubt if any scholars can accept Professor Preble's view of the genitive with *interest* (§368), or with words of fulness (§409 *a*), or the ablative with *opus* (§417), or the dative of the agent (§383 *b*).

More than anywhere else the reviser claims originality for his theory as to the order of words in Latin; but, as he frankly states (§599) that it would 'take too much space to set forth the reasons for his opinion,' we are left to his *ipse dixit*. After carefully going through his examples and statements we must still believe that there were heroes before Agememnon. As a general rule it may be admitted—particularly for the extremes of a Latin sentence—that the order of words was largely determined by the degree of emphasis. But in a very large part of Latin literature we cannot feel—and probably the Romans themselves did not feel—any such diminuendo scale of emphasis as Professor Preble assumes. He carries the principle so far that it becomes over-rigid and forced; it leaves too little play for the natural elasticity of an inflected language; it ignores the unmistakable differences in different authors and periods; it takes too little account of euphony, chiasm, alliteration, and other more subtle devices of the Roman stylists; it disregards the free and often interlocked order of metrical composition.

The marking of long vowels throughout the grammar is a commendable feature, though the proof-reading has here been carelessly done. We have noticed, among other slips, *sērēnus*, *scēmīa*, *nobis*, *qualis*, *mānum*.

It is refreshing to find that Professor Preble ignores entirely the 'English method' of pronouncing Latin. It is certainly a reproach that this method is still advocated by some of the responsible guardians of Latin scholarship. The method ought long since to have followed the Ptolemaic system of astronomy into the limbo of unscientific curiosities.

TRACY PECK.
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A LAST WORD.

I have but a few words to add in reference to Mr. Wilson's attempt at replying to my criticisms. I am in no wise concerned, as I have already said, with his opinion of my scholarship and philosophy, but only with his imputations of *mala fides*. I therefore refrain from all comment on his remarks, except as regards the point which he puts forward as a test question between himself and me and which beyond doubt answers that purpose admirably.

In attempting to justify his assertion that I attack Martin in a certain passage, he quotes part of my animadversions upon the contrary motion which, as is commonly thought, Plato assigns to Venus and Mercury.

This is no theory of Martin's, but a popular and obvious interpretation of Plato's words, which Martin repeats, presumably because he saw nothing better for it, but to which he urges the gravest objection. The passage cited from my note strongly emphasises the objection which Martin felt, and which any one must feel, to this astronomical hypothesis, and simply amplifies a sentence in the very same note, which is this: 'Now, as Martin observes, the theory of contrary motion is flagrantly inadequate to account for those facts.' The 'attack upon Martin' is actually and expressly an argument on Martin's side.

Now Mr. Wilson either saw this or he

did not: the inference in either case need not be precisely specified. He may then write a pamphlet, or (as perhaps his style would lead us to expect) a stout quarto, without being troubled by any more observ-

ations on my part. Far be it from me to interfere with this austere moralist in the execution of what he 'conceives a public duty.'

R. D. ARCHER-HIND.

NOTES.

ON *Il.* XI. 306, and *Hor. Od.* I. 7. 15.

ὡς ὅποτε νέφεα Ζέφυρος στυφελίη
ἀργεστᾶο Νότοιο, βαθείη λαλαπι τύπταν

On this Mr. Leaf says 'ἀργεστᾶο as Φ 334. From its use here it may perhaps mean "bringing bright white clouds:" it can hardly be compared with the *albus notus* of Horace which *deterget nubila caelo*.' It appears to me there are two ways out of the slight difficulty: (1) to say with Paley that ἀργεστῆς means 'clearing' (a sense which it certainly had in later times) and that it is a 'standing epithet' of Νότος. The fact that the epithet is peculiarly inapplicable is no objection, as we find *c.g.* O 371 Nestor in the daylight raising his hands *εἰς οὐρανὸν ἀστερόεντα*, Ψ 304 the horses of Antilochus are ὠκύποδες though in 310 Nestor calls them βάρδιστοι θείων, ζ 26 clothes that want washing are called σιγαλόντα, and I do not doubt that *soporiferumque paraver* in *Aen.* IV. 486 is to be thus explained viz. as a standing epithet which happens to be singularly inappropriate to the context. But this explanation is not one to be adopted without necessity and it is *really*, as I try to show below, inconsistent with Horace. (2) 'Αργεστῆς however in Homer certainly appears to have the sense given to it by Mr. Leaf (and by Mr. Monro) and in this case I think it may be maintained that the inconsistency with Horace is only apparent and not real. Horace's words are *Albus ut obscuro deterget nubila caelo Saepae Notus, neque parvurit umbras Perpetuo*, of which the lesson is, as Mr. Wickham says, 'the very same wind which brings the clouds will presently clear them.' Notus *usually* brings rain (and therefore 'clearing' can hardly be a standing epithet of it) but *sometimes* shows itself in the character of 'clearing' and is then called 'albus' and in Greek λευκόνωτος. *Albus* is not an epithet but is almost predicative. In later writers 'Αργεστῆς (paroxystone) is the name of a wind, in Hes. *Theog.* 379, 380, an easterly wind nearly equivalent to *Eurus*, but in other writers a north-west wind, cf. *Ap. Rh.* ii. 961 and *Plin. N.H.* ii. § 119, who follows Aristotle in his description.

R. C. SEATON.

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EURIPIDES, *Hippolytus* l. 32.

καὶ πρὶν μὲν ἐλθεῖν τήνδε γῆν Τροϊζηνίαν,
30 πέτρων παρ' αὐτὴν Παλλὰδος κατόπιστον
γῆς τῆσδε ναὸν Κύπριδος ἐγκαθέισατο,
ἔρωσ' ἔρωτ' ἔκ δ' ἡ λ ο ν ἱππολύτῳ δ' ἔπι
τὸ λοιπὸν ὠνόμαζεν ἰδρῦσθαι θεά.
ἐπεὶ δὲ Θησεὺς Κεκροπίαν λείπει χθόνα,
35 μίαισμα φεύγων αἵματος Παλλαντιδῶν,
καὶ τήνδε σὺν δάμαρτι ναυστολεῖ χθόνα,
ἐνναυσίαν ἐκδημον αἰνέσας φυγῇν,
ἐνταῦθα δὴ στένουσα κάκτεπληγμένη
κέντροις ἔρωτος ἡ τάλαιν' ἀπόλλυται
40 σιγῇ· κ.τ.λ.

In line 32 the MSS. vary between ἐκδηλον and ἐκδημον. From a critical point of view it is evident that neither the one nor the other can be right. ἐκδηλον is too simple for any one to think of changing it to ἐκδημον, while ἐκδημον itself clearly comes from l. 37. Aphrodite is comparing Phaedra's behaviour at Athens with her different behaviour at Troezen, and it is clear that the original word, which scribes have replaced by ἐκδηλον or ἐκδημον, described a phase of passion, with which the sighs and love-pains of ll. 38 *sqq.* are contrasted. I read therefore with tolerable certainty

ἔρωσ' ἔρωθ' ἔκ η λ ο ν ἱ

ἐκηλος, calm, is a most suitable word to describe a love that knows neither violent delights nor violent sorrows, and it is sufficiently uncommon in iambic trimeters to have been misread by one scribe as ἐκδηλον and altered by another to ἐκδημον, suggested by *φυγῇν ἐκδημον* a few lines below.

J. B. BURY.

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EURIPIDES, *Medea*, 511.

τοίγαρ με πολλαῖς μακαρίαν Ἑλληνίδων
ἔθηκας ἀντὶ τῶνδε θαυμαστὸν δέ σε

511 ἔχω πόσιν καὶ πιστὸν ἢ τάλαιν' ἐγώ, κτλ.

Mr. Verrall's note on πιστόν is as follows:—

'This word hardly fits the context, which points to something nearer in sense to θαυμαστόν, and as the grammarian Alexander gives the quotation σεμνὸν for πιστόν (*Walz.* p. 451) Nauck conjectured σεπτόν, but this form can hardly have been in common use and correction is not absolutely necessary, so (following Prinz) I have kept the text.'

The text is certainly right. The apparent unfitness of the word in the context disappears if we recognize that Euripides is playing on the double sense of πιστός (*a. πείθω, β. πίνω*). πιστός from πίνω occurs in the *Prometheus* l. 480; πιστικός, 'liquid,' in the New Testament. Medea suggests the comparison of Jason to a draught, πόσιν, distasteful to drink.

Mr. H. Macnaghten's excellent emendation in *Helena*, 297, put forward in a late number of the *Classical Review* (p. 72) furnishes a parallel to the play on πόσις.

I have noticed two other passages in the *Medea*, where the poet seems to be using words in a double sense, or rather suggesting a sense other than the obvious one. (1) l. 279 κούκ' ἔστιν αἴτης εὐπρόσοιστος ἔκβασις, where the metaphor is from a storm at sea. αἴτης ἔκβασις Mr. Verrall renders by 'storm-landing,' but he does not observe Euripides probably intended to suggest αἶω, ἔημι as the derivation of αἴτη. (2) In the difficult lines 106-108 δῆλον δ' ἀρχῆς ἐξαιρόμενον νέφος οἰωγῆς ὡς τάχ' ἀνάφει μείζονι θυμῷ, it seems possible that either the etymon of θυμός

(Lat. *fumus*, compare *θυμῶν*), or perhaps actually an archaic use of the word in the sense of smoke, was in the poet's mind.

J. B. BURY.

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PLAUTINA, *Mostellaria*, iii. 2, line 803 *sqq.*—The plays upon certain words in this passage, noted by Mr. Strong in the Feb. issue of the *Classical Review*, seem on the whole forced and very doubtful.

His first conjecture that in the line 'ante aedes vestibulum et ambulatorium quousmodi' there may well lurk some *double entente* like 'scarecrow and walking gentlemen' is unacceptable. What relation is there between the Latin words and these conjectural ideas, which could have caused the latter to arise in the minds of the spectators? Nor does it seem to me that we are warranted in inferring from the line 'Age specta, postes quousmodi! Quanta firmitate facti et quanta crassitudine'—that Plautus means to say, 'look at these blockheads! how impossible and how stupid!' Neither 'crassus' nor 'crassitudo' are used by Plautus with any such derived meaning; the only place where 'crassus' occurs with another meaning than the literal one, 'thick' or 'heavy,' being in the *Rudens*, 3, 5, 53, where we find 'crasso infortunio' which Lambinus explains 'quod crassae hae clavae tibi dabunt.' 'Firmitas' is never, so far as I have been able to discover, used with any such disparaging idea implied, and would not suggest it to the audience. The illustration from Ovid certainly involves an unnatural interpretation of that passage. Mr. Strong's taking *excisos* as the participle of *excindere* relieves any one from the necessity of examining his arguments in that paragraph, and in the last paragraph he fails to note the function of the gerundive.

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TERENCE, *Phorm.* V. i. (ii.) 1—5. (766—770.)

Nostrapte culpa facimus ut malis expediat esse, dum nimium dici nos bonos studemus et benignos. Ita fugias ne praeter casam, quod aiunt. Nonne id sat erat, accipere ab illo injuriam? etiam argentumst ultro objectum, ut sit qui vivat, dum aliud aliquid flagiti conficiat.

'We have only ourselves to blame and our excessive eagerness to be called kind and liberal, that it pays me to be villains. What saith the proverb? . . . Wasn't it enough to be wronged by the scoundrel? we even gave him money into the bargain to live on while he's hatching another piece of mischief.'

I can nowhere find a tolerable explanation of the proverb in italics. Even Gronovius, which alone gives anything like sense, is put out of court by his rendering *casam* as *villam domini*. The commentators seem to have fettered themselves by assuming that another *fugias* must be understood after *casam*. But Cicero's letters are alone sufficient to prove how proverbial sayings are docked; ἔρδοι τις [ὅ]τιν ἕκαστος εἰδέλη τέχνην, Ar. *Vesp.* 1422], μηδὲ δίκην, ταῦτόματον ἡμῶν, and a score of other examples will at once occur. So we may understand what we please to make the proverb yield the required sense. That sense seems to be, 'Don't throw good money after bad.' So I would suggest that some such phrase as *animam proficias*

completed the proverb. 'So cut and run, that you may not lose your life as well as (besides) your hut.—The first loss is best.'

Though this proposal may not find acceptance, it will perhaps suggest to scholars a fresh mode of attacking a problem that has certainly baffled all the methods hitherto attempted.

P. SANDFORD.

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CICERO, *Atticus* xiii. 30, 1.—Ciceronis epistolam tibi remisi. O te ferreum qui illis periculis non moveris. Me quoque accusat. Eam tibi epistolam misissem. Nam illam alteram de rebus gestis eodem exemplo puto.

There seems to be no satisfactory explanation of the subjunctive *misissem*. Boot says 'I should have sent the letter in which young Quintus accuses me to you, unless you had sent a similar one to me. Now there is no need. For all the rest of the contents of his letter you must know are the same as he has written to you.' But besides the harshness of the ellipse, Boot has to read *illa altera* and *pula*. The whole section makes one think that an epistolary perfect is required. Perhaps the original reading was *Eam epistolam tibi MISI SEMISSEM* 'I send you half of that letter (in which he accuses me); for the other half about his exploits I think is an exact copy of the letter he wrote to you.' For *epistolam semissem* compare Petron 64. 6 *panemque semissem ponebat super torum*. We can suppose that *semissem* was written *ssem* for *s* is a common abbreviation for *semis*.

L. C. PURSER.

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Cic. *Ep. ad Atticum*, 1. 14. 3.—Proximus Pompeio sedebam: intellexi hominem moveri, [utrum] Crassum inire eam gratiam, quam ipse praetermisisset, an esse tantas res nostras quae tam libenti senatu laudarentur, ab eo praesertim, qui mihi laudem illam eo minus deberet, quod meis omnibus literis in Pompeiana laude perstrictus esset. The text is that of Wesenberg, who gives the different MSS. readings as follows: moveri [utrum] Cr. (W.); m., u. Cr. marg., M.; vulgo, m. verum Cr. M.; m. incertum utrum Cr. (W.)? Most editors give the same text but do not think it necessary to bracket utrum. Now the facts about the passage are these: It contains a construction absolutely without parallel in all Latin, yet the difficulty is wholly ignored not only by all editors but also by every Grammar except those of Kühner and Krüger. In these two passages from Livy are quoted, which however do not throw any light upon the present passage. If then utrum is retained we can only mark the difficulty and suppose that Cicero is responsible for a piece of unpardonably careless writing. But utrum need not be retained. The sentence has then only to be punctuated differently and we get the following—Intellexi hominem moveri Crassum inire eam gratiam quam ipse praetermisisset. An esse tantas res nostras quae tam libenti senatu laudarentur etc. 'I saw that Pompey was troubled at Crassus' establishing a claim for gratitude which he had failed to secure. Could it be that my exploits were so great etc.?' In this case the words an esse etc. give the thought that passed through Pompey's mind. Can it be, he thought to himself, that Cicero's exploits are really so great?

HUGH MACNAGHTEN.

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HORACE, *Epistles* I. i. 70-75.

Quodsi me populus Romanus forte roget, cur
Non ut porticibus, sic iudicii fruar isdem,
Nec sequar aut fugiam quae diligit ipse vel odit,
Olim quod volpes aegroto cauta leoni
Respondit, referam: Quia me vestigia terrent,
Omnia te adversum spectantia, nulla retrorsum.

This passage is usually understood to mean that Horace is afraid to follow the people because such a path would lead him to destruction. But this is quite out of keeping with what follows. Horace asks 'Quid sequar aut quem?' and the next twenty lines are devoted to showing the great variety of pursuits and tastes to be found among the Roman people. Would it not be better to read a note of interrogation after *retrorsum*? The passage will then signify: 'In case the Roman people should ask me why I do not follow them, can I use the well-known answer of the fox, and say that I am afraid because the footsteps all point in the one direction? No: quite the contrary; what troubles me is that they all go different ways.'

H. S. McINTOSH.

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HOR. *Carm.* III. 30.—The translation of the word *situ* given in the March number of the *Classical Review* has Nauck's authority in its favour; see his edition of the *Odes* and *Epodes*, Leipzig, 1885.

'So bildet *regali situ* = *squalore* ein Oxymoron, wofür wir umgekehrt sagen die verwitterte Herrlichkeit—d. i. die mit dem Schmutz des Alters überzogenen Prachtbauten—der Pyramiden. Auch *squalore obductae* waren diese noch immer *regales*.

F. E. ROCKWOOD,
Bucknell University.

* * *

'PSEUDO-AUGUSTINE' ON THE APOCALYPSE.—In the Appendix to the second volume of the Benedictine Augustine, col. 159 &c., an anonymous 'Expositio in Apocalypsim B. Johannis' is printed, which, the editors say, is largely borrowed from Primasius and Bede. It consists, in the printed form, of nineteen Homilies and preserves a rather interesting text of the Apocalypse. The only MS. authority specially named by the Benedictine editors is a certain MS. which then belonged to the Abbey of St. Peter at Chartres. The MS. numbered H. 6 in the Library of St. John's College Cambridge contains this commentary, which is there headed by the author's name—Gennadius of Marseilles. As I have not met with the identification elsewhere, I will give a short account of the MS. which contains it. It is in large 8vo., size 10½ in. × 7½, with 21 lines to a page, of late twelfth or early thirteenth century, in an English hand. The contents are: a. Four fine full-page outline drawings. 1. A nimbed bearded saint mending his pen. 2. St. John the Evangelist throned, full-face, and vested as a Bishop. The scribe at his feet. 3. The seven candlesticks, and the seven churches conventionally represented. 4. The Christ of the Apocalypse, seated.

β. Bede on the Apocalypse.

γ. 'Incipit tractatus Gennadii presbiteri Massilie de mille annis et de apocalypsi beati Johannis.'

δ. Folcard's Life of St. Botolph.

ε. Ambrose de laude jejunii mutilated at end. Gennadius mentions a tract under the name given in the MS. in his own list of his works (*De Vir. Illust.*). Is this commentary really his? It contains hardly any note of time: in Hom. x. he says 'Utique habent potestatem haeretici, sed praecipue Ariani.' The period of the thousand years is only very cursorily dealt with; and judging from this and from the homiletical form of the work, Dr. Hort has suggested

the doubt whether our treatise could correctly be described as a work 'on the Thousand Years and the Revelation of John.' I should be very glad if some one who is familiar with the Latin commentators on the Apocalypse would say if the attribution in the St. John's copy is one frequently met with in MSS. and if there is any probability of its being correct. Of course, if it is, Gennadius must be put down as the source of Bede and Primasius. A good deal of matter, especially in the earlier parts of the commentary is drawn from the work attributed to Victorinus of Pettaw, and printed in the *Bibliothecae Veterum Patrum*.

It is to be noted that Gennadius speaks of 'tractatus de mille annis et de Apocalypsi beati Johannis' in the plural. There is a possibility, then, that this commentary may be the latter tract, while that on the Millennium has disappeared.

As to the text of the treatise given in this MS., it agrees for the most part with the variants quoted from 'MSS.' or MS. 'Petrensis' by the Benedictines. It leaves out the excerpts from Ambrosius Autpertus and has the lacuna at the end of Hom. xvi. and beginning of Hom. xvii. thus making the work consist of eighteen and not nineteen Homilies. There are indications that this copy was made from an uncial archetype, and that some of the leaves in this latter were displaced.

MONTAGUE RHODES JAMES.

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AREANI.—This word occurs in the history of Ammianus Marcellinus in connexion with affairs in Britain A.D. 369 (xxviii. 3, 8, extracted *Monumenta Hist. Britt.* lxxiv.) The *areani* appear to have been an intelligence corps of the northern frontier of the province, and of old standing: 'genus hominum a veteribus institutum.' Marcellinus says that he had already mentioned them under the reign of Constans; but that part of his history is lost. He describes their duty, *officium*, as being 'ut ultro citroque per longa spatia discurrerent vicinarum gentium strepitus nostris ducibus intimarent.' Count Theodosius suppressed them for malversation. Does the word or name occur elsewhere? I cannot find it in Ducange or Bailey's *Faccioliati* or in any of Smith's Dictionaries.

J. H. RAMSAY.

* * *

ARREPHORIA (see p. 187).—In reply to Miss Harrison's query in the April number of the *Review*, there seems to be no philological reason why Ἀρρηφόρια should not be connected with ἔρσαι or ἔρσαι. ἄρρη- goes back to the weaker form of the Stem seen in Sanskrit vr̥sh-a-s, the Indo-Germanic form for both being probably *vr̥s-ó-s. Thence in Greek we might expect *Fapso-, *Fappo- but (1) *Fapphóphos*: *Fappo- = θανατήφρος: θάνατο-, both being formed after compounds from ā stems, νικήφρος, &c. Another explanation of the η would be (2) that it was borrowed from the cognate form ἔρση, or (3) that it represents original ā if there was any object to be served by using the feminine stem.

To a certain extent this also supports the identification of ἔρσην with vřshan (Meyer, *Gr. Gr.* § 27) instead of with řsha-bhá-s (as Curtius, *Gr. Et.* 342.)

P. GILES.

P. S.—May a novice in archaeology enquire if the θρηπία in Theocritus II 67-8 have anything to do with religious observances of this kind, or whether the épaspas really refers to an Alexandrian πομπή of wild beasts, as the editors assume? Mr. H. T. Francis long ago compared the passage with Aristoph. *Lysist.* 645-6 (*Notes and Queries*, 4th series, vol. ii. p. 615).

P. G.

CLASSICAL EDUCATION IN THE UNITED STATES.

II.

UNTIL about twenty years ago, the expressions 'classical education' and 'liberal education' were in the United States universally regarded as synonymous. The student who aimed to obtain what was known as a liberal education was obliged to go through a course of study at college, in which Greek and Latin formed an essential part; at the successful completion of this course he received the degree of Bachelor of Arts. At the present time, however, although this degree is still looked upon as a sort of badge of a liberally educated person, the course of study which leads up to the degree is by no means prevalingly or even necessarily classical: in fact we hear much to-day of liberal education on a scientific basis, or upon the basis of the modern languages. The idea has gained acceptance that that which distinguishes liberal education from all other types of education is essentially the aim and methods of study rather than the things studied. And although this proper method and aim may with great success, perhaps with greatest success, be pursued when the Greek and Roman classics constitute the main materials of study, it by no means follows that these subjects are essential in all schemes of liberal education. This changed conception has had an effect upon our colleges and schools which in some cases has been almost revolutionary: it has led to the reorganization of the programmes for the Bachelor's degree, until at present there is no uniformity in this matter; it has reached down and modified popular education. Although classical studies have continued, in most of our colleges, to maintain their honourable position, and still form an important part in the education of the great majority of students in our colleges (at least of candidates for the B.A. degree), they too have been affected by the change of attitude: put, after a fashion, upon the defensive, their work has greatly gained in precision, force, and strength, and their methods have improved.

There are three distinctly marked stages in the course of classical studies as pursued among us: that of the 'preparatory' school, that of the college, and that of the university ('graduate' department). At school the boy learns the rudiments of Greek and Latin grammar, and reads small portions of the easier authors; at college his reading is extended, and he receives more or less instruction in various matters relating to Greek and Roman antiquity; in the graduate department of the university, as a candidate for the degree of Doctor of Philosophy, he makes a professional study of the more important branches of classical philology, and is trained to become an original investigator. It now remains for me to describe in outline the characteristic features of these three stages in the life of the classical student.

The schools where the beginnings of a classical education are made are of several classes. Of the public 'high' schools, supported by the local authorities, not all furnish the rudiments of a classical education; this is done by these schools only in the eastern states and in some of the larger cities.¹ In

a few of our older communities, ancient institutions—as in Boston the Public Latin School—do this work, but as a rule, with the exceptions cited above, the beginner in classical studies must obtain his instruction at private institutions, either at the great endowed schools or academies (privately endowed), at ordinary private schools, or at the so-called preparatory department provided by some colleges (especially in the west). The range of classical studies at these schools is almost universally limited to the actual requisitions for admission to the Freshman class in college; as will be seen below, the average boy whose education is finished at school has seldom done more in the classics than to have learned the elements of Greek and Latin grammar, and to have read a little Caesar, Virgil, Cicero, Xenophon, and Homer. A few of the better preparatory schools, however, have of late begun to extend their course of classical study, at least by one year, so as to include some of the work done in college in the Freshman year. This is one of the happiest signs of the times; it means the enrichment of classical studies at a stage where enrichment is sadly needed, alike for teachers and for pupils.

The Phillips Academy, at Andover, Massachusetts, founded in 1778, may serve as an example of one of the best of our classical schools; it is the oldest school of its type and in its time has prepared more pupils for college than any other, whether public, private, or endowed. It has a classical and an English side; but we shall here speak only of the classical department. The age at entrance averages fifteen, and the course extends through four years, each of 38½ weeks. Before entrance the student must have been well grounded in arithmetic (through decimal fractions), the elements of English grammar, and in modern geography. The studies of the classical side are Latin, Greek, French or German, or French and German, mathematics, history, classical geography, physics, and English (language and literature, with much composition). Each pupil is expected to have at least sixteen hours of required work in the class-room every week, for which preparation is made in advance.

Latin is studied four years (with a daily exercise), and the following books are read: in the fourth class ('junior' year)—Caesar *B.G.* three books (II. III. IV.); in the third class ('junior middle' year)—Caesar *B.G.* three books (I., V., VI.), Sallust *Catiline*, Cicero *Leg. Man.*, Virgil *Aen.* I.; in the second class ('middle' year)—Virgil *Aen.* II.—VI., and *Eclogues*, Caesar reviewed; and in the fourth class ('senior' year), Cicero, five or six orations, and selections from Ovid, or from Livy and Horace (or from Cicero's essays). The first year is given to the grammar and exercises and the subsequent years to texts.

Greek is begun in the third class, and continued for three years (five hours weekly): the books read, not to specify the authors of selections in the Greek reader used in the third class, are Xenophon (*Anab.* I.—IV.), Homer (*Iliad*, maximum of six books, minimum of three books), Herodotus (selections,

bounty must provide. In a few of our states, however, state universities and colleges have been founded and are maintained by appropriations from the state treasury: these institutions are commonly schools of science and the arts and furnish also professional instruction.

¹ The policy of our local communities with reference to popular education is to provide instruction in the common English branches or the so-called practical subjects, free of expense, for all children; but not to go beyond this. For higher instruction, i.e. for the liberal education of limited numbers, private

amounting to one book), with short selections from Xenophon's *Hellenica* as a basis for prose composition.

In the study of both Greek and Roman writers constant attention is paid to history, mythology, biography, antiquities, geography, as well as to the languages themselves; there is much translation 'at sight' into English, as well as impromptu translation into Latin and Greek. Elementary composition in Greek and Latin prose is systematically taught in set exercises of simple narrative. There is no verse composition of any sort, either Greek or Latin. (In fact, instruction in Greek and Latin verse composition is not given at American schools and colleges, except in a very few sporadic cases.) The exercises in prose composition at school are exercises in grammar rather than in style. Greek and Roman history and classical geography are taught in the time of the Greek and Latin; very few hours are given to these subjects, and they are treated only in outline. The books and editions used are mainly American (Allen and Greenough's *Latin Grammar*, Goodwin's *Greek Grammar*, etc.); some of the English primers of literature, antiquities, and history have been adopted, as well as selections for unseen translation.

The requisitions for admission, in the classics, to many of our colleges are low enough to make it possible for students to omit the 'senior' year, and to enter the Freshman class in college, from the second class at school; but students who desire to enter Harvard or Yale on full standing must complete the four years' course.

This full course comprises, besides the subjects mentioned above: French and German,—each four hours weekly for one year ('senior' year); English composition, theme work with reading of authors prescribed by the colleges,—four hours weekly first year, one hour weekly through the other years; arithmetic, algebra, geometry, trigonometry (plane)—five hours weekly for three years; physics and chemistry (laboratory work)—six hours weekly for one year. Not all the work specified above is required of all students or even possible for all, at least so far as these subjects fall into the last year at school; options are offered according to the requisitions of various colleges, and the ability or proficiency of pupils.

There are no school-rooms, except for recitation purposes, as all preparations are made in the boys' own rooms; two-thirds of the boys (who number about 200 on the classical side, from all parts of the United States, though mainly from New England) live in private families, and one-third in commons, but all are under the supervision of the teachers. It is not common for masters to take boys into their own houses. Corporal punishment, detentions, 'lines,' etc., are unknown punishments in schools of this class. The school day begins with morning chapel at 8.10 o'clock, followed by lessons until 12.30 P.M.: lessons again from 2.30 P.M. to 4.30 P.M., and study-hour in the evening. The school sports are football, lawn-tennis, base-ball; in winter, skating and coasting between the hours of 4.30 P.M. and 6 P.M. on Wednesday and Saturday afternoons. The gymnasium is an important feature in an American school of this grade, and the apparatus is largely of the American fashion, intended to develop the body rather than for the encouragement of feats of strength and skill. The school is in the country, and out-door sports are supplemented by 'bounds.' On half-holidays the master 'calls absence,' as at Eton, at six or seven o'clock. On Sunday, services are twice held in the school chapel.

While there are many minor differences, it may safely be said that the spirit, aims, and methods of

the school described above are characteristic of the better preparatory schools in the United States. Accordingly, in order to give completeness to our sketch of secondary education for classical students, we now need only to comment upon a few points not already made clear. At school lessons are learned out of books, and 'recited' by the students, assembled in classes, to teachers, who often do little more than conduct a daily examination upon the text-book. Instruction in the form of systematic lectures forms no regular part of the school programme, and as a result students are often poorly prepared for the lecture methods which are in vogue in some of our colleges, at least in certain subjects.

Of late 'reading at sight' in Greek and Latin has been made much of in our schools, in great measure through the demand of the entrance examination papers of our leading colleges, where passages of average difficulty are set for translation from books not definitely prescribed for admission. By the expression 'reading at sight' is meant not only, or even principally, extempore renderings into English in the class-room of passages not previously seen, but also the oral or written translation made at home, with a generous allowance of time, without lexical or grammatical helps of any sort. This excellent practice, when accompanied by the careful and minute study of specified parts of the best classical writers, has greatly improved the range and quality of the scholarship of boys coming up to college.

The books and subjects with which the average boy is required to show a sufficient acquaintance in order to enter college as a Freshman and to satisfy the maximum requisitions for admission were named in my last letter (p. 79). In the classics his work will rarely have extended beyond the authors and matters named below, prescribed for entrance, and will commonly fall short of them. And with reference to the subjects, it should be noted that his knowledge of Greek and Roman history, as of history in general, will be extremely rudimentary, and that his Greek and Latin composition, not everywhere prescribed for admission to college, will call for little more than a familiarity with the more common forms and with the principal rules of syntax. In Latin he will have read four or five books of Caesar's *Gallie Wars*; six or seven orations of Cicero (preferably the *Catilinarian*, *pro Arch.*, etc.); six books of Virgil's *Aeneid*, with the *Eclogues*, and two or three thousand lines of Ovid's *Metamorphoses*. In Greek he will have read three or four books of Xenophon's *Anabasis*, or an equivalent amount of Attic prose in a Reader (Goodwin's); three books of the *Iliad*, and occasionally a book of Herodotus. In some colleges at the entrance examination he will be required to translate not only from the books specified, but also at sight from other books by the same authors; in a few colleges this translation at sight takes the place of all quantitative requisitions, but in these cases the standard of work is high enough to make it necessary for the successful candidate to have read at least as much as is elsewhere prescribed, and sometimes more than this amount. Special papers in elementary Greek and Latin grammar are often, though not always, set at the examinations, and the candidate must show his familiarity with the language, subject-matter, history, antiquities, geography, etc., in the books and authors read. There are also papers on Greek and Latin prose composition, and on the outlines of Greek and Roman history. At the examination no helps of any sort (lexicons, grammars, etc.) are allowed.

In some of our colleges, especially in the west and south, the maximum requisitions for admission do not include Homer, Herodotus, Ovid, or such large quantities of the other authors as were mentioned

above: in these colleges instruction in the omitted books constitutes the work of Freshman year. The same remarks hold true of the minimum requisitions in some of the northern colleges.

In order to satisfy the requisition of admission to our colleges, and to reach the standard fixed by the better institutions, the candidate must have made considerable attainments in many subjects before leaving school: and, as a class, our Freshmen are a well-informed, alert, manly and independent set of young men. It must however be frankly admitted that the average American lad on leaving school, at the age of eighteen or nineteen, is by no means as far along in intellectual acquisitions and in the faculty for independent work in language and literature as are youths of the same age in some European countries, or as he might be under an improved system. At the Preparatory School an excessive amount of time is spent by pupils, under the age of fifteen, in a manner at once wearisome and wasteful, upon so-called practical subjects: if some of this time were given, under skilful instruction, to the practical mastery of the rudiments of Latin or Greek (or of French and German) the work of the Preparatory School would be distinctly enriched and strengthened, and that of the colleges, at least in these subjects, would begin on a higher level, and become more fruitful of good.

Each college fixes its own requisitions for admission, independently of all other colleges, and of course with no government supervision or interference whatever. There has, however, always been a general agreement on these matters, at least among the colleges of New England, and this general agreement has lately found expression in the establishment of an advisory board of representatives of the various colleges, known as the Commission of Colleges in New England on Admission Examinations, which makes recommendations upon matters of common interest, and aims to secure uniformity of action.

The principal teachers, or masters (sometimes officially designated 'professors,' as in many German gymnasia) in the older and better schools commonly hold permanent appointments, while subordinate teachers hold their positions from year to year. In the work of teaching, each master confines himself, as far as may be, to one subject or to a group of very closely related subjects (as to Greek, or to Latin; or to Greek History and Greek geography etc.): the custom which prevails in some schools in Germany of assigning all pupils of the same year or class to one master, or class-teacher, for all or for nearly all their studies, has gained no ground among us. In fact we have in many cases gone too far toward the other extreme, and are inclined to separate by too sharp a line subjects that are intimately connected; our teachers are disposed to specialize unduly in their work of teaching.

Of our classical teachers in the schools, no previous training or study of a professional character is required, and (except in the case of holders of certain positions in the 'high' schools in a few of our states) no examinations for teaching certificates are prescribed. Ordinarily, however, only college graduates (B.A.'s.) receive appointment. The competition for good positions in our better schools is increasing, and in some parts of the country public opinion begins to demand something of special, if not of professional, training for teachers. Our universities (in their 'graduate' departments) and some of our colleges have already made attempts to meet this demand. Another element of weakness in our system, which is, however, gradually being removed, is the custom of appointing as teachers young college graduates, who,

with no intention of remaining teachers, undertake the work only as a convenient way of earning money to meet their expenses in professional study for the bar, and for medicine. This practice, it is true, secures fresh blood in the teaching force, and brings into vital contact with our schools many young men who afterwards play an important and influential part in our social and public life, but both these advantages are secured distinctly at the expense of the permanent efficiency of our system, and the practice thwarts its best development.

The controversy between classical and the so-called modern studies for the place of honour in the education of youth is by no means unknown to us. The friends of classical studies are content to leave the issue of this contest to time, and its decision to the sober judgment of a people which is ever alert for the best things. But in this controversy classical studies are doomed to meet reverses and perhaps defeat, unless their efficiency and fruitfulness are maintained and increased. Upon the skill, learning, and devotion of the teachers in the classical schools of our country perhaps more depends than upon college or upon university instructors, for securing to large numbers of youth the incomparable benefits of sound classical training, if not for the advancement of classical learning. How important then that our teachers should be well equipped and well chosen for their work! The vigour and splendid reach of classical studies in Germany and their potency in the intellectual life of that country are in great part due to the admirable training to which teachers in the gymnasia have been subjected at the university, a training in independent philological study and research much more than in pedagogical methods. In a notable letter upon the value, object and essential features of the ideal *seminarium philologicum*, Ritschl says that if classical studies flourish in Germany more than in other lands, the cause is to be found nowhere else than in the philological seminaries of her universities, in which her classical teachers were disciplined. As an incidental proof of this statement he calls attention to the total revolution that had taken place in Austrian higher education within a generation. It was only within that period that seminaries and the methods of seminary training had been introduced into the Austrian universities, and the results of the changes were no less than the existence of an excellent corps of gymnasial teachers, and a reformed higher education, in which Austria at the time of writing was not behind her sister states. The greatest need of the higher education, he adds, is competent gymnasial teachers. The most pressing need in our educational system is perhaps just at this point. To be sure the colleges have already begun to insist upon a special professional preparation either, here or in Europe, in candidates for college positions, and the scholarly character and efficiency of our teaching force in the colleges has thereby been greatly improved. But this reform has not yet reached down into the schools, where it is most needed. When our school boards shall insist upon the qualification of high and independent scholarship with that of pedagogic skill for positions within their gift, the presence, in the corps of instruction of our secondary schools, of men distinguished for productive and creative scholarship will cease to be a brilliant exception, and classical studies will secure a popularity and recognition hitherto unknown and perhaps never anticipated.

J. H. WRIGHT.

HARVARD UNIVERSITY,
April 2, 1889.

OBITUARY.

DR. KENNEDY.

BENJAMIN HALL KENNEDY, eldest son of the Rev. Rann Kennedy, was born at Summer Hill, near Birmingham, November 6, 1804. His father was intimate at Cambridge (B.A. of St. John's, 1795, M.A. 1798) with S. T. Coleridge, and was appointed second master of King Edward's school, Birmingham, in 1807, an office which he resigned more than twenty years before his death (ob. 2 Jan., 1851, aet. 79). For twenty years he was curate, and afterwards incumbent, of St. Paul's church, Birmingham. The first edition of *Between Whiles* (1877) contains poems by Mr. Rann Kennedy, and an Appendix, giving a character of him by a friend, much of which would apply without alteration to his more famous son.

A leading trait in Mr. Kennedy's character was simplicity, . . . a perfect transparency of soul, combined with a childlike spontaneous freshness of feeling, subduing the power of his intellect and the extent of his acquirements, and investing his nature with the beauty of perpetual youth. . . . Enthusiasm was allied with this singleness of mind. By enthusiasm I mean an energy and warmth and earnestness, inducing activity and vigour in every pursuit which interested him. I believe he was incapable of entertaining the question whether he should devote much or little attention to his favourite objects. Earnestness was a law of his nature, and one which he found it pleasant to obey. . . .

Mr. Kennedy possessed a remarkable power of expression. In voice, in countenance, in action, when he was moved, every utterance and feature and gesture was eloquent. He was the finest reader and reciter of poetry that I ever heard. . . .

Though destitute of anything approaching to sickly sentimentality, his natural affections were deep and powerful. . . .

His exquisite taste was a constant source of pleasure to himself and his friends. . . .

Perhaps the most attractive trait in Mr. Kennedy's character was his largeness of heart, his world-wide charity and liberality. This feeling was beautifully exemplified towards those who differed from him in politics and religion, and this at a period when unhappily such charity was not deemed quite orthodox. From the same feeling, combined with enlightened views of social interests, sprang his consistent advocacy of education when the prejudices of society were too generally arrayed against the diffusion of knowledge. . . . It was no part of his creed to infringe the laws of Christian courtesy and kindness in vindicating Christian principles. . . .

In conversing on the distinguishing truths of Christianity, Mr. Kennedy used to speak of them with entire simplicity of belief as accomplished facts. . . .

A lady thus describes Mr. Kennedy's command of the English poets :

I think I see him now, tall, dark, impassioned, unconscious of the flight of time, while he poured forth passage after passage with kindling eyes, appearing to know all the poets and their creations as if they were members of his own family, and defending or explaining them with a fulness of enthusiasm which I never saw equalled.

Add to this that Welsh, Scotch, and French blood all ran in Dr. Kennedy's veins, and you will read in some measure the secret of his unfailing vivacity and quickness of thought and speech.

Benjamin for a time went to Birmingham school, but received, as his brothers after him, his chief training under Dr. Samuel Butler at Shrewsbury—an admirable master, whose life and correspondence, edited by his grandson, may be expected before long.

In the second edition (1882) of *Between Whiles* we have a graphic picture of this period. The late Master of Trinity, speaking of the chief composers of our time, once said to me: 'Kennedy is an original Latin poet.' And certainly he sought inspiration for his *lusus subdiales*, where Wordsworth did; the ease and grace of his versions is redolent of the country side rather than of midnight oil. Few composers could venture to intermit practice for many years together, as our hero did; many of us can only compose with a pen in our hand.

Even in my schoolboy life, it was only in desperate cases, when inspiration would not come, that I *sat down* to scribble a verse exercise. If I liked the subject given, I relied on the meditation of a solitary walk, and took paper afterwards only to transcribe what was already written at full in the tablets of the mind. I became a Praepostor of Shrewsbury School in my second term there, and thus I had the great advantage of classical composition under a wise Head Master and an emulative system during four years, before I went to Cambridge. Praepostors, in their week of office (once a month), had to present a Greek verse exercise, usually a self-chosen translation of extra length, in place of all other exercises. A subject was given out with 'hints,' every Tuesday, to the Sixth Form, on which two Latin verse exercises were required, one elegiac, the other lyric. But a Praepostor was allowed to substitute heroic for elegiac verse, and for the second exercise a Latin verse translation of a Greek Chorus, or a Greek verse translation from an English dramatist (usually Shakespeare). The choice of such Chorus or passage was left to ourselves, and there was an honourable understanding that the work was our own. This led me to form a little stock of choral lyrics and Greek iambic translations, as a convenient resource when an untoward subject or a lazy mood

dissuaded me from attempting original *Alcaics*. And I have no doubt this practice, whatever its primary motive, was favourable to my general improvement in scholarship. And thus the licence allowed by Dr. Butler was shown to be a very wise one.

When I went to College in 1823, being freed from the necessity of verse-writing—a yoke beneficial, but sometimes galling, to a schoolboy studying Classics—I wrote no verse as an undergraduate, except for a few prizes, or in examinations.

He would often, in later years, spur his pupils to emulation, by telling us what he had read before he went to college, and it sounded like the record of a Scaliger. His unexampled career of success as an undergraduate was achieved in great part with the stores accumulated at Shrewsbury. If the list did not include the Bell scholarship, it was only because Dr. Butler forbade him to compete, holding that the Pitt Scholar could not extend his fame by winning a prize in a limited field. At college, as always, Kennedy intensely enjoyed the society of kindred spirits, *Socraticos sermones*, and the Cambridge of his time was rich in such spirits; he took a leading part in the debates at the Union, and in 1824, as a freshman, was one of the original members of the Athenaeum club; he revelled over a wide range of modern literature, especially poetry and history, which was always a favorite topic. Few members of the united services could have vied with him in familiarity with naval and military annals. In Wellington's despatches he was as much at home as in Thucydides. So it came to pass that he by no means lived the life of a book-worm; probably in the whole year there was no one whose degree cost less of special effort than his who was—in every sense—*facile princeps*. Biographers will find in the correspondence of the time, e.g. in Dr. Parr's works, what a harvest the weatherwise prognosticated from that bright spring.

After taking his degree Kennedy for a time resided in Cambridge. Among his pupils were the Senior and second wranglers of 1829, the present Bishop of Worcester and the Chancellor of Cambridge and two other Universities. In 1827 the first joint reading-party went for the long vacation to Devonshire, and certainly two more distinguished teachers never entered into

partnership, Hopkins and Kennedy. One day one of them (A) called on the other (B) to suggest that one of their pupils should confine himself to A.'s subjects, as he would probably be Senior in the tripos. B. retorted 'I was just coming to you, to suggest that he should give up *your* subjects.' It is to be presumed that Mathematics prevailed in the friendly altercation; for the disputed pupil, Henry Philpott, led the van of the Mathematical, but brought up the rear of the first class in the Classical tripos. For one year Kennedy went as an assistant master to Shrewsbury school. In 1830 he accepted a mastership at Harrow under Dr. Longley, afterwards first Bishop of Ripon, then successively Bishop of Durham, and Archbishop of York and Canterbury.

In March, 1831, Mr. Kennedy married, and every one who knew Mrs. Kennedy will testify that her gentle influence contributed powerfully, not only to the happiness of his home—and never was a happier home—but to the success of his public life. Mrs. Kennedy died in 1874, and lies in the Mill Road cemetery, Cambridge, where her husband was laid by her side on the 12th of April, 1889. Four daughters survive; the only son died before his father, leaving a widow with one son and three daughters. Only those who have seen Dr. Kennedy with children can appreciate his playfulness and native simplicity. In this, and in other respects, he resembled another honorary fellow of his college, Churchill Babington, who died a few weeks before him; it would be hard to say which of the two took greater interest in the ancient classics, though from different points of view: the older man from that of the poet and orator, the younger from that of the antiquary. Beauty was the mistress of the one, Knowledge of the other.

In 1836 Kennedy succeeded his old master, Dr. Butler, as head master of Shrewsbury. In that year he became D.D. by royal mandate, being, perhaps, the youngest Doctor of Divinity in his university; when he died, fifty-three years later, he was the senior of his faculty.

JOHN E. B. MAYOR.

(To be continued.)

ARCHAEOLOGY.

ROMAN INSCRIPTIONS FROM SARDINIA.

THE following inscriptions have been sent to the editor of the *Classical Review* by Signor Tamponi, an industrious and enthusiastic archaeologist resident at Terranova in the north of Sardinia. They are meant, he says, *come una prova di simpatia e di stima verso di letterati inglesi*. English readers will, I think, appreciate Signor Tamponi's goodwill and kindness, as well as the interesting and important inscriptions which he has sent. In printing them I have added a few notes and supplements. The latter, some of which had been already suggested by Signor Tamponi, are intended simply to make the inscriptions more intelligible to ordinary readers. The expansion of the naval inscription has, I understand, Mommsen's authority.

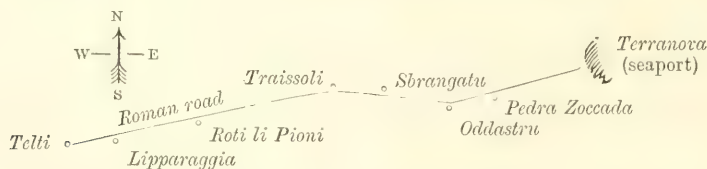
The ancient Olbia, in or near which the inscriptions were found, was a seaport town of considerable importance in the time of Cicero. Several objects of interest have been found in its necropolis, and the remains of a Roman aqueduct are still to be seen in the vicinity. Signor Tamponi, who is Royal Inspector of Excavations for this district, has in the last few years made out the walls, the *thermae*, and other interesting ruins belonging to the ancient town.

F. HAVERFIELD.

I.—TOMBSTONES.

1. 68 inches high, 20 broad, 12 thick, weighing about 1550 pounds: *now in the garden Tamponi in Terranova*.

AVRELIO
EXLSAL .
AVGVSTA
AN . LX . ST .
XXX . HES



Altogether there were found forty-nine inscriptions, more or less legible, and a quantity of wholly undecipherable stones, all of them hewn out of the local granite. They seem to have been found in batches, as

Aurelio ex liburna) Sal(via) Augusta an-(norum)lx, st(ipendiorum)xxx:h(ic)e(st)s(itus). The felucca *Salvia Augusta* no doubt belonged to the fleet of Misenum. The men and officers of this fleet are commemorated in a vast number of inscriptions, which have been collected by Mommsen, *C.I.L.*, x. p. 316f., and which comprise over seventy ships' names, *e.g.* Apollo, Cupido, Pax, Iustitia, Salus, Diomedes, Tigris, Euphrates, Taurus. The above is a typical monument of an ordinary sailor. The use of *ex* (*ex navi, ex liburna, &c.*) is regular on naval inscriptions, but otherwise rare. (*Eph. Epigr.* 5, 128.)

- | | |
|----|---|
| 2. | FVLVILA
VALENTI . F
ANNOR
XIX . II . S . E . |
| 3. | PERTIVS
CVRSI . F
ANN . XXV
H . S . E . |

Cursius Costini fil. *C.I.L.* x. 7981.

II.—MILESTONES, ETC. (A.D. 245—375.)

The following inscriptions were recently found by Signor Tamponi near *Terranova* along the course of the Roman road which ran from Olbia (*Terranova*) to Carales (*Cagliari*), a distance, according to the Antonine Itinerary, of 173 miles. The exact situation will be plain from the following plan, the whole length being about twelve and a half miles:—

is not uncommonly the case: Mr. Clayton found five together three years ago near the Roman Wall at Chesterholm. The reason, no doubt, is that a fresh inscription was often cut for a new Emperor. The inscrip-

tions have all been published in the *Notizie degli Scavi* by Signor Tamponi (August 1888, pp. 535—553), but the *Notizie* are very little read in England and the discovery is a remarkable one. I have taken from the *Notizie* the details of size and locality, and have noted certain differences between the texts in the *Notizie* and those sent to the *Review*. Unless otherwise stated, I have printed the latter exactly. The numerals in square brackets show the numbering in the *Notizie*.

The inscriptions consist, when perfect, of three parts:—

(1) the distance *m(illia) p(assuum)* In many of the following, part of the numeral has been lost.

(2) the names of the Emperors, under whom the stone was erected, usually so given that the stone is a dedication as well as a milestone. The regular order of the titles in the third century is *Im(erator) Caesar* *p(ius) f(elix) inv(ictus) Aug(ustus) p(ontifex) m(aximus) trib(unicia) pot(estate), cos(consul) p(ater) patriae proco(n)s(ul)*, but variations were common in the third century. *D(ominus) n(oster)*, which first appears about A.D. 194, is usually placed before or instead of *Imp. Caesar*. after Diocletian, and titles like *restitutor orbis* are introduced with much freedom after the same date. The titulature differs from that of the early Emperors chiefly in the use of *Imp. Caesar*, of *p. f. inv.* (permanent since A.D. 220) and of *procos.*

(3) the name of the governor of Sardinia, with his title. From 200—293 this title was *proc(urator) or proc. et praef(ectus) prov(inciae) or praes(es)*. As the governor was thus an *eques, v(ir) e(gregius) or v(ir) p(erfectissimus)* are often added. After 293, the title is *praeses*.

It should be added that some of the inscriptions may be mere dedications (*e.g.* 22): the difference is in many cases very small.

1. [1] *Pedra Zoccada*, 88 in. high, 54 in. in circumference.

M . P . CLXIII

IMP . CAES . M . IVLIVS

PHILIPPVS

PIVS . FELIX . AVG

5 PONTIFEX . MAX . TRIB

P . II . P . P . PROC . COS . VIA (A.D. 245)

QVE . ADDVCET . A . KARA

LIBVS . OLVIE . SVE . VETVS

TATE . CORRVPITA . RES

10 TIT . IT . CVRANTE

. . . . IN

. . . . IVS V E

2, 3. C . IVLIVS VERVS MAXIMIVS *Not.* The difference of reading is somewhat great. Philippus was consul and trib. pot. ii. in 245, Maximinus I. consul and trib. pot. ii. in 236. 7. *adducet* = *adducit*. Exx. of *e* for *i* are common, cf. Seelmann, *Aussprache*, pp. 200—202, who gives a list; Varro *rust.* i. 2, 14; Quint. i. 4, 17.

Ulpus Victor was procurator under Philippus (C.I.L. x. 7946, 8027), but no conjecture can be made safely here.

2. [8] *Sbrangatu*, 51 in. high, 53 in. in circumference.

M . P . CLXX

IMPP . IVLIO . PHILIPPO . PIO . FELICI

PONT . MAXIMO . TRIB . POTESTAT

COS . P . P . PROCONS . ET (A.D. 247)

5 IMP . CAES . M . IVLIO . PHILIPPO . P . P .

PONT . MAXIMO . TRIB . POTESTAT

COS . P . P . PROCONS . *viam* QVE . DVCET

a KARALIBVS . OLBIAE . VETVSTATE *corr*

uptam rest ITVIT . CVRANTE

10 PVBLIO . VALENTE . PROC . SVO .

S . C



10. PVLLIO *Tam.*

The double *pontifices maximi* begin with Pupienus and Balbinus in 238 A.D. Valens is otherwise unknown.

3. [7] *Sbrangatu*, 42 in. high, 59 in. in circumference.

M . P . CLXX

D . D . N . N . IMPP . SANCTISSIMI C BI (A.D. 251)

BIVS . TREBONIANVS . GALLVS . PIVS . *Fel.*

INVICTVS . AVG . ET . L . BIB

5 IVS . AFINIVS . VELDVMNIANVS

VOLVSIVANVS . PIVS . FELIX . INVICTVS *aug.*

VIAM . QVE . A . KARALIBVS . OLBIAE

ducit . VETVSTATE . CONSVN *ptam*

restitvervnt . CVRANTE . ET . DEDICANTE

10 ANTONIO . SEPTIMIO . HERACLITO

V . E . PROC . SVO .



2. ETBIS *Not.* 4. I . BIB om. *Not.*

B for v in 2 and 4. The 'error' is a common one from the end of second century onwards. Seelman, *Aussprache*, p. 239;

Jordan, *Beiträge*, p. 51. N for M in 8, Seelmann, p. 276.

Septimius is otherwise unknown.

4. [16] *Sbrangatu*, 63 in. high, 62 in. in circumference.

M . P . C . . .
IMP . CAES . M . AEmilio Aemiliano
PIO . FELICI . INVICTO *aug p m*
TRIB . POT . P . P . RROCOS . *viam quae*
ducita . KARALIS . OLBIAE . *vetusta*
te CONSVNPTA . *restituente*
ET . DEDICANTE M Calpurnio
CAELIANO
V . E . PROC . SVO .



Aemilius was acknowledged by the senate in A.D. 253, and overthrown three months later. An inscr. almost identical with this one was found at *Sbrangatu* by Signor Tamponi (*Not.* No. 13), see No. 22.

For Caelianus see Klein, *Verwaltungsbeamte*, p. 277. C. x. 8011, 8012, 8033.

5. [11] *Sbrangatu*, 65 in. high, 57 in. in circumference.

M . P . CLX
IMP . CAESAR . P . LICINIO
VALERIANO . PONTIFICI
MAXIMO . TRIB . POT . COS . *p. p. procos*
5 *et* IMP . CAESAR . *p.* LICINIO *ga*
LLIENO . PIO . FELICI . AVG . *Pont . max .*
tribunicia POT . *cos* PROCOS . *VIAM quae*
DVCIT . A . KARALIBVS . OLVIAE . *VETVstate*
CORRVPTA . RESTITVERVNT . CVRANTE
10 *m .* CALPVRNIO . CAELIANO
PROC . SVO .

1. CX. *Tam.*

2. C . P . LIC. *Not.* 5. CAESAR . LICINIO . P . GA *Not.* *Imp. C. P. Lic. Valerianus* is common on coins, and Cohen (5, p. 300 foll.) expands *Caius Publius* but it is more naturally *Caes. &c.* Double praenomina do sometimes occur together, e.g. *L. P. Septimius Geta* (C. iii. 1174 and p. 1116).

6. [37] *Lipparaggia*, 54 in. high, 58 in. in circumference.

.
et . . . P . Licinio
CORNELIO . SALONINO . *Val . nob .*
CAES . AVGVSTVS . *viam cet .*
olbie . VETVstate . Corrupta
5 CVRANTE . CAELIANO
v E . P . SARDINIAE
PROC . SVO

1. II. *Not.*

The conclusion of an inscr. which commemorated probably Valerian and Gallienus as well as Saloninus. Cp. an inscr. found on the same road, Orelli-Henzen 5544 = *C.I.L.* x. 8028. Both the sons of Gallienus were granted the title *Augustus* while their father lived, to show their share in governing.

7. [4] *Oddastru*, quadrangular stone, 60 in. high, 20 broad, 16 thick.

P . CLX
D . N . IMP . CAES
VALERIVS . LICINIO
VALERIANO
5 PIVS . FELIX . INVICTO
AVG . P . MAXIM
VS . TRIB . P . P . P . PRO (A.D. 253/60)
COS . VIA . QVE . DVCIT
a KARALIBVS . OLBIAE
10 BETVSTATE . CONSV
MPTA . RESTITVENTE
L . MESSIO . RV
TICO . V . P . PRESI
DE . PROVINCIAE
15 SARDINIAE
S . C .

12. MES/////IORV. 13. SICO *Not.*

Valerian appears never to be called *Valerius Licinius*: it is probably a mistake for *P. Licinius*. Such mistakes are not uncommon.

Messius is otherwise unknown.

8. [22b] *Traissoli*, 62 in. high, 56 in. in circumference.

M . P . CLXVIII
D . D . D . N . N . N .
imp . CAES . P . LICINIO . VALERIANO
INBICTO . AVG . PONTIFICI . *max .*
5 GERMANICO . MAXIMO . *tribuniciae*
POTESTATI . V . COS . III . PATER . P . *et*
IMP . CAES . P . LICINIO . EGNATIO . *gallieno*
PIO . FELICI . INBICTO . AVG . PONT .
MAXIMO . GERMANICO . MAX . *trib*
10 POTESTATI . IIII . COS . III . PATRI . P . *et*
p . CORNELIO . EGNATIO . VALERIANO
NOBILISSIMO . CAES . PRINCIPi *iuventutis*,
VIA . QVAE . DVCIT . A . KARALIBVS . OLBIAE
CORRVPTA . RES . TTT . CVRANTE
15 MARIDIO . MARIDIANO
E . V . PROC . SVO .

12. PRINCIPIV *Not.* 14. Read *restitut.*

The year is 256 or 257, but the dates in many inscriptions of this unhappy time do not agree. Strictly speaking in 256 Valerian was tr. p. iv. cos iii., Gallienus tr. p. iv. cos

ii., and in 257 Valerian was tr. p. v., cos iv., Gallienus tr. p. v. cos iii. Similar errors appear on coins, Eckhel vii. pp. 377, 391.

v. 11. Neither son of Gallienus is known to have been called *Egnatius*, except perhaps on one Samian coin, and the various members of the family are so confused that it is not quite certain to whom the coin refers.

Maridius is otherwise unknown.

9. [2] *Pedra Zoccada*, 28 in. high, 14 broad, 8 thick.

M. CL
D. N. IMP
LVCIO . *Domitio*
AVRELIANO P. F.

5 INVICTO

AVG. PONTEFICI . MAXIMO
TRIBVNICIE . POT. VIAM *quae* (A.D. 270)
DVCIT . A . KARALIB . OLBIAE
VETVSTATE . CORRVPТА

10 RESTITVENTE

ET . CVRANTE
SEPTIMIO
NICRINO . V . P .
PROC . SVO

15 S . C .

6. PONTIFICI *Not*, but *pontefici* is prob. right. See No. 1. 13. v. p. , om *Tam*.

Nicrinus is otherwise unknown.

11. [21] *Sbrangatu*, 64 in. high, 61 in. in circumference.

M. P. CLXVIII

D. N. IMP. CAES. M. AVRELIO . CARO *pio* (A.D. 282)

FELICI . INV . AVG . P . M . TRIB . POT . P . P . PROCOS

viam QVAE . DVCET . A . KARALIBVS . OLVIE

5 *vetustate* . CORRVPТА . RESTITVENTE

IVLIO . ///////////////NO . V . E . PRES . PROV. SARD .

S . C .

12. [24] *Roti li pioni*, 52 in. high, 66 in. in circumference.

M. P. CLXV

IMP . M . AVRELIO . CARO

(A.D. 283)

PIO . FEL . AVG . ET . IMP . CAES . M . AVREL . CARINO

P . F . *aug* . PONTIF . MAX . TRIBVNIC . POTESTATIS

. *viam quae ducit cet . vetustate*

5 *corrupta*

3. PFI . /// *Not*. 5. om *Not*.

Carinus received the trib. pot. while his father Carus lived; hence he is styled IMP . CAESAR (as on his coins), and AVGVSIVS, and sometimes PROCOS. Cp. Mommsen *Staatsrecht*, ii. 1106 (ed. 2).

13. [27] *Traissoli*, 60 in. high.

M. P. C

M. AVRELIVS

CARINVS . *Nobilissimus* A.D. 282

CAES . VIA . QVE

10. [17] *Sbrangatu*, 48 in. high, 44 in. in circumference, inscribed on two sides.

(a) M. P. CLX

IMP . CAES . L . DOMI

TIVS . AVRE

LIANVS . PIVS . FE

5 LIX . INVICTVS .

AVG . P . M . TRIB . POT . *cos*

procos . VIAM . *quae* (A.D. 270)

DVCET . A . KARALIBVS

OLBIAE . VETVstate

10 CORRVPТА . RESTITU

IT . CVR . SEPTIMIO

NECRINO . V . E .

PROC . SVO .

2, 3. DO|MITIVS *Not*.

(b) IXV

MP

conservatoresVRbis (?)

ETER

5

IMP

The second inscription clearly belongs to the period after Diocletian. The practice of using again old milestones was exceedingly common, and explains the comparative paucity of the earlier inscriptions, which were often erased. In other cases, as here and No. 22, the stone was simply reversed.

5 DVCIT . A . KARALIBVS

OLBIA . VET . *corrupta*

restitu *curante*

M . AELIO

VITALE . V . P .

praes . PROV .

SARD .

1, 2. M|IMP . CAES|M . AVRELIVS *Not*, probably rightly, cp. No. 12. 7. RESTITVIT *Not*.

For Vitalis ep. Klein, p. 283, C. x. 8013.

14. [12] *Sbrangatu*, 68 in. high, 57 in. in circumference.

M . P . C
 d . D . D . D . N . N . N . n .
 IMPP . CAES . C . VALERIO (A.D. 293-305)
 DIOCLETIANO . ET . M . AVRELIO . VALERIO
 5 MAXSIMIANO . P . F . INVICTIS . AVGG
 ET . FLAVIO . VALERIO . COSTANTIO . ET
 GALERIO . VALERIO . MAXSIMIANO
 NOBILISSIMIS . CAESARIBVS . VIA
 QVE . DVC . A . KARAL . OLBI . CVRANTE
 10 AVRELIO . MARCO . V . P . PRESES . PROV . SARD .
 S . C .

2. om. N . N . N . 5. om. INVICTIS (but a space left) *Not.* 6, 7. Tamponi gives one line, T . FLAVIO . VALERIO . MAXSIMIANO.

Constantius Chlorus and Galerius became Caesares in 293; Diocletian and Maximian abdicated in 305. cos- for CONS- and xs for x are obvious and common variations.

Aurelius seems otherwise unknown.

15. [5] *Sbrangatu*, 74 in. high, 56 in. in circumference.

M . p .
 D . D . D . D . N . N . N . N .
 IMPP . CAES . C . Val *Diocletiano*
 ET . M . AVRELIO Val . *Maximiano*
 5 P . P . FE . INVICTI . AVG . et *Fl. Valeri*
 O . COSTANTIO . ET . *Galerio*
 Val . MAXIMIANO . AVG .
 CAESARIBVS . VIA . QVE *ducit*
 a KARAL . OLBI . CVRANTE
 10 AVRELIO . MARCO
 PRESES . PROV . SARD
 S . C .

3. om. C. 4. AVRELI////E, *Not.* 12. S . C . omit *Tam.*

Constantius Chlorus and Galerius became *Augusti* when Diocletian and Maximian Herculus abdicated. The AVG in line 7 is therefore, probably, an error.

16. [29] *Roti li Pioni*, 66 in. high.

VAL
 IO DI
 ANO
 PIMPGA
 5 PF INVI
 PON TR
 AX
 PROT
 VAL FL
 10 NVS VI
 P DVF
 EOR

Possibly [*Imp. Caes. C*] Val[er]i[o Di[ocleti]-
 ano [et] imp [C]a[es] M. Aur. Maximiano] p.
f. invi[et] po[t ?] tr[ib. p. m]ax [cos] pro[cos]

*Val. Fl[avia]nus vi[r] p(erfectissimus) d(evo-
 tus) [n(umini) m(aiestatique) eor(um)]*. This
 presupposes that letters have been read
 read wrong in vv. 5, 8 and 10, and, even so,
 is not wholly satisfactory. The formula
 D . N . M . E is common at the end of in-
 scriptions of this kind and date.

17. [6] *Sbrangatu*, quadrangular stone,
 72 in. high, 23 broad, 12 thick.

TOTIVS . orbis restitutoribus(?)
 IMP . P . CAES
 VALERIO . Constantino
 P . F . INVICT . AVG .
 5 trib . POT . P . P . PROC et (A.D. 306-7)
 m. AVRELIO . VALERIO Maxentio
 P . F . INVICTO . AVG .
 P . P . PROCOS . VIA
 VETVSTATE . corrupta
 10 CVRANTE
 MAXIMIN(?)
 VS . PRESES
 PROV . SARD
 S . C .

1. TVTIVS. 11. MAXIMII *Not.* 14. S . C .
 om. *Tam.*

Constantine I. and Maxentius hardly suit
 one another, but the order prevents any
 other expansion. In v. 2 IMP . P = IMPP.

18. [9] *Sbrangatu*, 64 in. high, 22 in.
 broad, 16 thick.

M . P . CL
 IMP . P . CAESAR
 MARC . VALERIO (A.D. 306-12)
 MAXENTIO . P . F
 5 INVICTO . AVG . ET
 ROMVLO . NOBILIS
 SIMO . VIRO . VIA . QVE
 DVCET . A . KARALIBVS
 OLBIA . CVRANTE . L .
 10 CORNIELIO sic
 FORTVNATIANO
 PRES . PROBINC
 SARDINIE

Romulus was son to Maxentius. The *praeses* L. Cornelius is mentioned (with the title v. E) also on fragment found at *Lipparaggia* (No. 41 *Notizie*). He is otherwise unknown.

19. [20] *Sbrangatu*, quadrangular stone, 57 in. high, 20 broad, 12 thick.

M. P. CLXVIII
D. N. VAL. LICINIANO
LICINIO

PIO. FELICI. INVICT
5 HAC. PERFETO *sic*
SEMPER. AVG
DED. T. SEPTIMIO
IANNVARIO. V. C. *sic*
P. P. SARD. D. N. M. E.

2. LICINI. AVG *Not.*

5. HAC = *ac*. *C.I.L.* vii. 1002, Seelmann, *Aussprache*, p. 266.

7. DED = *dedicante*.

9. P. P = *p(raeses) p(rovinciae)*.

9. D. N. M. E see No. 16.

Licinius the elder (307—323) ruled first Illyricum; after 311 he added Greece Macedonia and Thrace, after 313 the East. But he does not seem to have ruled Sardinia. For Ianuarius, see C. x. 7950, 7974, 7975.

20. [42] *Telti*, quadrangular stone, 34 in. high, 17 broad, 8 thick.

D. N. FL. DEL
MATIO. NOB
AC. FORTISSIMO (A.D. 335—337)
QVE. CAES. D. N
5 M. QVE EIVS
PON. MAX. TRIB
POTES. P. P. P. AG
HELENNVS. V P *sic*
PROC

4, 5. *d(evotus) n(umini) m(aiestati)que eius*.

Delmatius and Hannibalianus were granted a share in the empire by the the will of Constantine the Great, Delmatius receiving Thrace, Macedonia, and Achaia. But they were put to death at once (A.D. 337), so that vv. 6—10 can hardly belong to the first part of the inser. Delmatius held the title of Caesar 335—337 A.D. Nothing is known of Helennus. In v. 7, P. P. P. AG may be *P(ius) [F](elix) P(erpetuus) A(u)g(ustus)*.

21. [15] *Sbrangatu*, quadrangular stone, 48 in. high, 16 broad, 14 thick.

D. N.
FL. CL. CO
NSTANTI
NO. VICTO (A.D. 337—40)

5 RI. SEMPE
R. AVG. CV
RANTE. M
VNATIO. G
ENTEANO.
10 V. P. PRESI
DE. PROVI
NCIAE. SAR
DINIAE
M P V

8, 9. D¹INTIANO *Not.* 14. v om. *Not.*

The Constantine meant is Constantine II. The governor's name is otherwise unknown.

22. [13] *Sbrangatu*, cylindrical block, 49 in. high, 53 in. in circumference, inscribed on two sides (see No. 4): in large letters.

M
SALBOS. DDNN
VALENTINIANO (A.D. 364—375)
ETVALENNITI *sic*
5 AVGG. BONO. REIPV
BLICE. NATIS. ADPP
MAXIMINVS VPPPS
CYRABIT

7. VPPIS *Not.*

B = v in 2 and 8. VPPPS = *vir perfectissimus praeses prov. Sard.* Cp. C. x. 8026, Fl. Maximinus under Valentinian: that inscription is, however, partly corrupt.

23. [19] *Sbrangatu*, 64 in high, 28 in. in circumference.

M. P. C
IMP. CA
. . . .
TI
5 VESPA
VIAM. QVE
VETVSTA
CVRANTE
PROC. V. E.

4. TII *Not.*

5. Read possibly *trib. po]testa[te*. Signor Tamponi supplies *Imp Ca[esar aug. Domi]ti[anus divi] Vespa[siani] f. cet.* and hence infers that Sardinia was governed by procurators under Domitian. This supplement is improbable. (1) *Imp. Caesar* is unusual in the first century (Mommsen *Staatsrecht*, ii. 746). (2) The order of Domitian's titles is unparalleled (as he himself admits). (3) The title v. E. is unknown till 200 A.D. (Hirschfeld, *Verwaltungsgeschichte*, p. 273, Cagnat, *Epigr.* p. 80). If VESPA is really right the Emperor must be Titus (as a *pis aller*), and vv. 8, 9 must have been added by a later hand, as is the case with *C.I.L.* x.

8023 and 8024, where a later *procurator* has undeniably added his name to an inser. of Vespasian.

The province of Sardinia was given over to the Senate by Nero in A.D. 66, and it has been usually held that Vespasian restored procuratorial government in or about A.D. 71 (Marquardt, *Staatsverwaltung*, i. p. 249). This is indeed the view maintained even in the latest books, such as Liebenam's *Verwal-*

tungsgeschichte, p. 355, and Iwan Müller's *Handbuch*. It has, however, been conclusively shown by Mommsen that the evidence for this is bad, and that Sardinia remained under proconsuls till Commodus, or—if we neglect a dubious passage in Hippolytus—till Severus. Procurators continued till Diocletian introduced *praesides*.

F. HAVERFIELD.

INSCRIPTIONS FROM THEANGELA.

In the March number of this *Review* (p. 139) Mr. Cecil Smith was able to announce Mr. W. R. Paton's discovery of the site of the ancient Carian town of Theangela. Mention was then made of certain inscriptions from the site, the originals of which are now understood to be in the possession of Dr. Fröhner. It is much to be desired that these documents should be duly edited from the marbles; but, as their publication seems to be delayed, it may be worth while to print the inscriptions from the copies which have come into my hands.

They were forwarded to me in the autumn of 1888 by Mr. Theodore Bent, who had come into possession of them in the following manner. In the month of May, 1887, a Greek agent was employed by him to make some excavations in the neighbourhood of Syme. This man, when at Datcha,

was informed by another agent living there, that 'on a site in the gulf of Cos' had been discovered a number of inscribed marbles and other antiquities, the inscriptions revealing the name of the site to be Theangela. Mr. Bent's agent then transcribed the three following inscriptions from the site in question, and forwarded the copies to Mr. Bent. He was informed that Nos. 1 and 2 had been already published in Paris, but No. 3 was still unpublished. Herein he seems to be mistaken. No. 3 was printed from an impression, with the omission of the first three lines, in the *Hellenic Journal* for 1885 (vol. vi. p. 251): the editor had no clue to its locality. The other two documents I have not yet seen in print. The copies seem to be sound and trustworthy, though with obvious clerical errors. The forms of the letters also are not carefully given.

1.

ΒΟΥΛΑΙΚΑΙΤΩΔΑΜΩ,ΕΠΑΙΝΗΣΑΙΑΡΙΣΤΕΙΔΗΝΝΕΩΝ
 ΟΣΘΕΑΓΓΕΛΗΚΑΙΣΤΕΦΑΝΩΣΑΙΑΥΤΟΝΧΡΥΣΕΩΣΤΕΦΑΝΩΑ
 ΡΕΤΑΣΕΝΕΚΑΚΑΙΕΥΝΟΙΑΣΤΑΣΕΙΣΤΟΝΔΑΜΟΝΤΟΝΤΡΟΑ
 ΝΙΟΝΑΓΡΑΨΑΙΔΕΤΟΥ . . ΑΦΙΣΜΑΕΝΣΤΑΛΛΑΔΥΣΙΝΚΑΙΑΝ
 5 ΘΕΜΕΝΤΑΜΕΝΕΣΤΟΥΑΡΟΝΤΟΥ . . . ΑΠΟΛΛΟΝΟΣ
 ΤΟΥΘΕΑΡΙΟΥΤΑΝΔΕΕΝΘΕΑΓΓΕΛΟΙΣΕΙΣΤΟΙΑΡΟΝΤΑΣ
 ΑΘΑΝΑΠΤΑΝΔΕΒΟΥΛΑΝΤΑΝΥΠΟΥΡΓΙΑΝΠΑΡΕΧΕΝΑΝ
 ΔΡΑΣΕΛΕΣΘΑΙΟΙΤΙΝΕΣΤΟΥΤΩΝΕΠΙΜΕΛΗΣΟΝΤΑΙΑΒΟΥ
 ΛΑΕΙΠΕΑΙΡΕΘΕΝΟΙΠΕΝΤΕΕΠΙΤΑΝΣΤΑΛΛΑΝΤΑΝΕΝΟΙΑΓΓΕ
 10 ΛΟΙΣΑΡΙΣΤΕΙΔΗΣ.

. . . . [ἀγαθὰ τύχα δεδόχθαι τα]
 βουλᾷ καὶ τῷ δάμῳ ἐπαιν(ε)σαι Ἀριστείδην Νέων-
 ος Θεαγγελῇ καὶ στεφανῶσαι αὐτὸν χρυσέῳ στεφάνῳ ἁ-
 ρετᾷ ἐνεκα καὶ εὐνοίας τᾷς εἰς τὸν δᾶμον τὸν Τρο[ζ]α-
 νί(ω)ν, ἀ[να]γράψαι δὲ τὸ (ψ)ᾠφισμα ἐν στάλα[ις] δυσὶν καὶ ἄν-
 5 θέμεν τὰ[μ] μὲν ἐς τὸ (ι)αρόν τοῦ [ἐν Τροζᾷνι?] Ἀπόλλ(ω)νος
 τοῦ Θεαρίου τὰν δὲ ἐν Θεαγγέλοις εἰς τὸ ἰαρόν τᾷς

10 Ἀθάν(α)· τὰν δὲ βουλὰν τὰν ὑπουργίαν παρέχεν· ἄν-
δρας [δὲ] ἐλέσθαι οὔτινες τούτων ἐπιμεληθήσονται. Ἄ βου-
λὰ εἶπε· αἶρεθ(ῆ)ν(α)ι πάντε ἐπὶ τὰν στάλαν τὰν ἐν (Θε)αγγέ-
λοις Ἀριστείδη(ι)

This is the conclusion of a decree of the *boulè* and *demos* of Troezen in honour of Aristеides, son of Neon of Theangela. A rider to the decree, inserted by the *boulè* only (lines 8–10), appointed five envoys to convey the decree to Theangela, and to see to its being inscribed there in the temple of Athena (lines 6, 7). It is worth noting that a head of Pallas appears on the obverse of one of the coins which Mr. Head inclines to attribute to Theangela (Syangela): *Hist. Num.* p. 542.

If it seems a far cry from Theangela to Troezen, it may be observed that Halicarnassus was a colony of Troezen, and an in-

scription now at Cambridge (*C.I.G.* 106) which I have endeavoured to connect with Halicarnassus (*Hellenic Journal*, 1881, ii. p. 98) is another instance, if my supposition is correct, of a close relation between Caria and Troezen in the Macedonian period. The document before us belongs apparently to the third century B.C. The extreme rarity of inscriptions from Troezen adds a further interest to this fragment. One other inscription of good age from Troezen was published in the *Bulletin de Corr. Hell.*, x. 1886, p. 136. For the temple of Apollo Thearios at Troezen, see Pausan. ii. 31, § 9.

2 (a).

ΠΑΡΕΓΕΝΟΝΤΟ Εἰς τὴν πόλιν ἐκ τῶν ἐν πολέμῳ Εἰρή-
νῃ εἶναι αὐτοῖς ἀδειαν τῶν δὲ δούλων ὅσοι μὲν ἐν
Εἰρήνῃ πάντες ἐγενοντο αἰαυτοῖς κατὰ τὰς συνθήκας τὰς ἐν
πολέμῳ καὶ τὰς πευκέλαι γεγενημένας τοῖς δεῦρο πο-
λέμῳ ἐλθούσιν ἀδειαν εἶναι ἀποδοθῆναι δὲ

(b)

καὶ τοὺς στρατιώτας τοὺς ἐν Θεαγγέλοις καὶ σημανοῦ-
μαι τὰς συνθήκας ἃς πεποίημαι πρὸς Θεαγγελοῖς καὶ ἀπο-
δώσω ἐσφραγισμένας Θεαγγελεῦσι καὶ οὐ κωλύσω τὴν πόλιν
ἀναγράφαι τὰς συνθήκας καὶ τὸν ὄρκον ὃν (δ) μώμοκα
ἐν στήλῃ καὶ στήσαι ἐν ἱερῷ ᾧ ἂν βούλ(ω)νται ἐν Θε-
αγγέλοις· εὐορκούντι μέμ(μ)ο(ι) εὖ [ε]ῖ(η) [κ]αὶ αὐτῷ καὶ γένει,
ἐπ[ο]ρκούντι δὲ τὰναντία τούτων.

(a)

5 [ὅσοι μὲν ἐλεύθεροι
παρεγένοντο εἰς τὴν πόλιν ἐκ τῶν ἐν πολέμῳ [ᾗ?] εἰρή-
νῃ εἶναι αὐτοῖς ἀδειαν· τῶν δὲ δούλων ὅσοι μὲν ἐν
εἰρήνῃ πα(ρ)εγένοντο [εἶν]αι αὐτοῖς κατὰ τὰς συνθήκας τὰς ἐν
πολέμῳ καὶ τὰς ΠΕΥΚΕΛΑΙ γεγενημένας, τοῖς δὲ ἐν πο-
λέμῳ ἐλθούσιν ἀδειαν εἶναι, ἀποδοθῆναι δὲ

(b)

5 . . . καὶ τοὺς στρατιώτας τοὺς ἐν Θεαγγέλοις, καὶ σημανοῦ-
μαι τὰς συνθήκας ἃς πεποίημαι πρὸς Θεαγγελ(ε)ῖς καὶ ἀπο-
δώσω ἐσφραγισμένας Θεαγγελεῦσι, καὶ οὐ κωλύσω τὴν πόλιν
ἀναγράφαι τὰς συνθήκας καὶ τὸν ὄρκον ὃν (δ) μώμοκα
ἐν στήλῃ καὶ στήσαι ἐν ἱερῷ ᾧ ἂν βούλ(ω)νται ἐν Θε-
αγγέλοις· εὐορκούντι μέμ(μ)ο(ι) εὖ [ε]ῖ(η) [κ]αὶ αὐτῷ καὶ γένει,
ἐπ[ο]ρκούντι δὲ τὰναντία τούτων.

It is disappointing to possess only these fragments of what must have been a very interesting document. From these scanty remains we may infer that Caria had been disturbed by warfare (*a*, lines 1, 4), and that the citizens of Theangela had been found in opposite camps: such a state of things may easily have come to pass, for example, when Antigonos in B.C. 313 subdued the satrap Asander and 'liberated' the Carian cities (Droysen, *Hellenismus*, ii. 2, pp. 29, 30). Caria changed masters several times within the following century, when a similar situation may have recurred (Droysen, *ibid.* iii. 2, p. 21); if the citizens of Theangela, like those of other Greek towns, fell naturally into a democratic and an oligarchic party, the two factions might easily have been found fighting on different sides. Our inscription records the peaceful settlement of the conflict. The party that had been master of the town throughout agree to give indemnity to all citizens of whatever party who had come back into the town whether during the conflict, or after their cause was lost and hostilities had ceased (*a*, lines 1, 2). Slaves of the defeated side who had quitted the field before the

decisive blow was struck (*ἐν πολέμῳ*, line 4) are also to have indemnity, but are to be restored to their owners (line 5); they are not to be rewarded with their liberty. Slaves who came back to Theangela after the defeat of their party (*ἐν εἰρήνῃ*, line 3) are to be dealt with as provided in a certain agreement made while the war was proceeding and another agreement made at ΠΕΥΚΕΛΑ. This last word seems to be wrongly transcribed. The only Peukela known to ancient geography was a city in India intra Gangen which surrendered to Alexander the Great (Arrian, *Anab.* iv. 28, § 6). Possibly our MS. copy may conceal the name of a Carian town mentioned by Stephanus Byz. *s.v.* Πειγέλασος· πόλις Καρίας. τὸ ἐθνικὸν Πειγελασσείς.

b contains the concluding formulae of the oath to be taken by members of the defeated party upon being readmitted to the city and its franchise. The imprecation with which it ends follows the usual phraseology in such cases: compare Dittenberger, *Sylloge*, No. 79 *fin.*; *ibid.* No. 171, lines 68 foll., and lines 77 foll.; *C.I.A.* ii. No. 49, and p. 319.

3.

ΤΟΥΒΑ
 ΥΤΩΙΤΕΚ
 ΤΟΥΗΦΙΣΜΑ
 ΚΑΙΣΤΗΣΑΙΕΝ
 5 ΑΝΑΓΡΑΨΕΔΕΑΥ
 ΡΟΙΕΟΛΙΤΑΙΚΑΙΠΡΟΞ
 ΤΑΙΑΝΑΓΕΓΡΑΜΜΕΝΟΙΕΙΣΙΝΑΡ
 ΛΑΙΔΕΑΥΤΩΙΚΑΙΞΕΤΜΑΜΕΛΙΤΟΣ
 ΦΟΡΙΣΚΟΥΣΔΥΟΤΟΔΕΑΝΑΛΩΜΑΤΟΕ
 10 ΤΑΥΤΑΔΟΝΤΩΝΟΤΑΜΙΕΛΕΣΘΑΙΔ
 ΚΑΙΠΡΕΣΒΕΥΤΑΣΤΡΕΙΣΟΙΤΙΝΕΣΤΟΤΕΥΗ
 ΦΙΣΜΑΑΠΟΔΩΣΟΥΣΙΝΚΑΙΠΑΡΑΚΑΛΟΥ
 ΣΙΝΑΥΤΟΝΤΗΝΕΥΝΟΙΑΝΠΑΡΕΧΕΣΘΑΙ
 ΤΗΡΟΛΕΙΠΡΕΣΒΕΥΤΑΠΑΤΡΟΚΛΗΣΑΝΤΙΓ
 15 ΝΟΥΣΝΕΑΡΧΟΣΚΤΗΣΙΚΛΕΟΥΣΙΣΜΗΝΙΑΣ
 ΜΕΝΑΝΔΡΟΥ

5 τού βα[σιλέως? ...δεδοσθαι δὲ α-
 υτῷ τε κ[αὶ ἐκγόνοις· ἀναγράψαι δὲ
 τὸ ψήφισμα [τοῦτο ἐν στήλῃ λιθίνῃ
 καὶ στήσαι ἐν [τῷ ἱερῷ τῆς Ἀθήνας· (?)
 ἀναγράψ(αι) δὲ αὐ[τὸν καὶ ὅπου οἱ ἔτε-
 ροι (π)ολῖται καὶ πρόξ[ενοι καὶ εὐεργέ-
 ται ἀναγεγραμμένοι εἰσὶν· ἀ(π)[οστει-

10

λαι δὲ αὐτῷ καὶ ξέ(ν)ι α μέλιτος [ἀμ-
φορίσκους δύο· τὸ δὲ ἀνάλωμα τὸ ἐ[ῖς
ταῦτα δόντων ο[ῖ] ταμί[αι]· ἐλέσθαι δ[ὲ]
καὶ πρεσβευτὰς τρεῖς οἵτινες τό τε ψή-
φισμα ἀποδώσουσιν καὶ παρακαλοῦ-
σιν αὐτὸν τὴν εὐνοίαν παρέχεσθαι
τῇ πόλει. Πρεσβευτα(ῖ) Πατροκλῆς Ἀντιγ[έ]-
νους, Νέαρχος Κτησικλέους, Ἰσμηνίας
Μενάνδρον.

15

This is the close of a decree granting honours to a benefactor of the city. The wording follows the usual formulae, with the exception of the 'two jars of honey' (lines 9, 10), to which I can quote no parallel.

This inscription has been previously printed, but incompletely, in the *Hellenic Journal*, vi. p. 251.

E. L. HICKS.

ACQUISITIONS OF BRITISH MUSEUM.

Those who know the Berlin collection of Greek painted vases are probably acquainted with a little miniature lekythos of the 'Protokorinthian' style (no. 336 of the Berlin *Catalogue*) which represents Herakles shooting arrows at four Centaurs, and which Furtwängler in his publication of it (*Arch. Zeitung* 41, 1883, p. 154) justly describes as a pearl of the Berlin Museum. This lekythos, though only '068 metre in height, has on it three bands of pattern and the frieze of five figures which occupy the main portion of the body: for the richness and minute delicacy of its workmanship the Berlin vase has been till now unrivalled; the only specimen which could approach it was a lekythos in the British Museum of similar fabric, representing three herdsmen attacking two lions who have overthrown a bull: this lekythos was acquired with the collection of Sir W. Temple; it is engraved on the same plate (10, *ibid.*) with the Berlin specimen, but is much inferior to its companion.

The Department of Antiquities has recently acquired a lekythos, through the generosity of Mr. Malcolm Macmillan, which completely eclipses even the Berlin example. It is of the same fabric and technique in every respect, it is probably also from Korinth, and nearly contemporary: and, as if intended to challenge comparison, it is of almost identically the same size. In point of execution and refinement, however, Mr. Macmillan's lekythos is incomparably the finer of the two. On this Lilliputian masterpiece wealth of ornament has been lavished to an extent which is nothing less than marvellous. It is as if a master of vase-painting had set himself to outdo the engraver of gems in his own special cunning of hand.

The head and neck of the lekythos are here replaced by the finely modelled head of a lion, whose open mouth forms the spout of the vase. A broad band with ribbed centre, passing at the back from the shoulder to the forehead of the lion, forms a handle to the vase which in its peculiar treatment suggests an origin in metal. This handle is painted with a triple plait pattern, terminated at the top by a cross-piece of double plait, which leaves a nearly circular space between the ears of the lion: within this space is an archaic mask of the Gorgon, with grinning teeth and protruding tongue.

On the shoulder is an elaborate palmette pattern, and below this, separated from one another by triple lines of brown, come the friezes of figures.

The uppermost and most important frieze ('02 m. wide) contains no less than eighteen warriors in com-

bat: all are armed with low-crested helmets, circular shields, greaves and spears: six out of their number are kneeling, and in this position are speared in the neck by the opponents behind them, so that the blood spurts out over the shields of the kneeling figures: all the warriors with one exception are turned to the left, and the scene is possibly thus intended to suggest the surprise of an ambushade by an enemy coming from behind: the kneeling warriors certainly have the appearance of being taken unawares. Each of the shields has a different device, beautifully drawn: as a rule these consist of the kind of subjects with which we are familiar upon Korinthian aryballi, such as swans, flying birds, cocks, the forepart of a ram or bull, the mask of a bull, &c.: but there is one winged animal which seems a *μυζόθηνρ* of a kind which I fail at present to understand.

The second frieze (exactly '01 m. wide) represents a horse-race. Six horses gallop at full speed to the left, ridden by boys who ply the goad freely. Beneath one of the horses is seated a swan, beneath another an ape (?).

The third frieze, perhaps the most surprising of all, is only 4 millimètres wide, and yet the artist has not only put eight figures in it, but has been able to bestow on them all the spirit and elaborate finish which he has displayed throughout the wider spaces: nearly all the figures have the outlines engraved around the paint. Behind a net, represented by a triskeles of spirals, crouch a huntsman and his dog: the huntsman swings over his head his knotted stick ready to strike the hare which two hounds are chasing into the net to the left. On the right is a fox, which has just been caught by the foremost of two other hounds.

Below this scene is a band of alternate purple and black rays, and then two brown lines surrounding the foot. On the under surface of the foot is a tiny rosette of eight petals, alternating purple and black.

The vase is beyond doubt the finest of its class yet known, and is a most welcome addition to the National Museum. It is a piece such as must, apart from its archaeological interest, appeal strongly to the artist and the amateur: Mr. Macmillan is therefore all the more deserving of thanks for his public-spirited gift.

CECIL SMITH.

Römische Mittheilungen, 1888, part 4. Rome.

1. Jatta: a r.f. vase of the Jatta collection, representing the contest of Thamyris with the Muses (Michaelis, *Thamyris und Sappho*, from an imperfect

drawing): the figure inscribed $\Sigma\Lambda\Theta$ cannot be Sappho because (i.) her presence is not appropriate in this scene, (ii.) at least one letter is probably missing before this inscription: she is probably one of the attendants of Aphrodite Paregoros(?); the attitude of Thamyris leaves the issue still in doubt, but he is represented in the guise of victor in the Delphian festival: plate. 2. Michaelis: the antiquities of Rome as described by Nicolas Muffel in 1452: this MS., now in Munich, was published in an inaccessible form in 1876: it is interesting for its account of the seven principal churches and for a notice of the more remarkable antiquities: Muffel seems to have studied Poggio '*de varietate fortunae*,' but otherwise describes what he saw without much previous knowledge. 3. Studniczka: the archaic statues of Artemis from Pompeii. The so-called 'archaistic' statues are worthy of study for the construction of the history of early art: the cult statue of the huntress Artemis from Pompeii is a case in point. This is in composition and style the reflection of a work of the time of the Persian Wars, very slightly altered by a copyist of early Imperial times: the small size and spirited movement suit this, and the date agrees with its mythological type: we know from coins, a bronze of Dodona, &c., that far back into the fifth century the free representation of the striding huntress took shape beside the Eastern-Greek cult statue of the beast-holding *πόρνια θηρών*. Most of the details of treatment, the measurements of proportion, the hair, head-dress, folds of dress and remains of colour, correspond with the true archaic. The best evidence for the completeness of this copy is the replica in Venice, which might have come from the same studio, and is probably from Rome: probably the original of both was well known in Rome. The same statue is represented on a wall-painting of the Farnesina Gardens, coloured green, like bronze—this gives evidence for the reconstruction of the type with a box in the left hand, as does also a relief in the Palazzo Spada: not, as Friedrichs supposed, a torch. The painting also shows us the time when the original was exciting interest in Rome; the scene in which it occurs also seems to point to its connection with a victory in war. The same type occurs on certain coins of Augustus (except that there the right hand is raised to the quiver; a difference which is probably constructive). Under it is always SICIL, an allusion (as Eckhel noted) to the battle of Artemisium Siciliæ. It possibly reproduces a Sicilian cult statue connected with the place: but probably it is connected with the Kalydonian Artemis of Paus. 7. 18. 9. Plate and three cuts. 4. Petersen: the bust of Commodus, now in the Museo Capitolino, forms a group with the two marine Centaurs found with it: they were published separately by Visconti, who supposed the centre occupied by a missing Neptune. Though of different marble and merit, they are of same date. Such a group is frequent on sarcophagi: as a rule the supporting figures carry a shield, shell, &c., on which is the bust; but here they carry the bust itself: the lion's skin gives a background. It would thus suit the decoration of a pediment. The crouching Amazons under the bust probably represent provinces; the globe beside them indicates the heavens; the whole is thus symbolic of earth, sea, and sky: cut. 5. Mommsen: adduces two passages confirming the adoption of three names by the liberti of Trajan: and corrects the date attributed to an inscription of the cemetery of Concordia.

Record of meetings of the Institute, with summaries of papers read, and three cuts. C. S.

Bullettino della Commissione Archeologica Comunale di Roma, 1888. Rome.

Part XI. 1. Gatti: discoveries topographical and epigraphical: including an interesting description recording the restoration of the sepulchral monument of a *synodus psaltum* (college of scenic musicians) by their *curator*, M. Licinius Mena. 2. Visconti: discoveries of works of art and antiquities: in Aug.—Nov. were found in different parts of Rome a number of monuments, of which he gives a brief description: the most notable are—a statue of the Good Shepherd, a rare example of Christian art of the third century: a marble statue of a river god, life size, fine work: a colossal marble trophy, consisting of a Roman cuirass, in good preservation: and a bronze disk with an incised representation, probably of Louis IX of France. Bibliography. C. S.

Part XII. 1. Marucchi: the recent discoveries near the cemetery of S. Valentino on the Via Flaminia (concluded from p. 240): announces the finding of the basilica erected in the fourth century by Pope Julius I near the tomb of S. Valentino: with a large number of inscriptions, principally sepulchral, from the adjoining cemetery: two plates. 2. Visconti: list of objects discovered during 1888 by the Commissione, and preserved in the Campidoglio or Communal magazines. C. S.

Bulletin de Correspondance Hellénique. January—February, 1889. Athens and Paris.

1. Holleaux: gives the eleven inscriptions now known which record dedications to different divinities by members of the second Boeotian confederation: seven were previously published, the remaining four were found by him in the temenos of Apollo Ptoos: for various reasons he assigns the first four to the last years of the fourth century, B.C.: the remainder (except one which is fragmentary) belong to the latter part of the third or early in the second century, B.C. Fifteen cities are named, of which four are new as adherents of the league. The chief magistrate (*ἀρχων Βοιωτοῖς*) might be chosen from any town, but was usually a Theban. The delegates, *ἀπεδριатеύοντες*, are usually seven in number: in one case there are eight, the additional name being that of a Chalcidian: probably this marks the period when Chalcis was annexed to the league. Some of the towns seem to have the permanent right to elect a delegate: in the others, the right of representation is not constant, and is probably held in participation. The office of scribe, *γραμματεὺς*, is not mentioned in the first group, and was probably only created in the third century: he always represents a town apart from the other delegates. The *μάντις*, charged with consulting the oracles in the name of the league, seems, as Foucart supposed, to be exclusively chosen from a priestly family of Thespieæ. 2. Cousin and Diehl: four inscriptions of Iasos and three of Bargylia. 3. Collignon: two marble heads of the third century, B.C., from Arcesine: the one is probably that of Zeus, not, as was supposed, of Asklepios: the other, a female head, cannot be attributed with certainty. A third head, from Minoa, is a portrait of the latter part of the second century, A.D.: the ivy wreath probably has some reference to the cult of Dionysos: two plates. 4. Doublet: inscriptions from Crete. 5. Lechat: a leaden imprecatory inscription in a private collection at Athens: condemns a certain helmet-maker (*κράνοποιός*) and his wife, a gilder (*χρυσωτρία*): incomplete. 6. Semitelos: emendations to Euripides: Medea, 708, 856; Hecuba, 96, 97, 398, 1064, 1214; Hippol. 661, 1090; Iph. Aul. 446, 451, 508, 947, 973, 1110, 1168, 1185, 1879, 1550, 1577, 1589, 1592, 1594, 1596; Iph. Taur. 15,

31, 113, 120, 226, 343, 352, 452, 492, 525, 529, 558, 572, 687, 707, 731, 759. 7. S. Reinach: (i) The statue of a warrior found by him in Delos (*Bulletin*, 1884, p. 179), with a base inscribed with the name of Agasias: it probably formed part of a group with a mounted warrior of whose horse fragments were found: the warrior was probably a barbarian, though this cannot be proved: it bears a striking analogy with the Borghese warrior, and with the Attalid groups. Possibly the group was dedicated, as the inscription seems to show, by the Roman merchants of Alexandria in honour of a Roman legatus. (ii) A statue of the Louvre, somewhat analogous in attitude and style, representing a wounded Gaul: formerly in the Borghese collection. Two plates. 8. Lechat: excavations on the Acropolis: notice of the sculptures in tufa, specially the groups of Herakles and Triton, Typhon, and the lions and bull. 9. Mylonas: an Attic decree of proxenia B.C. 408. 10. Foucart: inscriptions from the Akropolis: three refer to Aphrodite Pandemos, whose title is probably derived from a Semitic source: no. 7 refers to the chryselephantine statue of Athene. 11. S. Reinach: three inscriptions (now disappeared) from Bencha (*anc. Athribis*) relative to a Jewish community of that place. 12. Various epigraphical notes. C. S.

The same. March 1889.

1. Jamot: inscriptions of Argolis: the first is a dedication by certain *φρουροι*, probably soldiers sent early in the fifth century by the Aeginetans to watch the Epidaurians: the eighteenth is a decree of Troezen about 243 B.C., in honour of Aratos, chief of the Achaean League. 2. Semitelos: emendations to Euripides, continued: Iph. Taur. 819, 856, 914, 935, 1246, 1308, 1309, 1371; Elektra, 1, 43, 96, 140, 268, 498, 508, 545, 546, 564, 566, 605-7; Orestes, 117, 147, 249, 277, 398, 434, 904, 1040, 1045; Phoin. 21. 3. Paris: marble statue of Artemis found by him at Delos in 1884: compares it with the ex voto of Nikandra, between which and the other archaic statues of Artemis its date must be placed: plate. 4. Holleaux: a new dedication of the Boeotian league, from the temenos of Apollo Ptoos: it dates between 223 and 192 B.C., and seems incomplete, mentioning only five delegates and no *μάντις*: the mention of Copae brings the list of towns up to sixteen. He restores no. 6 of his previous article. 5. Fougères: excavations at Delos: (i) Decrees of proxenia and honorary: (ii) Decrees of cleruchi. 6. Foucart: a decree from the Akropolis in honour of the Ephebi of 333 B.C.: it mentions a *ἱερὸν Κέκροπος*, which must have been a temenos in the open air, separate from the tomb of Kekrops: and throws new light on several points in connection with the Athenian *ἐφήβεια*. To this are added two other ephebi inscriptions from the Peiraeus. 7. Fougères: inscription relating to the league of the Magnetes of Thessaly, honouring the secretary of the *σύνεδροι*: the chief magistrates are the *στρατηγός*, the board of generals (*συναρχία τῶν στρατηγῶν*), and the *νομοφύλακες*, both varying in number: the *ταμίαι*, a finance minister: these are the *κοινὸι ἄρχοντες*. The legislative power is vested in a committee of *σύνεδροι*, who have a *γραμματεὺς*, and whose decisions are ratified by the federal assembly; the town of Demetrias is the headquarters of the league, and their chief deity is Zeus Akraios. 8. Epigraphical notes. C. S.

Gazette Archéologique. 1888. Nos. 11-12. Paris.

1. Svoronos: Ulysses among the Arcadians, and the Telogonia of Eugammon: (i) certain coin-types of Mantinea which have been described as a fisherman or Dionysos represent Ulysses fixing the oar in the ground according to *Odyssey* A, 121-134: (ii) the

Telegonia is mostly plagiarised from Musaeus and other writers: part of it is based on a misunderstanding of the word *ἔξαλος*: Eugammon is scarcely mentioned by ancient authors: it is in the first book that we must place the episode above mentioned, not in the second, as Welcker and others thought: (iii.) there is no indication in other writers that Ulysses went into Epirus to seek the man foretold by Tiresias: (iv) but he went into Arcadia, after the answer given by Trophonios, and this explains the Mantinea coins: and is further borne out by other Arcadian myths: (v) an episode of the battle of Leuktra explains why this type was adopted, and fixes the date of these coins at B.C. 370, the date of the reconstruction of Mantinea: plate containing twelve cuts. 2. Six: vases with polychrome paintings on a black ground (continued): completes his list of vases of this class, with results which point to their having been made at Athens previously to B.C. 480. In an appendix he explains a series of sketches illustrating the successive movements of the diskobolos, made from his own experiences: two plates in previous part. 4. Babelon: publishes two appliqué figures of bronze in the *Cabinet des Médailles*: they are archaistic, probably from a procession of figures in relief, and from analogy with the Villa Albani sarcophagus, and the Corinth puteal, may be called Hera and Hebe: plate. 6. Heiss: a Celtiberian plate of terra-cotta found at Segovia: judging from the inscription, it was made in the south of Spain early in the time of Augustus: compares the characters here written with those of other Iberian monuments: plate, and six cuts. News, bibliography, &c. C. S.

Antike Münzbilder. By Dr. F. Imhoof-Blumer (reprinted from the *Jahrbuch des kais. deutschen archäol. Instituts*. Bd. III. 1888, viertes Heft.). 1. A curious series of coins, chiefly Greek, on which appear figures in the act of prayer or entreaty. II. Zeus myths at Laodicea (Phrygia). III. An interesting representation of the Judgment of Paris on a coin of Scepsis in the Troad, now for the first time correctly described. IV. 'Gründungsage von Ephesos.'—Representations of a mountain-god Peion &c. V. Representations of mountain-gods &c.

Annuaire de la Soc. française de Numismatique. Vol. xii. 1888, concluding part.

A. de Belfort, 'Recherches des monnaies impériales romaines non décrites dans l'ouvrage de H. Cohen' (continued). Describes coins of Maximian Hercules, and Carausius.—L. Blancard. De l'apparition du grain 6912 à la livre de 12 onces.

Annuaire de la Société française de Numismatique. Jan.—Feb. 1889.

Oreschnikow. 'A propos d'une nouvelle détermination des monnaies au monogramme BAE.' Th. Reinach lately attributed the bronze coins with this monogram to some unknown King of Bosphorus of the first half of the first century A. D. Oreschnikow maintains the opinion previously held by himself and other numismatists that these coins were issued by Mithradates the Great ('*Basileus Eupator*') for Bosphorus. There are some decided objections to Reinach's view.—The 'Chronique' contains an account of the 'Trésor de Kiev,' Roman coins found at Kiev in 1876.

Revue Numismatique. Premier trimestre, 1889. F. Lépaule. 'La monnaie romaine à la fin du Haut-Empire,' (2nd. part.)—Review of Greenwell's 'Cyzius' by E. Babelon.

Numismatic Chronicle, 3rd. ser. Vol. viii. 1888, part 4.

H Howorth. 'The Eastern Capital of the Seleucidae.' Suggests that the Eastern Capital of the Seleucid Kings was Nissa (Nysa) or Dionysopolis, the capital of Parthiene or Parthia. Here probably were struck the early Seleucid coins (chiefly from the Oxus find) bearing the letters Δ or ΔΙ and not—as Prof. Gardner has conjectured—at Dionysopolis or Nysa, a city of Paropamisus identified by Cunningham with Begram near Cabul.—B. V. Head. 'Germanicopolis and Philadelphia in Cilicia.' Describes an

important and unpublished bronze coin bearing the head of Caligula and the name of Germanicopolis as well as that of the neighbouring Philadelphia. The coin is also inscribed with the name of Xanthus Ἰερεύς, and was probably issued under his authority. A map of the valley of the Calycadnus is added.—C. Oman. 'A new type of Carausius.' *Obv.* Bust of Carausius. *Rev.* HERC DEUSENIENSI (retrograde) Hercules Deuseoniensis standing, with club and patera. This Hercules was hitherto only known on the coins of Postumus.

WARWICK WROTH.

SUMMARIES OF PERIODICALS.

Hermes, vol. xxiv., part 1, contains:

1. M. Rothstein, *Propertius und Vergil*. (1) A discussion of the lines at the end of the last elegy of Book II. from 59 to the end. The chief points maintained are (α) 61–62 refer to some projected epic of Vergil, not to anything in the *Aeneid*. (β) In 79 *tale carmen* refers not to the *Georgics*, but to Vergil's poetry generally. (γ) 81–82 need no transposition and refer not to Vergil, but to the love-poems of Propertius himself, as also does the 'haec' repeated four times in the lines which follow. (δ) 83–84 should be read and punctuated as follows: 'Nec minor his, animis aut sim minor ore, canorus Anseris in docto carmine cessit olor.' (ε) The whole poem leads up to the insertion of Propertius himself in the ranks of erotic poets, and all that is said of Lynceus tends towards this result. (2) Several half-conscious reproductions by Propertius of Vergilian phrases are noticed, and two passages containing definite Vergilian allusions: (α) In iii. 10, 25 the reference to Ascræ and Permessus, as representing two different kinds of poetry, receives its explanation from Verg. *Ecl.* vi. 64 *sqq.* (β) In i. 11, 18 the expression '*timetur amor*' (altered by Lachmann into '*veretur amor*') is a reminiscence of Verg. *Ecl.* iii. 109–10, '*quisquis amores aut metuet dulces, &c., where 'amorem meture'* is explained as almost 'to have love's fears.' Conf. Propert. ii. 34, 25, '*insanire amorem*.' (3) Several phrases of Vergil in the *Aeneid* seem to have been taken from Propertius—(α) *Aen.* i. 46 from ii. 2, 6: (β) *Aen.* xii. 848 from iii. 12, 5: and perhaps (γ) *Aen.* v. 150 from i. 3, 31.

2. G. Kaibel, *Zur Attischen Komödie*. (1) Phrynichus' *Ephialtes*. Though the Alexandrian critics regard Phrynichus as among the ἀξιολογώτατοι of the old comedians, he was not favourably regarded by Aristophanes and Hermippus. Possibly this was due to attacks made on the comic poets by Phrynichus, who appears to have been a critic in the departments of poetry and music. From a fragment of the *Ephialtes* preserved in Athenæus (iv. 165b) Kaibel tries to show that the play was probably an attack on the comic poets, who are alluded to under the term ἡδυλόγοι. Possibly a passage of Aelian (*de anim.* 10, 41) has reference to the plot of the play, where a slave named Ephialtes steals some poems of a fellow-slave named Eupolis. (2) *Archippos und die Pergamenische Kritik*. Four plays, the Πόινσις, the Διδόνσος Ναυαγός, the Νῆσοι and the Νίος, though traditionally assigned to Aristophanes, were by some ancient critics assigned to Archippos. Of these the two former are never quoted by Alexandrian scholars as plays of Aristophanes, while the two latter are, and the first intimation of any doubt of them comes in a passage of Pollux (9, 89) in reference to the Νῆσοι, no doubt derived from some scholar of the

Pergamene School. But why should these plays rightly or wrongly be assigned to Archippos? The answer according to Kaibel lies in the close resemblance between the 'Fishes' of Archippos (as seen in the fragments) and the 'Birds' of Aristophanes, and also to a less degree in the resemblance between the two plays entitled Πλοῦτος written by the two poets, so that Archippos had the reputation of being a clever imitator of Aristophanes. Then follows an interesting discussion as to the triple division of Attic comedy into *old*, *middle* and *new*, which depended on difference of material, and its two-fold division into *old* and *new*, depending on distinctions of style and rhetorical form. This latter was the point of view of the Pergamene School of critics, who probably applying this method to the four plays in question attributed them to Archippos rather than to Aristophanes.

3. F. Leo, *Varro und die Satire*. The chapter in Diomedes *περί ποιημάτων* (p. 485) begins 'Satira dicitur carmen apud Romanos nunc quidem maledicum et ad carpenda hominum vitia archaee comediae caractere compositum quale scripsit Lucilius.' Leo discusses whether this statement is derived from Varro or from Suetonius, and decides in favour of the former, whom probably Horace follows in connecting Lucilius with Eupolis, Cratinus and Aristophanes, apparently on the score of his practice ὀνομαστὶ καμφοδεῖν. The argument is interesting and elaborate, and Kiessling is shown to be wrong in declaring Varro to be the original authority for the statement of Joannes Lydus (*de mag.* 1, 41) that the form of the Lucilian satire goes back to Rhinthon.

4. U. Köhler, *Beiträge zur Geschichte der Pentekontactie*. The account given by Thucydides of the fifty years previous to the Peloponnesian war is supplemented to some extent by epigraphical and other material. (α) The fragmentary inscription in *C. I. A.* i. 432 containing a list of the Athenians and their allies who fell in Thasos has generally been referred to the battle of Drabeskos. Köhler argues against this view, and thinks that it may relate to the battle fought by Cimon at sea against the Persians, and narrated by Plutarch (*Cim.* 14). (β) A funeral inscription relating to a certain Pythion who led the soldiers of three Athenian tribes safely from Pagæ through Boeotia into Attica (*C. I. A.* 1675) is referred by Visconti to the Phocian war in 351 B.C. Kaibel however rightly ascribes the inscription to an earlier date, and Köhler argues that it relates to an expedition into the Megarid in the year 446 B.C., at the time when Pericles was in Euboea. (Conf. Thuc. i. 144 and Diod. xii. 526.)

5. O. Hirschfeld, *Zu Römischen Schriftstellern*. Critical notes to Cic. *ad Fam.* ix. 6, 6, *ad Att.* ix. 18, 2: Caes. B. G. viii. praef. § 2: Frontin. *Strat.*

iv. 3, 14, iv. 7, 40: Tac. *Ann.* i. 10: Suet. *Caes.* 28: Tib. 29: Appul. *apol.* 2: Scriptt. Hist. Aug. *Sev.* 20: *Pescen.* 1, 4: *Albin.* 4, 7: *Maxim.* 26, 6: *Aurel.* 21, 8: Mart. v. 17, 3: Juv. iv. 121.

6. A. Wilhelm, *Attische Psephismen*. A collection of twenty-three Attic ψηφίσματα, all (with the exception of no. 3, and possibly no 2) later than the archonship of Euclides. A few of them have already appeared, though less accurately, in the *C. I. A.* Most of them are ultimately to be incorporated in the supplement to Part II. of that collection. No. 2 (described in the *Sitzungsber. der Berl. Akad.* 1888, 246, v. 24) perhaps relates to the Athenian blockade of Achaia at the time of the Sicilian expedition. No. 8 is a restoration of the fragmentary inscription given in *C. I. A.* ii. 82b. No. 9 is a decree by which προξενία is granted to Apollonides of Halicarnassus, probably the same person mentioned by Demosth. *cont. Lakrit.* 33. No. 11 contains a fresh fragment forming the right half of the slab of which *C. I. A.* ii. 107 is the left. The two are here put together. No. 12 is the conjectural restoration of *C. I. A.* ii. 135b. No. 15 contains the discussion of a long ψήφισμα on two pieces of a slab of Pentelic marble published by Tzunta, *Ἐφ. Ἀρχ.* 1885, 131 ff.

Miscellen. — Th. Mommsen, *Zu Ammian und Ennodius*, also *Julius und Iulius*. An inscription found in 1888 in the Esquiline speaks of the son of the triumvir as Jullo Antonio. This form is also established by *C. I. L.* vi. 12010, and by the MSS. of Horace. Julius was formed from this according to Lachmann's law (see ad Lucret. i. 313: and *conf. villa, vilicus: mille, milia, &c.*)

O. Hirschfeld, *Die Abfassungszeit der Makrobioi*. Rothstein assigns this writing of the pseudo Lucian to the fourth century. Hirschfeld assigns it on internal evidence to the reign of Caracalla between 212 and 217 A.D.

Neue Jahrbücher für Philologie u. Pädagogik. Ed. Fleckeisen u. Masius. Leipzig, Teubner. 1888.

Heft 10 contains: (1) O. Höfer, *Zu den Griech. Tragikern*, defending ἀνδρῶν in Soph. *El.* 636, proposing ἄλλων for ἄλλων in *O. T.* 7, κληθείς for κτηθείς in *Eur. Hec.* 449, χῆρα for λέκτρα in *Hipp.* 860, ἡμᾶς for ἄλλως in *Hec.* 489 (omitting 490), νηλές for μινός in *Alc.* 321, κοινὴν for κοιλὴν in *Alc.* 898, and adding some *testimonia* to the fragments. (2) F. Blass, *Zu Tyrtaios*, a note on the proper context of lines 2 and 3 of the third fragment of the Eunomia (Bergk). (3) J. Oerl, *Die Grosse Responson im Rhesos*, supporting, from this play, the author's published theory that, in Sophoclean tragedy, there is a sort of strophic and antistrophic parallelism between the trimeters of one or more acts: e.g. in *Rhesos*, 78 (of 2nd episode) + 126 (of 3rd), correspond to 126 + 78 (of exode), iambic trimeters alone being counted; or in *O. T.* 310 trimeters between ll. 513—862 correspond to 310 between ll. 1110—1530. (4) F. Blass, *Zu Pratinas*, contending that the ὑπορχήματα attributed to P. in Bergk's *P. L. G.* p. 557 ff. are from satyric dramas. (5) H. Stadtmüller, *Zu Eur. Iph. in Aulis*, 919—974, a long critical paper. (6) F. Blass, *Zu Archilochos*, an addition to Bergk's fr. 104. (7) H. Schütz, *Zu Aristoteles Rhetorik*, a series of critical comments. (8) M. Manitius, *Zur Anth. Latina*, critical notes from a Dresden codex to the poems Riese II. 679, 678. (9) K. Macke, *Zu Hor. Episteln* II. i., transposing l. 19 to 16 (*largimur honores, te nostris* etc.), omitting l. 116, proposing *tura ferentes* for *dura ferentem* in 141, and suggesting in 173 that *dossennus* is a Semitic word meaning 'bon vivant' and is applied to Plautus. (10) E. Anspach, *Zu Corn. Nepos*, a further collection of critical notes. (11)

Th. Stangl, *Lexicographische Notiz*, pointing to some unnoticed expressions in Boethius *de Syll. Categ.* I. proem. (12) M. C. P. Schmidt, *ac u. atque vor Consonanten*, a summary of the usages of Q. Curtius in this matter. (13) O. Seeck, *Zur Gesch. Dioctetians u. Constantins*, No. 1., contending that of the last eight *Panegyrici*, collected in the lost Moguntine codex, at least six (all but VI. and IX.) were clearly written by Eumenius of Augustodunum. (14) F. Walter, *Zu Tac. Annalen*, critical notes.

Heft 11 contains: (1) J. Beloch, *Theognis Vaterstadt*, contending that Theognis was born about B.C. 530, in Sicilian Megara, and migrated to Nisaeon Megara after B.C. 483. (2) A. Ludwich, *Zum Hom. Hermeshymnos*, some emendations, evidently preparatory to a new edition of the Hymns. (3) F. Blass, *Solon u. Mimnermos*, pointing out that the Solonic fragments nos. 20 and 21 (Bergk) should be combined, and are an answer to some lines of Mimnermos, two of which are printed as Theogn. 1069, 1070, and two as Mimn. fr. 6. (4) F. Week, *Zu Soph. Oed. Tyr.* 1512, proposing εὔχασθ' ἐμοί = εὔχασθαι ἐμοί (πάρεστι), the construction continuing thus, κυρῆσαι (τοῦ βίου) οὐ καρὸς, λφόνος δέ κ.τ.λ. (5) J. A. Simon, *Xenophon-tische Studien*, on Xenophon's use of ἄχρι and μέχρι, and also on his 'uebergangsforneln,' such as καὶ τὰ μὲν Θετταλικά δεδήλωται. (6) K. J. Liebholt, *Zur Textkritik Platons*, a series of emendations to *Apologia*, *Kriton* and *Protagoras*. (7) Critique by H. Menge of M. Manitius' edn. of Hypsikles' *Anaphorikos*, 'deserves recognition and awakens the hope that the editor will do more work in the same field.' (8) E. Redslob, *Zu Plaut. Aulul.* 735, proposing *quid ego erga te merui*. (9) A. Cohn, *Zu Plaut. Miles Gloriosus* 223, proposing *intercludite itinera cuncta*. (10) P. Stamm, *Zur Latcin. Grammatik u. Stylistik*, dealing with fifteen minor rules stated, for the most part, in the new edition of the *Antibarbarus*; e.g. the first note is on adjectival predicates common to subjects of different genders, and points out that Cicero and Caesar do not use such constructions as *Oreum et Corinthus tuenda sunt*, which Livy and Sallust admit. (11) A. Teuber, *Zu Catullus*, c. 36, explaining the poem. (12) H. Düntzer, *Zu Horatius*, a series of explanatory notes, in controversial form. (13) F. Rühl, *Die Constantinischen Indictionen*, attempting to explain the statement of the *Chronicon Pasch.* I. p. 522, that the 'Constantinian indictions' begin in the fourth consulship of Constantine, A.D. 312.

Zeitschrift für das Gymnasial-Wesen, Feb.-Mar. 1889.

In Liv. 7, 33, 2 for *comiter facilis* H. J. Müller conjectures *comis ac facilis*. The best MSS. have *comi facilis* which has arisen through a haplography from *comi fac <fac> illis*. H. Schweizer-Sidler und A. Surber *Grammatik der lateinischen Sprache* 1st. part. (H. Eichler): 'a thoroughly scientific exposition of sound-inflection-and word-formation-lore in Latin' but more adapted for teachers than students: classical and non-classical usages might have been more distinguished. J. Ph. Krebs *Antibarbarus der lateinischen Sprache* 6 edn. by Allgayer and J. H. Schmalz 2nd. vol. 1-2 (H. S. Anton): 'shows the same solid learning, judgment and scientific method as the earlier vol.' The following additions may be made—*nisi*: in Liv. Plin. and Tac. *nec nisi* are found together, cf. Liv. 5, 46, 11: 24, 5, 12; Plin. 11 § 121: 29 § 46; Tac. *Germ.* 30, 2. *Optare*: with inf. *Cic. fam.* 4, 6, 3 and with acc. and inf. pass. *N.D.* iii § 95. *Pulsare fores*: also Hor. *Od.* 1, 4, 13 where *tabernas=tabernarum fores*. *Quam non*= 'How little' and *quam*= 'how much,' *Cic. Verr.* 5 § 9 and *Hirt.* 8, 44, 3. *Secus* without 'than,' *Cic. Planc.* § 29. *Sequitur ergo ut Cic. Orat.* § 191.

LIST OF NEW BOOKS.

ENGLISH BOOKS.

- Aeschylus*. Libation-Bearers: a Revised Text with brief English Notes for use of Schools, by F. A. Paley. New Edition. 12mo. pp. 112. Bell & Sons. 1s. 6d.
- Euripides*. Hippolytus. With Introduction and Notes by W. S. Hadley. 12mo. pp. 146. Cambridge Press. 2s.
- Livy*. Book XXII. By Marcus S. Dimsdale. 12mo. pp. 230. Cambridge Press. 2s. 6d.
- Xenophon's Hellenica*. Book II. With Analysis and Notes. 12mo. pp. 120. Bell & Sons. 2s.

FOREIGN BOOKS.

- Apostolis* (Michel). Lettres inédites, publiées d'après les Manuscrits du Vatican, avec des opuscules inédits du même auteur, une introduction et des notes par H. Noiret. 8vo. 173 pp. Paris. Thorin. 7 fcs.
- [Bibliothèque des Écoles françaises d'Athènes et de Rome, fasc. 54.]
- Beckmann* (A.). Num Plato artefactorum ideas statuerit. 8vo. 36 pp. Bonn. Hanstein. Mk. 1.
- Böhme* (W.). Nepossätze zur Einübung der lateinischen Syntax in Quarta. 12mo. iv, 60 pp. Berlin. Weidmann. Mk. 1.
- Benndorf* (O.). Wiener Vorlegeblätter für archaeologische Uebungen. 1888. Fol. (12 photolith. plates). Vienna. Holder. Boards. Mk. 12.
- Caesar*. Commentarii de bello civili edidit G. T. Paul. Editio major. 12mo. lxi, 135 pp. Leipzig. Freytag. Mk. 1.50.
- Editio minor. 12mo. vi, 135 pp. Leipzig. Freytag. Mk. —.60.
- Cicero*. Orationes selectae, scholarum in usum edidit H. Nohl. Vol. IV. pro L. Murena, pro P. Sulla, pro A. Licinio Archia orationes. Editio major. 12mo. xvi, 106 pp. Leipzig. Freytag. 80 pfg.
- Editio minor. 12mo. 91 pp. Leipzig. Freytag. 50 pfg.
- Couat*. Aristophane et l'ancienne Comédie Attique. 12mo. Paris. Lecène et Oudin. 3 fr. 50.
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PHILOLOGICAL NOTES.

VII.

IN approaching the much debated question of the *v*-perfect in Latin, I start by attempting to prove that the shorter or so-called syncopated inflexions *amasti*, *amamus*, *amastis*, *amarunt* were prior to the longer *amavisti*, &c.

The statistics of the language are inconclusive. Inflexions like *amamus* were naturally avoided from their similarity to the present. To *nomus* and *consuemus* this objection does not apply. Two or three others however are quoted (*flemus* and *enarramus*), apparently with justice, which are identical with the present. The short form of the 3rd plur. is *amarunt*, never *amare*, to which its identity with the infinitive has been fatal. The other forms, *amasti*, *amastis*, *amarunt* on the one hand, *amavisti*, *amavistis*, *amaverunt* on the other, seem to have been employed with equal frequency; only at all times the shorter forms *nosti*, *nostis*, *norunt* were apparently the commoner.

The one argument I know in favour of the priority of such inflexions as *amavisti* is that contraction is a common phenomenon, and that the longer form in most cases precedes the shorter. But I have several arguments to show that the fact is otherwise in this case.

1. If the *i* of the penultimate of *amavisti* is long, as I have endeavoured to prove, then I suppose the contraction of *amavisti* into *amasti* is impossible. *Sis* for *si vis* is only in appearance an instance of such contraction. In Latin as in English (cf. *husband*) two monosyllabic words pronounced

under one accent are both shortened. In accordance with this law, as *nei sei*, *quam sei* became *nisi*, *quasi*, so *sei veis* passed into *sivis*. *sivis* used as an enclitic became *suis*, which gave birth to *sis*, as the pronominal *suis* or *tuis* did to *sis* or *tis*.

The facts of the language agree with the view I am taking. The radical *v* of *moveo*, *voveo* admits of absorption when the preceding vowel is a long *o*. But the only forms in which contraction takes place are those in which the *v* is followed by an admittedly short vowel—*summorunt* for *summovērunt*, *summosse*, *devōro*. It is not till the Augustan age, a time when the penultimate vowel of *movisti* was shortened, that a form like *summostis* is found.

2. The normal inflexion of the perfect of the 4th conjugation (*audivi*, *audisti*, *audivit*, *audivimus*, *audistis*, *audierunt*) confirms the doctrine that the shorter forms are the earlier, showing as it does that in the instinct of the language the *v* is properly restricted to the 1st and 3rd sing. and 1st plur.

3. The case for the priority of the shorter forms is strengthened, if we take into consideration the corresponding persons of the Sanskrit perfect, e.g. the 2nd sing. of the perfect of *jñā* (European *gnō*) is *jājnātha*, which written in Latin according to the principles I have tried to establish for the formation of the Latin perfect results in *gnosti* or *nosti*. So *prā* (European *plē*) gives *paprātha* (*plesti*) and *snā* (European *nā*) gives *nasti*.

The Sanskrit plural points in the same direction, though the comparison is less ob-

vicious. In Sanskrit the final vowel of verbs in *ā* (European *ā*, *ē*, *ō*) disappears in the plural of the perfect, as it does in the corresponding reduplicated perfects in Latin (*dedimus*, *stetimus*). The difference is that in Sanskrit the loss of the final vowel is restricted to the plural, and that in Latin the loss, if it takes place at all, extends, as we should expect, throughout the tense. If allowance be made for this disappearance of the final vowel in Sanskrit and for the inevitable retention of the long vowel of the singular in Latin, *jājnīma*, *jājna*, *jājnus* exactly correspond to *nomus*, *nostis*, *norunt*.

It is not easy to draw Greek into comparison. The new inflexion in *κ* has spared only doubtful traces of the inherited forms of the perfect singular form-stems in *ā*, *η*, *ω* or *ᾱ*, *ε*, *ο*. Of the few words which in the plural retain the archaic form without *κ*, three are answered in Latin by reduplicated perfects, which have of course lost their final vowel—*ἔσταμεν*, *stetimus*; *ἀποδεδόσανθι*, *dedērunt*; *τέτλαμεν*, *tetulimus*. The one or two other instances of the kind have no representatives in Latin. There is however a verb in *v* which in some degree bears on the point. *πεφύασι*, which implies *πεφύμεν* and *πεφύτε*, almost requires us to hold that the earliest Latin form was *fūerunt*, and that *fūerunt* and *fūerunt* were of later origin.

The total result of these arguments amounts, I think, to a demonstration that *nostī*, *nomus*, *nostis*, *norunt* are the original inflexions of the Latin language, and that *novistī*, etc. are later and analogical expansions.

If we are justified in holding that *nostī*, *nomus*, *nostis*, *norunt* are the Latin equivalent of *jājnātha*, *jājnīma*, *jājna*, *jājnus*, it surely follows that we must identify the two remaining forms *novī* and *novit* with *jājnān* (Eur. *gegnōvī*). Many scholars have shrunk from this step, mainly, I suppose, because of the absence of the sign of inflexion in Sanskrit. The absence of the vowel of inflexion after the diphthongs ending in *u* is common enough in that language. To say nothing of the isolated genitive *dyaus*, the genitives *dyos* and *gos* are recognised even in the Vedas, and so are the locatives in *-āu*. But without entering on this more general question, I can point to a similar divergence between Sanskrit on the one hand and Greek and Latin on the other in a word of another class. The Sanskrit forms for the nom. and acc. of the numeral eight are *ashta*, *ashtā*, *ashtāu* (in European letters *octō*, *octō*, *octōu*) and their variations in quantity and in ter-

mination are reflected in Greek and Latin by *ὀκτώ*, *octō*, *ὀγδοος*, *octāvus* (by Thurneysen's law for *octōvus*), and *ὀγδοήκοντα*, *octuaginta*. *ashtāu*, it will be seen, has no sign of inflexion, but the corresponding forms in Greek and Latin, *ὀγδοη* (for *ὀγδοῖα*), *octua* (for *octāva*, *octōva*) take the long plural *ā*. Following this line of comparison it is difficult to resist the belief that the Gothic *aktar* represents a European *octova* with a short plural *a*, and not *octōu*, as generally said.

The question whether in Sanskrit the *āu* of the dual as exemplified in *ashtāu* and that of the perfect were originally followed by a vowel of inflexion or not admits perhaps of profitable discussion, but for the purpose in hand it is not necessary to come to a decision. Fortified then by the parallel between *ashtāu* and *octōvā* (in *ὀγδοήκοντα*, *octuaginta*), we may safely identify *novī* and *novit* with *jājnāu*, and we may assume the early Latin inflexion to have been *novī*, *nostī*, *novit*, *nomus*, *nostis*, *norunt*.

The insertion of *v* is restricted in Sanskrit to verbs ending in *ā* (Europ. *ā*, *ē*, *ō*). The Latin use is of course wider but, so far as it agrees with the Sanskrit, I have little to remark. *-evi* belongs properly only to disyllabic perfects; one, *neo*, certainly had the root-vowel long, as is shown by the Attic *vḥn*, the others may in some cases owe their long *e* to the later rule as to disyllabic perfects. *Deleo*, which is compounded of *de* and *oleo* (*ὄλεσα*), sounded in the popular ear as coming from *de* and *leo*, *leo* following the attraction of other disyllables, made *levi*. *Deleo* carried *aboleo* with it, and *aboleo* in its turn influenced its homonym *adolesco*. *-ōvi* with an Indo-European *o* should by Thurneysen's law become *-āvi*. But in *novī* the *ō* persists by reason of the predominance of the present. The law exercises its influence unchecked in *strāvi* for *strōvi* from the root *strō*, the present *sterno*, which ultimately stands for *strōnō*, not being in the way. After *i* and probably after *u* the employment of *v* is optional, after *au* or *av* it is necessary. Havet (*Mém. de la Soc. Ling.*, Vol. vi. p. 39) explains how *lāvi*, *mōvi*, etc. stand for *lay-vi*, *mox-vi*, etc. Besides the seven or eight recognised perfects of this type, it seems not impossible that Latin possessed another which has escaped notice in *aravi*. **Apovpa* implies a stem *āpov*, which would in Latin become *arāvo* with a perfect *arāvi*. *Aravo* on this hypothesis passed into *aruo*, and then as too unlike the perfect was displaced by a new present *aro* and disappeared, leav-

ing behind it a derivative in *armentum* for *arumentum*.

If we assume the correctness of this origin of *lāvi*, the perfect must at one time have run *lāvi*, *lāvisti*, *lāvit*, *lāvimus*, *lāvistis*, *laverunt*. The language extended the long vowel probably first to *lāvimus* to avoid confusion between the 1st plural of the present and perfect, and then with its characteristic pursuit of uniformity to the remaining persons. This step was of importance in the history of the Latin perfect for two reasons. On the one hand it was one of the four or five factors which went to create the rule that the penult of a disyllabic perfect is long; on the other it supplied the analogy which spread the *v* from the 1st and 3rd sing. to the other persons of the perfect. There was a pressing necessity to discriminate *amamus* of the perfect from *amamus* of the present, and the relation of *lāvi*, *lāvit* to *lāvimus* naturally gave *amāvimus* as the substitute. In the 2nd pers. sing. and plur. and in the 3rd plur. there was no confusion to avoid, and analogy did its work slowly and without certainty.

As Osthoff has shown at length, *v* is also inserted in the perfect of stems ending in *ā* and *ē*, but the resulting *āvī* and *ēvī* (for *ēvī*) as coming in an unaccented syllable are changed to *ui*. The examples he cites are *domui* for *domāvi* (cf. δῶμαρος), *genui* for *genevī*, *genovi* (cf. γενέωρ), and *vomuī* for *vomevī*, *vomovi* (cf. ἐμερός).

The instances of *āvī* from stems which can be shown etymologically to have ended in a short *a* are rare. I venture to suggest that one has been generally overlooked—*dāvi* from *do* in *concreduī*. If this hypothesis be tenable, *duim*, which the grammarians gloss with *dederim*, is a perfect optative of the same formation as the Oscan *fefacid*. The analogous future perfect is *duo*, found in the Plautine *interduo* and *concreduo*. The words are ordinarily alleged to be presents, but, if any one will consult the texts in which they occur, he will see that, whatever the tense of them may be, in meaning at least they are future.

It perhaps deserves remark with view to a future discussion that in the instinct of the language all the trisyllabic verbs in *eo* have a short vowel, excepting those I have mentioned in connection with *deleo*.

As after *ī*, so after *ē*, *v* is inserted by way of alternative in the perfect, and the *ēvī* thus formed, like *āvī* and *ēvī*, passes into *ui*. But to this point I will return in the last part of this article.

But the inflexion *ui* not only applies to stems in *ā*, *ē*, and *ī*, but has become the normal termination of all non-reduplicated perfects with a short penultimate from stems ending in a consonant. How did this come to pass? How did *colei*, *colimus*, for example, pass into *coluei*, *coluimus*? The question once asked is, I think, not difficult to answer. On the one hand, according to the principles I have tried to prove, the perfect of *habeo* was in early times inflected *habuei*, *habeisti*, *habueit*, *habeimus*, *habeistis*, *haberunt*. *Habeimus* from its too great likeness to *habemus* of the present had to disappear, being displaced by *habuimus* which stood to *habueit* in the same relation as *amavimus* to *amaveit*. With this change the original form of the perfect had, I imagine, some permanence. On the other hand the original form of the perfect of *colo* after the reduplication had been lost was *colei*, *coleisti*, *coleit*, *colimus*, *coleistis*, *colerunt*. If the language desired, as it must have done, to discriminate *colimus* in the present and in the perfect, it was an obvious step for the one scheme of inflexion to borrow the termination *-uimus* from the other with which it had already three endings in common. This done, a complete identification of the two paradigms must soon have ensued. The force which spread the *v* of *amavi* through all persons of the perfect ultimately did the same for the *u* of *monui* and *colui*.

In perfects with a long penultimate the termination *ui* was sometimes employed to distinguish not the perfect and the present, but two perfects externally identical but of different meaning. There is a clear case of this use in *texui* as compared with *texi*.

But the desire to differentiate perfects of identical form was, it seems, not felt in most cases till *ei* had become monophthongic and inflexions like *moneisti* had given way to *monuisti* &c. Thus when it was required to distinguish *incessi* (*incesso*) from *incessi* (*incedo*), the sole analogy which the language had at its command lay in the shorter 2nd person of the fourth conjugation and *incessivi* was created bearing the same relation to *incessisti* as *audiui* to *audisti*. *Arcesso*, *facesso*, *laccio*, and *capesso* naturally followed sooner or later the example of *incesso*. But the lateness of the change and the weakness of the analogy are shown by the continued existence of the older perfects side by side with the new.

In connection with the perfects in *ui* for *īvi*, I have a few remarks to offer on the

verbs formed from the reduced root with the suffix *io*. There are some thirty verbs in Latin which we know from various considerations to have been members of this class. Some belong to the fourth conjugation, as *fulcio*, *farcio*, *aperio*, *salio*, *venio*, but most belong to the third. All that are quadrisyllables or have a long antepenultimate are in the fourth, but all that belong to the third have a short antepenultimate and are trisyllabic. This fact easily explains the main peculiarity of their conjugation. The present must have originally run *capio*, *capīēs*, *capīēt*, *capīōmus* or *capīēmus*, *capīētis*, *capīont* and after contraction *capīo*, *capīs*, *capīt*, *capīmus*, *capītis*, *capīunt*, thus being identical with the 4th conjugation, except in the 1st sing. and 3rd plur. But by the law relating to iambic words *capīs* and *capīt* passed into *capis* and *capit*, and a new scheme thus came into being—*capio*, *capis*, *capit*, *capimus*, *capitis*, *capiunt*. In most iambic words the length of the final has been restored by some external analogy. In this case the stability of the shortened *i* was assured by at least three supports: 1. the number and frequency of the persons in which short *i* occurred. 2. the inferiority in number of the verbs such as *fulcio*, *fulcis*, which suggested an opposing analogy. 3. but above all the contrast of *audio*, *audis*, *audit*. The shortening of the middle syllable of *capimus*, *capitis* would inevitably follow not merely from the Latin love of a uniform vocalisation but as completing the opposition between *capio* and *audio*. This opposition in fact amounted to a feeling that the *i* must be either uniformly long or uniformly short throughout the tense. To conform to this instinct the present of verbs with a long antepenultimate, *fulcio*, *fulcis*, *fulcīt*, *fulcīmus*, *fulcītis*, *fulcīunt*, simply lengthened the middle vowel of *fulcio* and *fulcīunt* and thus passed into the 4th conjugation.

That the transition of the trisyllabic verbs with a short antepenultimate into the 3rd conjugation is due to the iambic form of the 2nd and 3rd sing. is almost conclusively proved by such an instance as that of *pario*. *Pario* as a simple verb belongs to the 3rd conjugation, but its compound *reperio*, *comperio*, which from their divergence of meaning were felt as independent of their parent, have passed into the fourth. So *ario* which has perished must have belonged to the 3rd,

but *aperio* and *operio*, which have lived on as independent verbs, have behaved like *comperio* and *reperio*. Even in more obviously compounded verbs traces of the same difference may be found, such as *percipit* in Plautus as opposed to the universal *capit*. There are three or four verbs belonging to the 4th conjugation which on the principle here laid down should have come under the 3rd—*venio*, *salio*, *sario*. *Venio* seems to owe its long *i* to its constant association with *is*; *salio*, etc., to contrast with the household word *sallere*, *salere*; *sarire*, if indeed it is always to be spelt with a single *r*, belongs at all events to the rustic language, which seems not to have dealt with this class of verbs in accordance with the same laws that governed the Latin of the city.

The fact that *pator*, *orior*, *morior*, belong at least in part to the 3rd conjugation goes to prove that the active forms of these verbs existed in early Latin; we know that this is so in the case of *pator* and *orior* and may reasonably suspect the same to be true of *morior*.

The few verbs in *-io* which either had lost or never possessed a traditional perfect, formed (1) by reduplication, (2) by the addition of *si* to the stem, or (3) by lengthening the root-vowel, constructed a new perfect in *īi*, or, with an optional insertion of *v*, in *īvi*. This *īvi* in an unaccented syllable necessarily passed into *ui*, and in this shape became the ordinary classical termination. Thus *sapio* had for its perfect in early times (1) *sapīi*, *sapui*, (2) *sapisti*, (3) *sapīt*, *sapūt*, (4) *sapīmus*, or by an early modification *sapīimus*, (5) *sapīstis*, (6) *sapīere* or *sapūere*. *Sapisti*, *sapīmus*, and *sapistis* from their identity in form with *audisti*, etc., naturally gave birth to a third alternative form *sapīvi*. So *rapio* gives birth to *rapui* (for *rapīvi*) and *lacio* to *elicui*. This mode of formation applied even to those verbs which eventually joined the 4th conjugation, though their natural preference was for the perfect in *īvi*. *Aperio* and *operio* make *aperui*, *operui*; *amicio*, *amicui*, and *amicisse*; from *salio* all three forms are found, *salīi*, *salui*, and *salīvi*; from *sario* two, the early *sarui* and the later *sarivi*. *Pono* is yet another instance of a perfect in *īi* with both alternative variations, *posīi*, *posui*, and *posīvi*.

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VERISIMILIA NONIANA.

XXVI. 2. *Lucilius, lib. xvi.* :'Conpernem aut uaram fuisse Amfitreonis
ἀκούειν*Alcmenam atque alias? * * ipsam denique
nolo**dicere; tute uide atque disullabon elige
quoduīs.*

xvi. H² P V, xvii. F H¹ L, with most editors. I would prefer *xvi.* as, in the first three books of Nonius, where H² P V are opposed to F H¹ L, they are right in a large majority of cases. *nlenam ipsam (sic)* F¹, *menam i.* L¹, *lenam i.* F² H L² P V. The state of the MSS. obliges us to carry out Lucilius' injunction and select *disullabon quoduīs*. Scaliger suggested *Helenam*, but *Helenam* is *trisullabon*, not *disullabon*, and therefore it would seem out of court. Editors generally adopt *Ledam*, but why should Lucilius object to mention Leda more than Alcmena, and why should he say '*ipsa Leda*,' as though she were in a different category to the other ladies, whose names he introduces? Should we not rather read *Heram ipsam*? Lucilius may well have scrupled to speak disrespectfully of the goddess, *quae diuom incedit regina, Iouisque et soror et coniux*, and her name, as the climax of all things, would naturally be introduced with *ipsa*. It has also occurred to me as possible that Lucilius himself omitted the word, leaving the *disullabon* to be supplied by the imagination of his readers. *Menam* &c. may be a dittography of the last two syllables of *Alcmenam*.

LXVI. 25. *Varro (fr. 589 Buech.) Quid mirum? ex agri depolitionibus eiciuntur; hic in cenaculo polito recipiuntur.* So Buecheler with all the MSS. (F H L P V), except F¹, which omits *in*. It is difficult to make satisfactory sense of the passage as it stands. Lucian Müller suggests '*Quid uero? ex agri politionibus deiciuntur; hic in cenaculo polito recipiuntur*,' an arbitrary and violent change, which moreover hopelessly obscures what seems to be the obvious meaning of the words. The situation is surely this. An unfortunate agriculturist (one of Verres' victims?) has been ejected from his holding, and has to take refuge in a sorry garret in the town, at which he not unnaturally complains. 'And no wonder they complain,' says Varro, 'they are ejected from the holdings they have furnished so carefully (*depolitionibus*), and are welcomed here to the hospitality of an unfurnished garret.' Read *cenaculo inpolitito* for *in cenaculo polito*

and the sense required is at once procured. The passage may perhaps come from the *Papia papae*, περὶ ἐγκωμίων: cf. Non. xxvi. 22. Buech. Sat. Men. frag. 378.

LXXVII. 20. *Pacuvius Medo* (Ribb. Trag. 227):'Si résto porgit út eam; si ire cónor prohibet
bétere.'

So Ribbeck. The MSS. (F H L P V) have *pergitur eam*, for which I would suggest *pergit uiam*; *pergit ui* was written *pergitur*, and *am* corrected to *eam*. The line will then be a trochaic septenarius, and will run:

'Si resto pergit uiam; si ire cónor, prohibet
bétere.'CCXLVII. 4. *Caecilius Plocio* (Ribb. Com. 173):'Edepól senectus, útsi nihil aliud
adpórtes tecum, cum áduenis unum íd sat
est.'

This is the reading of all the MSS. of Nonius, including the group of extract MSS. The passage also occurs, Cic. *De Sen.* § 25, where the MSS. practically agree in giving *si nihil quicquam aliud uitii*. Ribbeck reads *si nil quicquam aliúd uití* with the editors of Cic., L. Mueller *etsi nil aliúd uití*. I would prefer *út nil quicquam aliúd uití*. *Quicquam* should be genuine, as it is very difficult to see why it should have been introduced, and *utsi* may well be a combination of the two readings *ut* and *si*.

CCLIII. 18. *Lucilius lib. xxvi.* :'Nunc itidem pópulo ístum scriptóribus,
uóluimus capere ánimum illorum.'*istidem* H¹ G z'.*uoluimus* H² L V z mg. *volumus* H¹ P G z'.

Müller rewrites

'Nunc itidem populum áncupamur ístis cum
scriptóribus*uóluimus capere ánimam illorum.'*

I would propose to retain the MSS. reading, on the authority of Nonius himself, xxxix. 32, where we read *Populare significat populi amorem conciliare*. *Pacuvius Chryse* :

'Átque ut promeruít pater mihi pátriam
populauít meam.

Lucilius is saying, 'I am writing now, not for scholars, but for the world in general.' 'I am trying,' he says, 'to gain the sympathy of the public for literature; my purpose is to captivate them.'

CCLV. 6. *Terentius in Phormione* (840) :

Sed ōstium concrēpuit. Nihil ad tē.

This is the reading of all the MSS. of Nonius. The line as given in all the MSS. of Terence himself runs:

'Set ōstium concrēpuit abs te. Vide quis egreditūr. Getast.'

Mercier and Quicherat get over the difficulty by the simple expedient of altering *nihil ad te* to *abs te*. Müller retains *nihil ad te* and proposes to omit *vide*. Now the words

crepuit a Glycerio ostium: nihil ad te occur in the *Andria*, line 682, where A gives *crepuit*, BCDEGP *concrepuit*. Is it not absolutely certain that both passages originally existed in Nonius, and that the reading of the present MSS. is simply a combination of the two? I would write:—
Terentius in Phormione (840):

'Set ōstium concrēpuit [abs te.]

Idem in Andria (682):

'Concrepuit a Glycerio ōstium.]

Nihil ad te.'

CCLVI. 18. *Accius Eurysace* Ribb. Trag. (371):

*'Nihil est; si autem ad tē retardat, sōcium in portu est cōpia
quae subsistat; modo tute ipse te effirma et compara.'*

This is practically the reading of all the MSS. except V¹, which has *retardat*. Editors vary between *ad te res tardat*, *adire tardat*, and *ad te ire tardat* in the first line, and *tete offirma* and *te confirma* in the second. I am inclined to believe that the *retardat* of V¹ is nearest to the original reading, and propose

*'Nihil est; si autem ad te ire tarder, sōcium in portu est cōpia
quae subsistat; mōdo tute ipse tē confirma et cōpara.'*

Retardat is much more likely to have become *retardat* than *vice versa*, and the form *tardat* may well be due to a confusion of two readings, *tardor* and *tarder*. The alliteration with *compara* seems to recommend *te confirma* (*te ē firma*) in preference to *tete offirma* or *tete firma*.

CCLXI. 11. *Cernere, audire. Accius in Chrysippo* (Ribb. Trag. 268):

'Quid agam? uox illius est certe idem omnes cernimus.'

Editors generally write the line as an iambic senarius,

'Quid agam? uox illiust cēte idem omnes cernimus.'

supposing a change of persons either before or after *certe*. The meaning to be

attached to *idem* is however far from obvious. Should not the line be written as a trochaic septenarius?—

'Quid agam? uox illius est certe. Id [quid]em omnes cernimus.'

CCLXVII. 25. *Censere, suscensere. Varro, Caprino proelio*, περὶ ἡδονῆς (72 Buech):

'Ne uobis censeam, si ad me referretis.'

Editors seem generally to suppose that *censeam* is a mistake for *suscenseam* (§ *censeam*). Surely however it is much more probable that the reference is to the common phrases *referre ad senatum* and *patres censuere*. The speaker puts himself in the position of the senate, and says, 'You had better not ask me, for fear I may state my views too plainly, should you consult my opinion.'

CCLXXIV. 19. *Conducere, conuenire. Lucilius lib. xxx.*:

'E uirtute tua et claris conducere chartis.'

This is the reading of B, the other MSS. have *et uirtute*. Müller gives:

'Et uirtute tuae et caris conducere chartis.'

Why should any change be made? The line makes excellent sense as it stands, if we suppose *esse uidetur* or some similar phrase to have preceded: 'It seems to be in accordance with your merits, and appropriate to your noble writings.'

Ch. 21. *Conducere, utile esse (Lucilius)*:

'Sōlus uero sōli quid re et quāestu conducāt suo.'

Müller writes:

'Sōlus uero scit quid re atque quāestu conducāt suo.'

a very bold and violent emendation. Admirable sense is obtained by writing *scio* for *suo*, which two words are confused again and again in the MSS. of Nonius.

CCLXXVII. 27. *Titinius Proelia* (Ribb. Com. 82):

'Tibin ego mediam quā sciam non délicem?' Tibi nego mediam H¹ G Z¹, tibine comoediam H² L P V Z², quam H² L² V, quem H¹ P G Z, que L¹. Many alterations have been suggested, but the line scans and construes as it stands. Translate: 'Am I not to point out the woman whom I know to have acted as go-between?'

CCXCVI. 7. *Plautus in Asinaria* (247):

'Dignos [indignós] adire atque experiri certum ést mihi.'

So the MSS. of Nonius and Plautus, except that those of Nonius omit *indignos*. Goetz and Loewe unite

‘Dignos indignós adire précibus decretúmst mihi.’

arguing that *experiar* occurs in line 245 and *certum est* in line 248. May it not fairly be urged that the repetition is just what might be expected under the circumstances, and really in favour of the genuineness of the words? Argyrippus is very much in love, and very much afraid that some one else will carry off the girl he loves, and would not be likely to think and speak with strict logical accuracy and precision. I would write:

‘Dignos [indignós] adibo atque experiar certum ést mihi.’

The hypotactic construction of the infinitive with *certum est* seems to occur about five times as often in Plautus as the paratactic construction with the future. In Terence the infinitive seems to be the only construction used. Thus in MSS. the commoner infinitive would be very likely to oust the rarer future.

CCC. 24. *Lucilius lib. xxviii.*

Ibi erat scopiose

eicere istum abs te quamprimum et perdere amorem.

Ubi V, ibi H L P G Z B, scopiose H¹ P G Z B, scopios H² L V, eicere H¹ P V² G Z B, eiecere H² L V¹. Many emendations have been suggested, but none seems to be convincing. Is *scopiose* a corruption of *speciose*? *Suspicio* and *suspicio* and similar words are constantly confused in MSS.

CCCII. 29. *Varro, Proelio Caprino, περί ἡδονῆς. ‘Non posses eam amplius perferre; tamen suadet ut notat.’*

Non posses se amplius H¹ G Z¹, non posse se amplius B, tx H² L P V Z² ut om H¹ O C T B. The reading of the first part is very uncertain. Editors vary between *posse se, posse se eam, and posses eam.* Perhaps on the whole it is safer to follow the majority of MSS. in reading *posses eam.* For *ut notat, aut notat, ut noceat, and et uocat* have been proposed. Müller as usual cuts the knot and reads *sudat ui potat.* I would suggest *suadet, uocat,* explaining the *ut* as due to a correction of *uocat* to *uetat.* The reference seems to be to pleasure. ‘You could not possibly,’ you say, ‘tolerate her any longer’ still she persuades you *facere τὸ ἡδὺν* and forbids you *facere τὸ λυπηρόν.*

CCCV. 13. *Plaut. Mil. Glor. (IV. 8, 12):*

‘Nam tu quamvis potissis facere ut fluat facetiis.

Tu om. L¹, quamvis V¹ B, quemvis H L P V² G, fetiis H¹ G B; the MSS. of Plautus quamvis potis es (or est). Editors generally seem to adopt *afluat* or *atfluat*, which however spoils the alliteration. I would prefer to introduce the ordinary comic phrase *facile facere* and write, keeping up the alliteration with *f,*

‘Nám tu quamvis pótis sis [facile] fácere ut fluat facetiis.’

J. H. ONIONS.

“ΥΙΙΑΠΝΟΣ.

I WISH to draw attention to a strange and somewhat amusing mistake respecting this word, which, with the tendency of any tradition to fix itself, has held ground, no one can say how long, in lexicons and editions. The article in ‘Liddell and Scott’ runs thus: *‘ὑπαρνος, ov, with a lamb under it, i.e. suckling a lamb, or (metaphorically) a babe, Eur. Andr. 557, Call. Apoll. 53; cf. ὑπόρρηνος.’* It is true, and might have been fairly assumed without express evidence, that Greek was capable of the compound *ὑπαρνος* in the sense given. But it is also true that this is not the only meaning of it, and that in the example from Euripides this meaning has only an indirect bearing upon the use of the word.

The passage occurs where the aged Peleus arrives on the scene just in time to prevent

the killing of Andromache and her child Molossus by Menelaus, who has taken advantage of Neoptolemus’ absence to wreak the hatred of Hermione, daughter of Menelaus and wife of Neoptolemus, against her husband’s slave and mistress. Peleus as representing his absent grandson, questions Andromache thus:—

εἰπέ, τίνι δίκη, χέρας
βρόχοισιν ἐκδήσαντες, οἷδ’ ἀγούσιν σε
καὶ παῖδ’; ὑπαρνος γάρ τις ὡς ἀπόλλυσται,
ἡμῶν ἀπόντων, τοῦ τε κυρίου σέθεν.

It is manifest at a glance that, whatever else *ὑπαρνος* may here mean, part of its meaning must be that which the speaker himself assigns in express words. ‘You are,’ he says, ‘like one *ὑπαρνος* in being put to death without the presence of me or my

family and particularly of your rightful master.' The form of the period forbids us to cut it into two pieces without any connexion of meaning. The condition ἡμῶν ἀπόντων τοῦ τε κυρίου explains the preceding question, *τίνι δίκη*, by what right? Unless ἵπαρνος denotes this condition and expresses it in another form, it has, as placed in this period, no relevance at all. It is also, I submit, plain enough that ἵπαρνος does describe the condition, and in what manner. As used here, it is derived primarily from the stem not of ἄρνα but of ἀρνέσθαι (cf. ἄπαρνος—ἀπαρνόμαι), and signifies 'a protester to the jurisdiction, one who puts in a rejection of a tribunal, as a bar to its proceeding': for the force of the compounded preposition compare ὑπ-ωμοσία.

This much seems to me obvious: but there remains the question whether the other possible meaning of ἵπαρνος is here to be neglected. I think not. Neither in the general tone of the *Andromache*, nor in the character of the old Peleus, is there anything

to make us hesitate in attributing to him a jest. The use of ἵπαρνος here is a jest. The substance of his question is contained in the words—

εἰπὲ τίνι δίκη χέρας
βρόχοισιν ἐκδήσαντες οἷδ' ἄγουσί σε
ἡμῶν ἀπόντων τοῦ τε κυρίου σέθεν;

'Upon what claim do they thus take possession of your person in the absence of your owner?' This question naturally suggests to him the word ἵπαρνος in its legal sense; and, his eye falling at the moment upon the boy Molossus (who by the way is no 'suckling' and only so styled here for the sake of the jest), he remarks parenthetically that with her *lamb* at her side *Andromache* looks as if she were actually putting in her protest against the usurpation of her tormentors. The best punctuation to express the point would be to mark καὶ παῖδ', ἵπαρνος γάρ τις ὡς ἀπόλλυται as a parenthesis, and place the note of interrogation after σέθεν.

A. W. VERRALL.

THE AGENT IN THE ATTIC ORATORS.

I.

ANTIPHON AND ANDOCIDES.

SINCE Shilleto wrote 'in tironum gratiam' that 'the more usual construction after passive perfects is the dative,' nothing has been done, so far as I am aware, towards examining the various ways in which the agent is expressed in Greek and reducing the results to order. My main purpose is to discover the statistics for ὑπὸ and the dative respectively after the perfect of passive and intransitive verbs in the Orators: at the same time, it seems worth while to set down the facts, as far as they call for notice, with regard to other constructions of the agent. At present, I confine myself *entirely* to the two earliest orators, neither affirming nor denying that the conclusions drawn hold in the case of any other author.

1. ὑπὸ with things after passive and intrans. verbs. This construction is remarkably frequent in Antiphon, occurring twenty-seven times; it is found once in Andocides. The thing which takes the place of a personal agent is always *external* to the person affected; thus such expressions as ὑπὸ δέους ἀναγκάζεσθαι do not occur.

Hence Ant. *Tet. A. a*, 8 has διαφθαρήναι ὑπὸ τῆς γραφῆς, and *ib. F. γ*, 5, δ. ὑπ' ἀθεραπείας, but in *F. β*, 6 he writes τῇ ἑαυτοῦ ἀβουλίᾳ διέφθαρται, and in 5 § 5, ἀπειρία μᾶλλον ἢ ἀδικία ἡμαρτήσθαι, ἀληθείᾳ μᾶλλον ἢ δεινότητι εἰρησθαι. In ten cases, the thing in the gen. with ὑπὸ is coupled or contrasted with a *personal* agent; so that, as contrasted with the instrumental dat., the gen. with ὑπὸ represents the thing as *directly* bringing about the result described in the verb. Thus in Ant. 5 § 35, τοῖς λόγοις τοῖς ἐψευσμένοις ὑπ' ἐκείνου . . . ἐγὼ ἀπόλλυμαι, whereas grammar would allow ὑπὸ τῶν λόγων τῶν ἐψευσμένων ἐκείνῳ instead of this (below, 2, b), the effect would be marred by this change, the speaker's object being to represent the slave and those who put the slave to death, and not the lies told by the slave, as directly responsible for the danger in which he was himself placed. The verbs used with this construction are verbs of (a) *perishing* (ἀπολέσθαι, διαφθαρήναι, ἀποθανεῖν), (b) *condemning*, *acquitting* (ἐξελέγχεσθαι, κατακρίνεσθαι, καταλαμβάνεσθαι, ἀπολύεσθαι), (c) of *inducing*, *forcing* (πείθεσθαι, ἀναγκάζεσθαι, βιάζεσθαι), (d) *perishing*.

2. The agent with the perfect passive or perfect of an intransitive verb. (a) If the

subject acted upon is a *person*, *ὑπό* and the *gen.* is always used, *never* the dative. There are seven instances in Antiphon, including 5 § 39, *τεθνεῶτα ὑπ' ἐμοῦ*, and frag. x. *πέπονθα ὑπὸ τούτου*. The others are *Tet. A. α, 6*; *B. γ, 12*, and *δ, 4*; *6 § 34*, frag. xxi. Andocides gives four examples, including *de Pac. § 23*, *πεπονηθότες ὑφ' ἡμῶν*. The others are *de Myst. §§ 25, 101, 113*. (b) Next come the cases in which the subject acted upon is *impersonal*. In these, Antiphon uses the dative in twelve cases, *viz.*, with *πέπρακται* (twice), *πεπραγμένος* (twice), *ἡμάρτηται* or *ἔξ* (thrice), *μεμηχάνηται*; *εἴρηται*, *ἐπιδέδεικται*, *δεδιγγῆται*, *βεβοήθηται*. This construction appears in Andocides fourteen times, with *πέπρακται*, *πεπραγμένος* (thrice), *πεποιήται*, *πεποιημένος*, *ἡμάρτηται* (four times), *ἡσέβηται*; *ἀποδέδεικται*, *ἀπολελόγηται*, *μεμήννται*. The other details which require remark are the following: firstly, these verbs all show clearly the ethic force underlying the 'dative of the agent'; and secondly, the verbs used all belong to one or other of two groups, *viz.* to *πράττω*, and words of similar meaning, or to *λέγω*, and words of similar meaning; for with *βεβοήθηται* we must supply *τῷ λόγῳ* (*Ant. 1 § 31*). In Andoc. *de Pace*, § 12, *ἡμῖν... γέγραπται*, the dat. appears to be purely ethic. The dat. then is found in twenty-six places, and in all the verbs are akin to *πράττω* or *λέγω*.

There remain three passages in which *ὑπό* and the *gen.* is used, the subject being impersonal. *Ant. Tet. A. δ, 10* has *τὰ ἔχνη τοῦ φόνου οὐκ εἰς ἐμὲ φέροντα ἀλλ' εἰς τοὺς ἀπολομένους ἀποδέδεικται ὑπ' αὐτῶν*, and in *5 § 35*, *τοῖς δὲ λόγοις τοῖς ἐψευσμένοις ὑπ' ἐκείνου ὡς ἀλήθεσιν οὖσιν ἐγὼ ἀπόλλυμαι*, while in *And. de Myst. § 56* we find *οὔτε μετὰ κακίας οὔτε μετ' ἀνανδρίας οὐδέμινος τῶν γεγενημένων πέπρακται ὑπ' ἐμοῦ οὐδέν*. Are we to suppose that *ἀποδέδεικται αὐτοῖς* is the same as *ἀποδέδεικται ὑπ' αὐτῶν*, and that Andocides had no reason but usage for writing *ἀποδέδεικται μοι ὡς οὔτε ἡσέβηκα κ.τ.λ.* (*de Myst. § 29*), rather than *ὑπ' ἐμοῦ*? Again, is *πέπρακται ὑπ' ἐμοῦ* convertible with *π. ἐμοί*? I think not. In *Ant. Tet. l.c.*, there seems to be particular emphasis on *ὑπ' αὐτῶν*, as a careful reading of the whole section seems to show. 'Everything else,' says the speaker, 'proofs and probability alike, are in my favour. *They*, my opponents, have shown,' &c. Similarly Andocides (*l.c.*) is laying the utmost stress on himself and his own innocence. The logic, as so often, is defective, and the sentence is without balance, but there is an implied reflection upon his opponents' character. 'I have to give account of my acts in the presence of

those who were guilty. *My* object is to prove that *I* am innocent, that it is not *I* who have acted meanly.' Lastly, in *Ant. 5 § 35*, there is a rather strained contrast between *ὑπ' ἐκείνου* and *ἐγώ*, between the lies of the former, and the consequence of them to the latter. The result of the construction is to make *ὑπ' ἐκείνου*, though not grammatically, yet logically, agent to *ἀπόλλυμαι* as well as *ἐψευσμένοις*. If this interpretation of these three passages is right, *ὑπό* and *gen.* is used even with the perf. pass. of *πράττω* and *λέγω*, when a special effect is to be gained by throwing strong emphasis on the agent. Supposing this to be so, we can then see, perhaps, why Aristophanes (*Eg. 57*) writes *τὴν ὑπ' ἐμοῦ μεμαγμένην* and not *τὴν ἐμοί μ.* Great emphasis is thus laid on *ἐμοῦ*, and Demosthenes' resentment at Cleon's interference is expressed in the most vigorous language possible.

3. Antiphon *Tet. A. δ, 1* has *τῇ ἀληθείᾳ τῶν ἐξ ἐμοῦ πραχθέντων*, where Maetzner takes *ἐκ* as for *ὑπό*, as in Ionic usage. But on comparing *Tet. B. β, 2* and *10*, *ἡ ἀλήθεια τῶν πραχθέντων*, this explanation seems open to question. Then again *Ant. 5 § 2* says *δεῖ με σωθῆναι μετὰ τῆς ἀληθείας εἰπόντα τὰ γεγόμενα*, very similar to which is *And. de Myst. § 55*.¹ The expression *τὰ ἐξ ἐμοῦ πραχθέντα* in Antiphon appears to hold a middle position between *ἡ ἀλήθεια τῶν πραχθέντων* (or *γενομένων*)—'the true nature of the facts'—and *ἡ ἀ. τῶν ὑπ' ἐμοῦ π.*: there is not the dynamic force in *ἐξ ἐμοῦ* that there is in *ὑπ' ἐμοῦ*, and *ἐξ ἐμοῦ* is not felt as the agent, but expresses the person concerned in the deeds. It may be some support to this that the defendant has to prove a negative, *i. e.* that he had taken no part at all in the murder. Thus the meaning will be no more than 'the true nature of the facts in which I am concerned,' or 'the true nature of my position.' *Ant. Tet. B. β, 6* and *γ, 10*, *φόνος ἐξ ἀμφοῖν γενέσθαι*, where 'both are concerned' in the death of the one, but neither is concerned in at most more than *φόνος ἀκούσιος*, and where *ἐξ ἀμφοῖν* has not the dynamic force of *ὑπ' ἀμφοῖν*, confirms, I think, this view of the passage.

E. C. MARCHANT.

¹ Has attention been drawn to the numerous verbal similarities between *Ant. de casde Her.* and *And. de Myst.*? The external probability that the oligarch Andocides (for such I take him to have been all his life at heart) should admire the oligarch Antiphon, and, being himself in matters oratorical a layman, should use his speeches amongst other materials in preparing his own defence, is fairly supported by internal evidence; for, though there is no similarity in style between the two, there is in phraseology.

NOTES ON GREEK MSS. IN ITALIAN LIBRARIES.

(Continued from page 22.)

BOLOGNA.

For the Libraries at Bologna I may refer to the full account in Blume, *Iter Italicum* ii. pp. 145–163. Two recent publications *Notizie Storiche sulla R. Biblioteca Universitaria di Bologna*, 1872 signed ‘Prof. Carlo Gemelli Vice-Bibliotecario,’ and *Monografia sull’ Archiginnasio di Bologna da Gius. Guidicini* 1870 do not add anything material to our knowledge. The University Library, as is well known, takes its origin from the donation in 1712 of Conte Luigi Ferdinando Marsigli, who died in 1730. See an account of his eventful life in Fantuzzi, *Notizie degli Scrittori Bolognesi*, Bologna 1786 vol. iv. p. 286–326. A catalogue of his collection while still in the owner’s hands is given by Talman, *Elenchus librorum orientalium manuscriptorum—a Domino Aloysio Ferdinando Marsigli—collectorum coemptorumque—Viennae Austriae anno MDCCII.* ‘Pars I’ in this book contains the Greek MSS., 18 in number, with one printed Greek book. The MSS. may all be identified among those now possessed by the University: to those that enter into my list I have affixed the number of Talman’s catalogue. Additions to the Library must have been made at different periods, but mainly by the incorporation in 1867 of the books of the celebrated monastery of San Salvatore. Of this library, extolled by Roccha, Mabillon, Montfaucon, and many other travellers, a short account may be found in Tiraboschi *Storia d. Lett. Ital.* ed. 1791 vii. p. 240, and a fuller in Trombelli, *Memorie Istoriche concernenti le Due Canoniche di S. Maria et di S. Salvatore insieme unite*, Bologna 1752 pp. 99–105. In several of the MSS. catalogued below will be found references to Pellegrino Fabbri,¹ Prior of the Monastery and virtual founder of the Library.

There are now in use two MS. catalogues, one of the Greek MSS. of the original collection of Marsigli, entitled *Index Mezzofanti*; another, of the MSS. from S. Salvatore, for which there is a separate numeration. In the appendix to the first of the two works cited above, it is stated that the total number of Greek MSS. in the University is 72. This

is slightly in excess of the number shown to me.²

The Biblioteca Municipale in the beautiful building called the Archiginnasio, once the seat of the University, contains a small collection of twenty-one Greek MSS., which by the courtesy of the librarian were freely given to me for inspection. About the history of this Library I take the following facts from the governmental publication called ‘*Statisticadel Regno d’Italia. Biblioteche. Firenze 1865*’ p. xxxiv sq. It consists of the books of several religious bodies already united in the Library of S. Domenico, (earlier details of this *ap.* Blume p. 153 sq.). In 1802 the library was declared Municipal, in 1811 there was added a legacy of books from the Abate Antonio Magnani, which in 1817 were incorporated with the rest of the Library. Magnani’s name was to be found on most of the MSS.

The Library in the Collegio di Spagna³, founded in the fourteenth century by Cardinal Albornoz, over which I was shown by the kindness of the Rector, possesses but one Greek MS., numbered 130; it is on paper, of the sixteenth century, and contains some scholia on Callimachus’ Hymns, and Theodorus de Mensibus.

UNIVERSITY LIBRARY.

Index Mezzofanti.

1. iii. 3559. ANTONII MON. LEXICON GRAECUM. Bomb. 10×7, ff. 405, 31 ll., signed quaternions, a. 1291. *Titlo, συναγωγή λέξεων συλλεγείσα ἐκ διαφόρων βιβλίων τῆς παλαιᾶς τε φημι γραφῆς καὶ τῆς νέας καὶ αὐτῆς δῆπου τῆς θύραθεν.* In marg: ἀντωνίου α inc. ἀπτος: ὁ ἀπρὸς ἐλαστος παρὰ τὸ ἄ, ἀπτος, καὶ ἀπτος· ὁ οὐκ ἂν τις ἄψαιτο κ.τ.λ.; expl. ὠψωνηκότες· ὠψωνήσαντες δὲ μικρόν.

f. 396 r. ἐτελειωθη τὸ παρὸν λεξικὸν σὺν θεῷ ἀγίῳ ἐν ἔτει ςψθ. [xii. Talman.]

2. iv. 3560 ANON. LEXICON GRAEC. Chart. xiv-xv, ff. 237, 9×6. Begins and ends with the same words as iii. Damaged at beginning. [iii. Talman.]

3. v. 3561. APHTHONII SOPH. προγυμνάσματα ff. 2–15). HERMOGEN. τέχνη ῥητορ. (18–41). HERMOG. περὶ εὐρεσέων etc. (42–115). THEOPHR. CHARACT. (116–

² I have only noted here such as seemed of interest.

³ v. Blume l.c., and an article by Mr. E. Armstrong in *Macmillan’s Magazine*, March 1888.

¹ Or Fabretti, di Baldassare, of Bologna.

118). DION. HAL. EPIST. *περὶ ὀνομάτων συνθεσέων* (118—124).

Chart. xv.—xvi, 12 × 8, ff. 130. [viii. Talman.]

4. vi. 3562. Ἰωσήφ τοῦ βακενδούτου εἰς τὴν ῥητορικὴν σύνοψιν. Chart. xvi. 14 × 10, ff. 58. Printing copy for Robatellus' ed. of 1553. One leaf inserted at beg.; *Donato alla Biblioteca dal Senatore Co. Giovanni Fannizzi* 1761.

5. vii. 3563. PHALARIDIS AL. EPISTOLAE. Chart. xvi. 8 × 5½, ff. 208. Many marg. notes and interlin. glosses in Latin.

At end: παντ' ἔλεγον λαυρέντιος ὁ λεγάτος κρεμυνεύς ἐπὶ τῆς βονωνίας ἔτει ἀπὸ τῆς χρυσογενείας α' χ' β' (1662).

6. viii. 3564. DEMOSTH. OLYNTH. PHILIPP. ANDR. MEID. ARISTOCR. al. with scholia. Bomb. xiv.—xv, ff. 201, defect. at end. [iv. Talman.]

7. ix. 3565. chart. 4½ × 3, ff. 56, 16 ll. Said in catalogue to be written by 'Armando Giovanni le Bouthillier de Rancé,' aged 14, in 1640. There is no subscription, but on f. 1 a coat of arms. The celebrated Trappist lived from 1626—1700.

8. x. 1766. EURIP. HEC., ARIST. PLUTUS. chart. xvi. To the Plutus there is a Latin translation, *Adriano chilio interprete*.

9. xii. 3567. *Trōads*, a poem in barbarous Greek, political verses: inc. *σὺν τοῖς ἑλληνοῖς βασιλεὺς εὐγενικὸς ἀνδρείος*. Chart. xv.—xvi. 8½ × 6½, ff. 236. F. 1. *Iste liber est Monii sti salvatoris bononiæ signaturæ i inventario sb. No. 21.*

10. xiii. 3568. IOSEPHUS BELL IUD., PHILO DE VIRTUTE LIB. I.

Bomb. xiv.—xv. 11½ × 9, ff. 166. [iv. Talman.]

11. xiv. 3628. ZONARAS EPIR. HIST. Chart. xvi. 10 × 6½, ff. circ. 300. F. 3 the name 'Αδριανού σπαίρα.

At end: O.ii NAB.i Pfl.i et J. c.i Bonon. (?)

12. xv. 3629. PLUTARCH LIVES (13). DEM. POL. ANT. PYRRH. ARAT. ARTAX. AGIS CLEOM. TIB. CAI. GRACCH., LYCURG. NUM. LYSANDR. SULL. AGES. POMP. Bomb. xiv. 10 × 7 ff. 266. Well preserved. (i. Talman.)

13. xvi. 3630. PLATO: EUTH. APOL. CRIT. PHAED. CRATYL. THEAET. PHAEDR. MENEX. REPUB. (1—5). Bomb. xiii.—xiv. 9½ × 9, ff. 227. A good deal is supplied by later hands. [v. Talman.]

14. xvii. 3631. PHILOSTRAT. IMAGINES. Chart. xv. 8½ × 5½, ff. 80.

At end: *μικαήλος ἀποστόλης βυζάντιος βασιλεὺς τῶν τῆδε πενήτων ἐξέγραψε*. Cf. the same expression in a letter of Michael Apostolios [to Bessarion, Legrand ii. p. 240 ep. 12. [Talman ii.]]

15. xxi. 3635. ALEX. APHR. ἀπορία φυσικαὶ etc., ARISTOT. φυσικὰ προβλήματα, PLUT. DE PLAC. PHILOSOPII., AELIAN *περὶ ζώων ιδιότητος*. Chart. xiv. 8½ × 5½, ff. 247. [x. Talman.]

16. xxiii. 3627. VARIA MED. THEOL. LOG. RHET. Bomb. xiv, 11½ × 8, ff. circ. 200. f. 88 a table of ἡλίου κύκλοι, computed for the year *ς ω ζ*, indict. 5 i.e. 1352. [? xv. Talman.]

17. xxiv. 2287, 2288. S. BASIL. HOMILIES ON THE PSALMS. In two volumes. membr. xi. ff. 377, 13 × 9½, 29 ll. quaternions signed on first leaf, rulings on the hair side, illuminated. Large and very free minuscule below the line. At end,

*Ἰδράτι πολλὰ καὶ πόνη συσχεθέντι
μόλις εὗρομεν τὸ γλυκύτατον τέλος.*

See Montfaucon *Diar. Ital.* p. 408.

F. 1 is the usual inscription of the Monastery of S. Salvatore.

18. xxv. 3638. EVANGELISTARIUM. membr. xii. 13½ × 10, ff. 235, double cols., quaternions. Upright minuscule below the line.

At end, in contemporary hand: τοῦ ταπεινοῦ καὶ

ἀμαρτωλοῦ ἀνθίμου τοῦ οὐγγροβλαχίας (i. Hungro-Walachiae, as Talman suggests). [xviii. Talman.]

19. xxvii. 3640. ESDRAS AND ECCLESIASTES (part) Membr. xi. 11½ × 8½, ff. 12, being 1 gathering. Double cols., 35ll.

20. xxix. 3642. THEOPHANES ON THE DECALOGUE; in vulgar Greek.

Chart. 6 × 4, ff. 104 a. 1598.

At end: ἔτους ζ ς ε' ἐν μηνὶ ἰαννου | ἀρίον κ' ἡμέρα

κ
x
α
λλ ρ' (i. Κύριλλος μοναχός)

Cf. another Cyrillus, possessor of MS. 35.

21. xxxi. 3643. EUSEB. PRAEPAR. EVANG. Bomb. xiii. 13 × 9½, ff. circ. 300, beg. restored by a late hand.

At end:—

*εὐαγγελικῆς ὡδὶ σὺν θῷ τέλος
μέμνησο τοῖνυν ταῖν χερσὶν ὅστις φέρεις
βακενδυτοῦντος γραφέως νικηφόρου
ἐξαπτερύγων ἐκ γένους κατηγμένου
σῶσαι θς λέγων περ αὐτὸν ἐν κρίσει.*

[xiv. Talman.]

22. xxxii. 3644. EUSEBIUS DEMONSTR. EVANGELICA. Bomb. xiii. 13 × 9½, ff. 172. Text very abbreviated. Not in the same hand as xxxi. [xiv. Talman.]

23. xxxiii. 3645. MS. CATALOGUE OF THE VATICAN LIBRARY. chart. 9 × 7, xvi. ff. 123 inc. ἐν τῇ πρώτῃ τραπέζῃ πῖναξ σὺν θεῷ πάντων τῶν βιβλίων τῆς βιβλιοθήκης. Διδόνου σχόλια εἰς τὴν ὁμήρου ἱλιάδα. Ὁμήρου ἱλιάς μετὰ τῆς ἐξηγήσεως: expl. τοῦ αὐτοῦ [χρυσοστόμου] λόγος εἰς τὴν ὑπαπαντὴν τοῦ κῦ καὶ θῦ καὶ σὺρ ἡμῶν ἰὼ χσ. δόξα τῷ μόνῳ θῷ. χρίστε διδοὺ πονέοντι τένη πολυύλβον ἀρωγὴν.

SAN SALVATORE.

24. 2271 (110) AESCHYLI TRAG. SEPTEM. Chart. xiv. 13 × 9, ff. 72 with many blank leaves, 44 ll. Well written and preserved: with scholia.

At end of Ἰκετίδες. τέλος δεδωκὸς χριστὲ σοὶ χάριν φέρω, inside the cover: *Ginnasi*: did the book once belong to the Archiginnasio? At beg.: the usual formula, *Iste liber est Monii sti salvatoris bononiæ signaturæ T' inventario sb numero* 92.

25. 2280. (305) Chart. 13 × 9, ff. 319, quinions: a. 1528, 1529.

1—168 PTOL. DE GEOGR.: f. 1617v. ἐκ τῶν κλαυδίου πολεμαίου γεωγραφικῶν βιβλίων ὁκτώ τὴν οἰκουμένην πᾶσαν, οὐαλεριανὸς φορολοιοιεύς φιλέλλην κελεύοντος τοῦ σεβαστοῦ καὶ ἀγίου καὶ φιλολόγου πατρὸς περιγίνου βονωνιεύς, τοῦ τότε τῆς ἡμετέρας πολιτείας ἀρχοντος καὶ εὐδαιμόνως ποιμαίνοντος, ὑπετίψωσα, ἐν μοναστήριῳ τοῦ ἀγίου ἀντωνίου ἐνετίησιν: χιλιοστῷ πεντακοσιοστῷ εἰκοστῷ ὀγδῶφ ἔτει ἀπο τῆς θεογονίας δεκάτι τοῦ ἑκατομβαιῶνος: the same is repeated on f. 168 but with ἀπριλλίου for ἑκατομβαιῶνος.

169—252 ANON. COMMENT. εἰς τὴν τετράβιβλον πολεμαίου.

f. 252v, 253r: ταύτην βίβλον μετέγραψεν ὁ οὐαλεριανὸς φορολιβιεύς ὁ ἀλβίνου κανονικὸς τῆς πολιτείας ἐπινομασμένος τοῦ ἀγίου σωτήρος ἡ τότε ἤκμαζεν κατὰ πᾶσαν ἰταλίαν, πλήρης ἀγαθῶν καὶ σοφῶν ἀνδρῶν, ὃν χρόνον πᾶσα ἰδέα τῶν κακῶν τοῦ ἀνους κατεῖχον, λοιμὸς τε καὶ λιμός, ἐκατέρω φοβερά. ἅπερ ἐκ τοῦ ὧμοι πολέμου τοῦ προγεγεννημένου καθίσταντο. ἦν δὲ καὶ ὁ πόλεμος ἀμάρζων καὶ τῶν ἰταλῶν πάντων δὲ ὥς εἰπεῖν χριστιανῶν πολεμουμένων εἰς ἀλλήλους, ἀπλῶς δὲ εἰπεῖν πᾶσης ἰταλίας στασιαζούσης. Ἰμμελεν δὲ ἐλεύσεσθαι αὐτὸς ὁ αὐτοκράτωρ ἐκ τῆς ἰσπανίας εἰς τὴν ἰταλίαν. διδὲ καὶ ἐνετίησιν μέγα ναυτικὸν παρσκευάζετο καὶ πάντα χεῖρῳ τῶν προγεγεννημένων τὰ

μέλλοντα ἐνομίζοντο, ἔτι ἀπὸ θεογονίας χιλιοστῶ πεντακοσιστῶ τε καὶ εἰκοστῶ ἐνάτῳ μηνὸς Ἀπριλλίου τετάρτῃ ἰσταμένον. ἀπὸ δὲ τῆς τοῦ κόσμου καταβολῆς κατὰ τὴν ἐβραϊκὴν ἀλήθειαν ἔτι πεντάκις χιλιοστῶ διακοσιστῶ σγδοηκοστῶ ὁγδόῳ. (He meant of course ἑξάκις χιλ.)

254—303 CLAUD. PTOL. DE HARMONIIS: in another hand (Fulgentius) unsigned.

305—319 PORPHYR. εἰσαγωγ. εἰς τὴν ἀποτελεσματικὴν τοῦ Πτολεμαίου in Valerianus' hand: shorter signature.

Valeriano Albini of Forlì, Canon of S. Salvatore, was a prolific scribe about the years 1525—45; he was later Librarian of the Monastery of S. Antonio di Castello in Venice, where he may perhaps have succeeded Agostino Steuco. Cf. M. Henri Omont, *La Bibliothèque de Guillaume Pelicier*, Bibl. de l'Ecole de Chartes p. 45 sq., and a specimen of Valeriano's hand in his '*Facsimiles*.' From the lengthy subscriptions in the Bolognese MSS. several facts may be gathered about Valeriano's life, particularly his employment of a subordinate copyist, acknowledged in MS. 37. Cf. also Bibliot. Angelica, MS. 11.

26. 2302 (216) ARIST. DE PART. ANIM., al. phys. Chart. xv.—xvi. 13 × 9, ff. 124, quinions.

f. 124r. *Ἰαχάριας ὁ καλλιέρης καὶ κρῆς τὸ ἔθνος εἰς κατάβιον ἐξέγραφα.* Legrand i. p. cxxx.

27. 2304 (586) membr. 12 × 9, ff. 259 quinions, a. 1532, 1533.

1—239 EUSEBIUS DEMONSTR. EVANG.

f. 239r. *ταύτην τὴν βίβλον οὐαλεριάνος ὁ ἀλβίνου φορολιβείους τῆς τοῦ ἁγίου σωτήρος προσαγορευομένης πολιτείας κανονικὸς ἐν τῷ τῆς ἁγίας μαγδαληνῆς μοναστηρίῳ τοῦ πολιοθερου μισανδουλή καλουμένου, ἐκ τῆς τοῦ σοφωτάτου ἄρχοντος ἰωάννου φραγκίσκου πίκου βιβλιοθήκης ἀνέγραψεν. ἔτι ἀπο τῆς τοῦ κϋ ἡμῶν ιου χرون σαρκάσεως χιλ. πεντικοσιστῶ τριακοστῶ δευτέρῳ· πρώτη ἰσταμένη ποσειδῶνος.*

f. 1—20 (new paging) TATIAN CONTRA GENTES: with a shorter subscription, α φ λ Γ, January 13.

Only the beginning of the book is in Valerianus' hand; the rest, and both subscriptions are by Fulgentius. On Giovanfrancesco Pico see the article in Tiraboschi *Biblioteca Modenese*, vol. iv. One of his MSS. is at Modena, No. 247.¹

28. 2305 (222) ALEX. APHR. IN AR. DE SENSU, al. Chart. xvi. 12½ × 9, ff. 163. Unsigned but probably by Zach. Callierges.

29. 2373 (582) THEODORETUS ON EZECHIEL, DANIEL etc.

membr. xi. 11½ × 8, ff. 335, 34 ll. Beautiful small running minuscule below the line: at end, τέλος δεδωκὸς εὐχαριστῶ κυρίῳ.

30. 2603 (641) PROPHET. MINORES.

membr. 9½ × 7, ff. 300, signed quaternions, ruled on hair side, 30 lines. Upright, rather flat minuscule below the line; a. 1046. f. 300r. *ἔτελειώθη ἡ δέλτος*

αὕτη μηνὶ μαρτίῳ Γ ὥρα β ἡμ β ἐπὶ βασιλείας κων σταντίνου μονομάχου καὶ ζωῆς τῆς πορφυρογεννήτου
 — x —
καὶ πριαρ μιχαήλ· γραφήσα διὰ χειρὸς σάβα α καὶ πρ οἱ
 — x —
ἀναγινώσκοντες ἐν ὑπὲρ ἐμοῦ διὰ τὸν κν ἔτους ς φ ν δ
 — δ —
 in id. Cf. Montfaucon, D. I. p. 407.

¹ Another is in the Bodleian, Canon. gr. 34; cf. the subscription f. 131, *Μιχαήλος δαμασκηνὸς ὁ κρῆς καὶ τὰ παρόντα τῶν ἁγίων τεσσάρων εὐαγγελιστῶν ἅγια εὐαγγέλια τῷ ἐκλαμπροτάτῳ καὶ σοφωτάτῳ ἰωάννῃ φραγκίσκῳ πίκῳ μοισανδουλήν ἄρχοντι ἐξέγραψεν ἐν ἔτει α φ ι ε μηνὶ μαίῳ κγ [1515], and the remarkable Latin note on f. 319, printed in the Catalogue.*

31. 2612 (109) ORPHEI ARGONAUT. (1—37), EURIP. HECUBA. (38—74).

Chart. vx. 9 × 9 ff. 75. The Orpheus is in the hand of G. Valla, though unsigned.

32. 2639 (1) MAN. MOSCHOPOLUS, EROTEMATA. chart. xv. 8½ × 5½, ff. 106. At end: *Iste liber est sebastiani bocchei et amicorum.* Perhaps one of the family of Bocchi, of whom notices are given in Fantuzzi, *Notizie degli Scrittori Bolognesi*, t. ii. p. 217sq.

33. 2702 (579) VARIA ECCLES. chart. 8½ × 6, ff. 230. F. 8r. *φύλαττε κε τῶν δούλων σου νικόλαον ἄμα ἄμην*, in the hand of the text.

F. 128r. is a calendar calculated for the years 575—8 and ζ, i.e. 1491 and 1492.

34. 2775 (640) NOVUM TESTAMENTUM. Membr. xii. ff. 443 8 × 5, 25 ll.

35. 2881 (2) MOSCHOPOLUS. ἐρωτήματα. Chart. xv.—xvi. 6 × 4, ff. 136. At end: *ἡ βίβλος αὕτη πέλει κυρίλλου τοῦ ἱερομοναχοῦ.*

36. 2292 (224) EUCLID. Chart. xvi. 13 × 9, ff. 246. unsigned, but ff. 1-21 are in Valerianus' hand, ff. 22-end in Fulgentius'.

36. 2293 (223) PROCLUS IN EUCL., THEON SMYRN. Chart. xvi. 13 × 9, ff. 185 a. 1529. ff. 1-160, Proclus, in Fulgentius' hand; ff. 162-184 Theon, in Valerianus'.

F. 185 (*in Valeriano's hand*) the subscription: *φουλεγέντιος φορωλιβείους ὁ Γουλιέλμου προυγενώλεως [?] ταύτην βίβλον μετέγραψεν ἐνετίθειεν ἐν κοινοβίῳ τοῦ ἁγίου ἀντωνίου ἀπὸ τῆς Θεογονίας ἐνιαυτῷ χιλιοστῶ πεντακοσιστῷ τε καὶ εἰκόστῳ ἐνάτῳ σκιρροφωριῶνος τρίτῃ ἰσταμένον κελεύσαντος πεπερίνου Βονωνίως τοῦ τότε πάσης τῆς ἡμετέρας πολιτείας κράτος ἔχοντος, ὃ καὶ πάντες πάντα εὔχονται ἀγαθὰ· ὧν γὰρ πατὴρ ἀγαθὸς τε καὶ σπουδαῖος καὶ φιλολόγος πολλοὶς ἀλώμασι ταύτην βιβλιοθήκην ἐπήγειρε· ἐν δὲ τῷ αὐτῷ χρόνῳ ἐγὼ τε καὶ ἄλλοι παμπληθεῖς φιλομαθεῖς ἐσπουδάσαμεν τοῖς λόγοις ἐλληνικοῖς τε καὶ ῥωμαίοις ἐπὶ αἰγυυστίνοι ἐυγροβλεως διδασκάλου ἀνδρὸς σοφωτάτου τε καὶ πανν εὐσεβοῦς.*

From this subscription we get the name of the second hand that so often appears with Valeriano's. It is easy to conjecture that Fulgenzio, a native of the same town (Forlì) as Valeriano, may have been a dependant of the Canon of S. Salvatore. On Agostino Steuco of Gubbio, at this time Librarian of S. Antonio in Castello, see Tiraboschi, *Stor. d. Lett. Ital. ed.* 1791 vii. p. 396: he became Librarian of the Vatican in 1538.

38. 2294 (221) Chart. 13 × 9, ff. 176

ff. 1-59 DEXIPPUS ON THE CALEGORIES.

59r. Valeriano's signature, October 1530.

ff. 61-148 ALEX. APHR. φυσικά:

148: Valeriano's signature, ἐν τῷ μοναστηρίῳ τοῦ ἁγ. σωτήρος, τὸ ἐν τῇ βονωνία πόλει, March 1. 1531.

ff. 149-176 ALEX. APHR. πρὸς τοὺς αὐτοκράτορας περὶ εἰραρμένης καὶ τῶν ἐφ' ἡμῖν. Unsigned; by Fulgentius.

39. 2432 (217) ALCINOUS, εἰσαγωγή τῶν δογματῶν πλάτωνος, ARISTOX. HARMON. al. mus. Chart. xv. 11 × 8½, in various hands.

40. 2647 (131) APHTHONIUS, προγυμνάσματα. Chart. xv-xvi, 8½ × 6, ff. 58.

41. 2359 (218) SIMPLICIUS ON EPICETUS. Chart. 12 × 8½, ff. 119, a. 1490. f. 119r. + ἀντώνιος μεδιολανεύς καὶ ταύτην τὴν βύβλον ἐν κρήτῃ ἐξέγραψα χάριν τοῦ πάσας ἀρεταῖς κεκοσμημένου εὐγενοῦς ἄρχοντος κυροῦ γεωργίου δαμουλίνου, ὁφείλων αὐτῷ οὐ μόνον τὴν μεταγραφὴν ταύτης τῆς βύβλου, ἀλλὰ καὶ ἄλλων πολλῶν ἀξιολόγων βυβλίων; τῶν πολλῶν καὶ καλῶν προυπαρξάνων ὑπ' αὐτοῦ χαρίτων ἐμοί: ἐτελειώθη δὲ [marg.] κατὰ τὴν κγ τοῦ φεβρουαρίου αὐς ἀπὸ τῆς κυριακῆς ἐνανθήσεως. Montfaucon l.c. p. 408.

42. 2372 (581) S. GREGORIUS, DIALOGI. Bomb. 12 × 8½, ff. 187, double cols., a. 1312. Greek, with

Latin transl. in second column, extending however only to f. 58r.

At end:—

ὥσπερ ξένοι χαίρουσιν εἶδεν πρὶδὰ
καὶ οἱ κυνδυνεύοντες εὐρεῖν λυμένα
εὖτως καὶ οἱ γράφοντες εὐρεῖν βιβλίον τέλος. ἔ
γράφην τὸ παρὸν βιβλίον διὰ χειρὸς καμον τοῦ ἁμαρτο
λοῦ λέωντος ἀναγνώστου τοῦ εὐγενιανοῦ ἐν μηνὶ
ἰουλίῳ ἰδ' Ἰ' ἔτους ς'ωκ καὶ ὅσοι ἀνὰ χειρὸς
λάβεται αὐτὸ εὐχεσ[θε] τὸ γράψαντι ὑπὲρ χωρηκὸς
ἡμῖν τῆς τέχνης ταύτης. ἐγράφην δὲ δι' ἐξεδρωμῆς
καὶ ἐξώδου τοῦ πανυ εὐγενεστάτου ἀρχοντος καὶ
γραμματικοῦ τοῦ παλλατίου κρητῆς κυρίου
ἀγγέλου: καριώλα [sic].

43. 2498 (5) LEXICON GRAEC. LATIN. Membr. xvi. 10½ × 7, ff. 342. title, 'Alphabetarium utriusque linguae.'

At end: Rduus Pr. Fr. Peregrinus emit hunc librum Ven. M.D xxxiii. xi. Januarii.

44. 2434 (584) CHRYSOST. HOMIL. Membr. xi. 10 × 8, ff. 189, quaternions signed. Good upright minuscule, below the line.

45. 2700 (108) VARIA GRAMMATICA, AESCH. SEPTIM. C. THEB., SOPHOC. ELECTRA. chart. xvi. ff. 237.

46. 2911 (172) EXTRACTS FROM VARIOUS AUTHORS, with Index: chart. xv. 5½ × 4, ff. 138.

At beg: ὁ κύριος φράγκικος ἀκκίδας τοῦ μανουῆλ π
χωρεπισκόπου ῥοδίου υἱὸς πρωτονοτάριος καὶ πρωτοπασ
καθολικὸς μεσσηνίης τῆς σκεκίας ἐκ πολλῆς εἰς τὴν
ἀποστολικὴν καθέδραν προθυμίας, τοῦτο τὸ βιβλίον
πολλῶ πόνῳ καὶ δαπάνῃ συνάξας ἐκ τῶν ἀνατολικῶν
προσέφερε τῷ μακαρίστῳ πάπα σίξτῳ πέμπτῳ ἀρχιερεῖ
υεγίστῳ ἐν τῇ βατικάνῃ βιβλιοθήκῃ φυλαχθῆσόμενον
ἔτει ἀφ' ἐπε [1585].

At beg: βιβλίον ἐν ᾧ περιέχονται ποικίλαι ἐκλογαὶ
ἐκ διαφόρων γνῶμων οὐκ ὀλίγων θεολόγων καὶ
φιλοσόφων, κομισθὲν ἐν τῇ περιωνύμῳ ἰταλῷ ἐξ ἐώας
παρὰ τοῦ κυροῦ φραγκίσκου ἀκκίδα πρωτοπαπᾶ Μεσσηνίης,
υἱοῦ τοῦ εὐσεβοῦς ἐν ἱερῷ κυροῦ ἑμμανουὴλ χωρο-
επισκόπου νήσω Σικελίας, ἐνὸς τῶν ἐγγενῶν τῆς
Κολασσέων νήσου καὶ πόλεως, ὅπερ τῇ σῇ ἐκκαμπρότῃ
δουλίᾳ προσάγει, ἵκετεύων σὲ ἀσμένως καὶ φιλανθρώ-
πως δέξασθαι τοῦτο: τόνγε ἡγείσθαι ὡς ἓνα τῶν
ἐλαχίστων δούλων τῶν παρὰ σοὶ ἐπιεικέστατε.

ARCHIGINNASIO.

1. A. 1. 1. CHRYSOSTOM HOMIL. ON MATTHEW. Membr. xi. 12 × 9½, ff. circ. 200, double cols., upright minuscule below the line.

2. A. 1. 2. CATENA PATRUM ON JOB. Membr. 13 × 8½, ff. circ. 100, signed quaternions, saec. xii.

On last page: τοῦ λουκά τοῦ βομφίλου καὶ τῶν
φίλων.¹

3. A. 1. 3. CATENA ON MATTHEW. Bomb. xiv. 13½ × 9½, ff. 190, 50 ll.

9. A. 1. 9. ANON. HOMIL. IN EVANG. chart. xvi. ff. circ. 100: unsigned, but in the hand of Andreas Darmarius.

13. A. 1. 13. EUTHYMIUS DE SYNODIS. al. eccles. xvi. 13 × 9: partly written by A. Darmarius. Unsigned.

14. A. 1. 14. PROCLUS IN PLAT. ALCIBIADEM. chart., xvi. 13 × 9, ff. 128: defect. at end.

15. A. 1. 16. DAVID IN PORPHYR. QUINQUE

¹ Apparently the same as the owner of Canon. gr. 86, where the subscription is τοῦ λούκα τοῦ βομφίλου καὶ τῶν φίλων τῶν σπουδαίων, the *Catalogus Bibliothecae Bonifiliorum quae perstat Bononiae: Faventinae s.a.* (but before 1734) contains printed books only.

VOCAB., ET IN ARIST. CATEG. chart. xvi. 13 × 9, ff. circ. 300: unsigned, but written by Darmarius.

16. A. 1. 16. CHRYSOST. HOM. IN GENESIN. Membr. 11½ × 8, ff. 303, 33 ll., quaternions, saec. x.; in two hands, both large upright minuscule upon the line.

17. A. 1. 17. GREG. NAZIANZ. HOMILIAE. Membr. x-xi. 9½ × 7½, double cols., ff. 207, 25 ll. Upright minuscule, below the line but often cut by it.

18, 19. A. 1. 18, 19. EUCLID. Membr. xi. 9½ × 7½, ff. 336, 29 ll., quaternions: medium-sized upright minuscule, below the line, beautifully written, a good deal ligatured: many technical compendia, few scholia in the hand of the text. Defect. at end. Cf. Heiberg, Euclid, ed. 1883, praef. p. ix.

20. A. 1. 20. SOPHOCLES AJAX, ELECTRA; with Latin interlin. glosses. chart. xv-xvi, 9 × 6½, ff. circ. 100.

At beg: *M. Andr.....(?) Castell.*, with a shield.

21. A. 1. 21. VARIA STRATEGICA, ARIAN. AELIAN. POLYAEN. chart. xvi. 8½ × 6, ff. circ. 100.

23. A. 1. 23. DION. PERIEGET. COSMOGRAPHIA: with scholia. Chart. xv. ff. 88.

GENOA.

The only collection of Greek manuscripts in Genoa worthy of the name is that now possessed by the *Missione urbana di san Carlo*, Piazza S. Maria Angelorum. A catalogue of these MSS. with some history of the Library will be found in Banchemo, *Genova e le Due Riviere*, Genova 1846, pp. 497-523; the portion of the book relating to libraries was contributed by Grassi. Banchemo's book, though quoted by recent travellers to Genoa (e.g. Neigebaur, *Serapeum*, 1857, p. 138 sq.; Molard, *Archives des Missions Scientifiques*, 3^e sér. v. p. 137 sq.), does not appear very widely known; only one date for instance of those in Grassi's catalogue appears in Gardthausen's list, and that from Stein's preface to Herodotus 1869 praef. p. vii. It may be useful therefore to give here some details of palaeographical interest, some already to be found in Grassi, while others are due to my own observation. The collection of thirty-nine Greek MSS. is what survives of a legacy of 300 MSS. given to the Ospedale degli Incurabili in 1528 by Filippo Saoli, Bishop of Brugnato, and bought in 1746 by the *Missione Urbana*. A life of Filippo Saoli (1491-1531) is given in Oldoinus' 'Aethnaeum ligusticum,' Perusiae 1680, with copious references to earlier authorities.

MS. 2 (31. 6. 1.) of the year 1075 is already known through Stein l.c.

MS. 7 (31. 6. 5.) Chrysostom's Homilies on Matthew, membr. 12½ × 9½ in., ff. 314, double cols., quaternions numbered front and back, 31 lines to the page, a. 1057: + 314v. τέλος τῶν βιβλίων ἐν χωί u θ

τῶι καὶ ἡμῶν τοῦ Ⲡ | ἐκ τῆς ἐρμηνείας τοῦ κατὰ ματ

εὐαγγελίου | ἔτους ς φξε ἀναγινώσκων εὐχεσθε ὑπὲρ |
ἐμοῦ τοῦ ταπεινοῦ διὰ τὸν κν | ἀμήν.

MS. 8 (31. 6. 6) CHRYSOSTOM ON GENESIS, saec. xi.,
has at the end in a late hand,

Λ Β
ἐκ τοῦ ψυφοῦς τοῦ ἐχη μ
πηπετρασκα : θ (?)

MS. 11 (31. 6. 9) CHRYSOSTOM HOMILIES, 13 × 10
in., ff. 369 saec. xi., illuminated : f. 2 vers. before
the text. in thin uncial,

ὁ τῆς μονῆς πρόεδρος ἰωσήφ λόγων
ὡς ὦν ἐραστῆς τῶν σοφῶν ἰωάννου
ἐξωραίζων τὴν προσφέρει βίβλον
τῷ τῶν ἄλλων ταγμάτων πρωτοστάτῃ

MS. 13 (31. 6. 11) CHRYSOSTOM HOMILIES : saec.
xi., ff. 297 : on f. 4 is the following librarian's index
in a late hand ; λόγιο το χρισστομο διάφοροι βεβραῖνον.¹
λόγιο λ. This hand recurs in MS. 14, εξαῖμερον τοῦ
χρηστοστομον βεβραῖνον, MS. 19 οὐμλαιο τοῦ μεγάλου
βασιλείου εἰς τὸν προφήτην ἡσαΐαν βεβραῖνον, MS. 29
(Ioann. Climaci Scala Paradisi) but erased.

MS. 14 (31. 6. 12) CHRYSOST. HOMIL. saec. xi. ff.
303. On f. 185v., nearly illegible, κῆ βοῦθει τῷ σῶ
δοῦλῳ αναγνωστ.....καὶ κληρικὸν τῆς ἀγίας σωφίας Ν ζ
ἔτους ς ψ ξ θ μέρ ζ πρω της χϛ γενισεος ωρα ως ενα [a.
1261].

MS. 17 (31. 6. 15) S. BASIL. HOMILIES etc :
11½ × 9 in., ff. 305, saec. x, finely written and illu-
minated. At the end, in large red uncial, ἡ διαιρου-
μενη ἀδιαρέτως καὶ συναπτομένη διαιρετῶς παναγία τριάς
ὁ θς τὸν δοῦλον σου ἰωσήφ τὸν τοῦτο κτησάμενον
πρεσβείας τῶν ἱεραρχῶν βασιλείου καὶ γρηγορίου· διὰ
παντὸς τείχιζε πανοικίας δόσει· ἀμήν.

MS. 30 (31. 4. 4) Simonis mon. Sermones, ff. 320,
saec. xii-xiii ; f. 319v. παρακαλῶ ὑμᾶς ὅσοι ἀναγινώσκετε
τὴν παροῦσαν μελίρρυτον θειοτάτην καὶ ψυχοφελῆ
βίβλον εὐχεσθαι καὶ ὑπὲρ τοῦ γράψαντος εὐτελοῦς
μοναχοῦ καὶ ἱεροδιακόνου γερασίου ἀμαρτωλοῦ τοῦ καὶ
ἀρχιμανδρίτου χρηματίσαντος ἐν τῇ νέα μονῇ ἐν τῇ νήσω
χίω, ὅπως εὐροίμι ἐλεος ἐν ἡμέρα κρίσεως. ἀξιώσετε δὲ
καὶ ὑμᾶς τοὺς ἐντυγχάνοντας καὶ μετὰ πόθου θεοῦ καὶ
ἀγάπης ἐμπύρου ταύτην ἀναγινώσκοντας αὐτὸς ὁ
ποιητὴς καὶ δημιουργὸς τῶν ἀπάντων χριστὸς ὁ θεὸς καὶ
υἱὸς τοῦ θεοῦ καὶ υἱὸς τῆς παννυμῆτου καὶ παννπεράγνου
παννπερυλογημένης παννπερενδόξου παναγίας θκου καὶ
παναχράντου μαρίας, τῶν αἰωνίων ἀγαθῶν ἐπιτυχεῖν ἐν
τῇ φοβερά καὶ ἀθανάτῳ καὶ ἀπεράντῳ βασιλείᾳ αὐτοῦ·
ἀλλὰ καὶ τὸν ταύτην κεκτημένον—φιλόθεον καὶ
φιλόχριστον—καὶ ἐμὸν κατὰ πνα προσφιλέστατον
γλυκύτατον υἱὸν κατὰ [?]—σριάς ψυχῆς καὶ
ἀμαρτιῶν ἀφέσεως.

MS. 32. (31. 4. 6) CANONES ECCLESIAE, chart. ff.
309, a. 1322 : f. 241v. ἐγρά δὲ ἐπὶ ἔτους ς ω λ, ἐν
μηνὶ ὀκτωβρίῳ θ κν K [ζ] N ε.

¹ Similar Greek forms for 'membranaceus' are
βεμβράνης Vitt. Emaz. (Rome) MS. graec. 10 (a.
1641), βεμβριν Bodl. Barocc. 230, and, no doubt,
the strange developments δρ and δέυρανός, δέυρανον
in Vat. gr. 1414 ap. Nollhae, *Mélanges d'Archeologie
et d'Histoire*, 1886 p. 253 sq. The δ indeed is inexplic-
able, but for the eu cf. νοεμβριω = Novembri, etc.

MS. 40 (41. 4. 7) SIMPLICIUS ON ARISTOTLE'S
CATEGORIES. chart. 9 × 6½, ff. 160, 38 lines saec. xiv-
xv, well written. Grassi was unable to identify the
author, whose name is wanting. This is the only
non-ecclesiastical MS. in the collection.

INDEX (BOLOGNA AND GENOA).

'A.' signifies 'Archiginnasio,' 'Gen.' the
Missione urbana at Genoa ; the other numbers refer
to the University Library at Bologna.

DATED MANUSCRIPTS.

a. 1046, 30.
1057, Gen. 7.
1075, Gen. 2.
1312, 42.
1322, Gen. 32.
1352 circ., 16.
1490, 41.
1491 circ., 33.
1528, 25.
1529, 25, 37.
1530, 38.
1531, 38.
1532, 27.
1533, 27.
1553, 4.
1598, 20.
1640, 3365.

SCRIBES.

Andreas Darmarius A. 9, 13, 15.
Antonius Damilas 41.
Cyrillus mon. 20.
Fulgenzio Guglielmi of Forlì 25, 27, 36, 37, 38.
Georgius Valla 31.
Gerasimus of Chios, Gen. 30.
Leon Eugenianus lector 42.
Michael Apostolios 14.
Nicephorus (ἐξαπτερόγυν ἐκ γένους κατηγμένος) 21.
Nicolaus 33.
de Rancé, Armand Jean le Bonthillier 7.
Sabas mon. 30.
Theodorus, Gen. 2.
Valeriano Albini 25, 27, 36, 37, 38
Zacharius Callierges 26 (28).

POSSESSORS, ETC.

Accidas, Franciscus and Manuel 46.
'Αδριανός 11.
Anthimus of Hungro-Walachia 18.
Bochee (?) Sebastianus 32.
Bomphius, Lucas A. 2.
Cariola (?), Pallatius Angelus 42.
Castell. (?) M. Andr. A. 20.
Chilius, Adrianus 8.
Cyrillus hieromon. 35.
Damoulinos, Georgius 41.
Fannizzi, Giovanni 4.
Josephus, Gen. 11 and 17.
Laurentius of Cremona 5.
Peregrinus, prior of S. Salvatore 25, 37, 43.
Pico, Giovanfrancesco, della Mirandola 27.
Steuco, Agostino, of Gubbio 37.

T. W. ALLEN.

BLAYDES'S *RANAE*.

Aristophanis Ranae. Annotatione critica, commentario exegetico, et scholiis Graecis instruxit FREDERICUS H. M. BLAYDES, LL.D., &c. Halis Saxonum, in Orphanotrophei Libraria. MDCCLXXXIX. 10 mks.

ALL scholars, English and foreign, will gladly give a respectful welcome to this eighth instalment from the veteran editor of *Aristophanes*. The character of Dr. Blaydes's work is by this time so well known to those concerned as to make any general estimate superfluous. Whatever may be the difference of opinion upon this or that point, those who will candidly accept from the editor the help he offers, and not require of him that which is not in his plan, cannot but be benefited by his fulness of material, his fertility in suggestion, his vivacious and unflagging interest in the subject. In the present volume there is no falling off: always rich, if sometimes too much *amator ingenii sui*, he here maintains his abundance and tightens his control. If I fill this article, as it is my business to do, with matters of dispute, it will not be for want of gratitude to Dr. Blaydes for the pleasure and instruction which he has given. Commendation or introduction he does not need, and I will rather take the opportunity of his publication to investigate some of the points in the *Ranae* upon which he leaves or makes room for improvement.

There is one defect, or at least one danger, which a commentator upon Aristophanes can hardly escape, for it lies in the very nature of his subject. He will certainly contract and even cultivate a habit of indecision. Aristophanes is full of expressions only to be explained, at best, provisionally. Instead of the minute knowledge of place, time, and circumstance, upon which the satirist presumed, we have little or nothing but rival guesses, ancient and modern, differing in ingenuity but carrying for the most part no authority at all. Among the ancient suggestions it is often impossible to decide which, if any, is something more than a guess; among the modern, in a case of difficulty, it rarely happens that one only is specious. A complete commentary must therefore often cite on the same point several opinions, none certainly right but none quite out of court. In short, a careful edition of Aristophanes will always have a large ingredient of 'variorum'; and the mind of an editor long occupied with Aristophanes,

'like the dyer's hand, subdued to what it works in', is likely to be coloured, perhaps over-coloured, with the 'variorum' complexion.

To this tendency Dr. Blaydes, by his very care and scrupulousness, is not unfavourable: and accustomed to the task of recording alternatives he sometimes leaves us without an opinion where in him it would have been no presumption to pronounce one.

Take, for example, the familiar passage in the hymn of the mystae to Iacchus (v. 402):

Ἰακχε, φιλοχόρευτα, συμπρόπεμπέ με.
σύ γάρ κατασχίσας ἐπὶ τε γέλωτι
καὶ εὐτελείᾳ τόν τε σανδαλίσκον
καὶ τὸ ῥακίον ἐξέφυρες ὥστ'
ἀζημίους παίζειν τε καὶ χορεύειν.¹

To the Athenian audience this was no doubt perfectly clear, and it seems at first sight plain enough, in its general meaning, to us. The myst thanks the god for having given religious sanction to a practice so convenient as that of wearing torn clothes in the procession to Eleusis. So far the recent editors (Mitchell, Kock, Merry) all agree. But the scholium strangely takes a different course, and tells us that the poet's object was to satirize the parsimony of the choregus, who had provided the performers with shabby costume. Thus explained, the words would have nothing to do with religion at all, and their interest would be of a quite different kind. It is therefore the first question, whether the scholium, in consideration of its antiquity, is entitled to any attention: and it is here that we look for the editor's decision, but do not get it. The passage is elaborately annotated, and in the first five notes the scholium, though cited, seems to be overruled. But at the end we read: 'ἀζημίους, i.e. ἀδαπάνους...nisi passivo potius sensu vox accipienda est, *impune, sine damno, sine detrimento*. Ita choregorum parsimonia perstringi videbitur, qui etc.' By this indirect way of reserving judgment the reader is apt to be altogether confused; and it is the less desirable, because here, as often in similar cases, the editor's criticism upon the current view well deserves to be put more decisively. In rejecting the scholium altogether, the recent commentaries are justified. It is a foolish guess, which ignores the conditions of the problem. But the recent commentaries also omit something, and what they omit is

¹ I give Mr. Blaydes's readings. The variants do not affect the sense.

indicated by Dr. Blaydes, when he hesitates over the rendering of ἀζημίους. Indirectly this may mean *with cheapness* (Merry), but the primary meaning is that given by Dr. Blaydes, *impune, sine damno, without damage*: which may help us to answer the most interesting question of all—Why was it (as Aristophanes implies) a matter of religious precept to dress in torn clothes for the Eleusinia? Aristophanes, I think, knew and shows us why. It was one of the innumerable devices of superstition against *invidia* or the evil eye. The greater the happiness the more the danger: therefore in the supreme felicity of the initiated most danger of all. Therefore, by the benevolent direction of the god himself, they disguised their happiness in the garb of beggars, 'so as to take no damage in the joyous feast.' The motive of the mystae in wearing torn shoes was the same as Agamemnon's, when in the play, before walking over the purple, he takes off his shoes altogether. The supposed tenderness of Iacchus towards poor men's purses is merely the comedian's jest, for which he avails himself of the conveniently ambiguous ἀζήμιος.

A much better way of dealing with a difficulty is the editor's at v. 190. Says Charon:

δοῦλον οὐκ ἄγω,
εἰ μὴ νενανμάχηκε τὴν περὶ τῶν κρεῶν.

'I convey no slave, unless he fought (and so became entitled to his liberty) at'—the battle of Arginusae. Why was this battle called ἡ περὶ τῶν κρεῶν? All agree that the phrase was suggested, as to the mere form of it, by the proverb, ὁ λαγὼς τρέχει τὸν περὶ τῶν κρεῶν (δρόμον) *a race for its meat* or, more elegantly, *for its life*. But this does not take us very far. Why should the proverb, or, to be more exact, a phrase somewhat like the proverb, have been tacked to this particular battle? Many answers are given. Dr. Blaydes decides definitely for one of the miscellaneous views in the scholium, that the battle was περὶ τῶν κρεῶν because upon it was staked the whole existence of Athens; and, having decided for this, he rightly resists any attempt to combine it with other incompatible suggestions, such as that the κρέα or 'meat' means the Athenian corpses, which after the battle were not picked up, a conception which certainly would seem little likely to gain popularity in Athens. Why the view preferred by Dr. Blaydes does not unite all votes, it is easy to see. Even if we grant the likelihood that either before or after the victory the Athenian populace would confess so frankly, not to say so grossly, their

desperate peril, and compare their country to a hare nearly run down, even then there is no particular point in applying the phrase to the special case of the slaves. Something of this kind, something proper to the slaves, is what the context requires. This is recognized by a note in the scholium: ἦσαν γὰρ οἱ δοῦλοι τότε ναυμαχίσοντες περὶ οὐδενὸς ἄλλου ἢ περὶ τῶν ἰδίων κρεῶν, τούτεστι σωμάτων. φησὶν οὖν οἷον οὐ περὶ χρημάτων ἢ πατρίδος—an explanation however which has little else to recommend it. In fact, none of the suggestions made seem adequate, and as a little more guessing can do no harm, I will venture one of my own. The reward promised and given to the slaves who fought at Arginusae was their freedom and the citizenship of Athens, that is, the limited form of it known as the Plataean franchise. It is to this (so much is plain) that Charon here refers; in the lower world, as upon earth, these slave combatants have the privilege of the free. Therefore the words περὶ τῶν κρεῶν, if they are to square with the purpose, ought to describe the object for which the slaves fought, that is, the freedom and the citizenship. Now the formal registration and enrolment of new citizens took place at the *Apaturia* (early in October). The battle of Arginusae was fought in July. Even before the battle it would be natural enough that the slaves should be described as fighting for the chance of participation in the approaching feast of citizenship. After the battle such an association of ideas could hardly be missed; for, as every one will remember, the tragic events which followed the battle were determined by the proceedings at this feast, and by the appearance there in mourning of those whose relatives by (or without) the fault of the generals were lost. At that same feast those slaves who survived must have appeared to partake for the first time of the Athenian communion, of which the sign was the eating of the sacrificial *meat* (τὰ κρέα ἐξ Ἀπατουρίων, *Thesm.* 558). The new citizen, in Aristophanes' own words (*Ach.* 146),

ἥρα φαγεῖν ἀλλήντας ἐξ Ἀπατουρίων.

It would seem therefore a very natural piece of slang to say that the battle of Arginusae illustrated in a novel sense the proverb of 'racing for your meat', and to describe the slave combatants as 'having fought' on this occasion 'for their meat'.

To the extent of raising the disputable questions and presenting the materials for a judgment, Dr. Blaydes's commentary is very seldom defective. One place, in which

a known difficulty has escaped remark, may be noted here for the interest of the question itself. It is where Euripides bids Aeschylus recite 'the prologue from the *Oresteia*', and Aeschylus replies by commencing that of the *Choephoroi* (v. 1124):

EYP. πρῶτον δέ μοι τὸν ἐξ Ὀρεστείας λέγε.

ΔΙ. ἄγε δὴ σιώπα πᾶς ἀνὴρ. λέγ', Αἰσχύλε.

ΑΙ. Ἐρ, κῆ χθόνιε πατρῷ ἐποπτεύων κράτη...

Dr. Blaydes takes the Ὀρεστεία here to mean the trilogy or tetralogy, and does not explain how in that case Aeschylus can possibly understand the request to recite 'the prologue from the *Oresteia*', or how he infers, without more said, that it is the prologue to the second play which is asked for, and not that to the first or that to the third. Kock and Merry are also silent. The question has been put more than once, but I have seen no answer to it. The truth I take to be that there is no possible answer, and that the name *Oresteia* here cannot mean the trilogy but must mean what we call the *Choephoroi*. Nor is this at all strange. The *Oresteia*, or *Act of Orestes*, is a very good name for the play, a better name decidedly than that by which it goes now. It is that part of the story, the only part, in which Orestes is the leading figure; and the title *Oresteia* has the same application to it as the Homeric titles *Diomedea*, &c., to the books so called. Many indications conspire to show (what is likely enough in itself) that the titles of plays in the extinct *didascaliae*, by whomsoever and whensoever settled, were certainly not fixed and current from the first production of the plays. I have given, for example, elsewhere my reasons for thinking it impossible to attribute to Aeschylus the title of the *Seven against Thebes*. But the piece of evidence before us is singularly simple, complete, and interesting. It is to my mind plain as words can make it that Aristophanes and his contemporaries knew our *Choephoroi* as the *Oresteia*; and it is a natural, if not a necessary, inference from his language that he did not know that name as the title of the whole 'trilogy'. The fact is highly suggestive, but this is not the proper occasion for pursuing the subject.

In explaining the obscure citation itself, the editor has apparently not had before him the suggestion of Mr. Macnaghten, that in reality πατρῷ represents not πατρῶα at all, as Aristophanes advisedly or negligently assumes, but πατρῶε.

For the settlement of the text there remains, after the present edition, very much to be done in the way of distinguishing and

valuing the various documents. But the conclusions of Mr. Blaydes seem to be in general sober and acceptable in themselves. In v. 20 for instance—

ὦ τρισκακοδαίμων ἄρ' ὁ τράχηνος οἶτοσι,
ὅτι θλίβεται μὲν, τὸ δὲ γέλοιον οὐκ ἐρεῖ—

he is probably right in accepting ὅτε from Palmer, and also in declining ἐρῶ from Cobet. In v. 54, πόθος | τὴν καρδίαν ἐπάταξε πῶς οἶε σφόδρα. (*sic*), his punctuation seems to represent the linguistic fact better than the rival πῶς οἶε; σφόδρα. or, πῶς οἶε σφόδρα; On the unlucky v. 607 (ΞΑ. οὐκ ἐς κόρακας; μὴ πρόσσιτον. ΑΙ. εἶεν, καὶ μάχει); which has been altered and repunctuated in more ways than there are words, I do not altogether like either the editor's first thought (ἐς κόρακας. οὐ μὴ πρόσσιτον;—εἶεν, καὶ μάχει); or his second (οὐκ ἐς κόρακας; οὐ μὴ πρόσσιτον;—ἦ καὶ μάχει). Elmsley had reason for wishing to take οὐ μὴ πρόσσιτον together: but this need not involve any change of the words or order. We should write οὐκ ἐς κόρακας μὴ πρόσσιτον;—εἶεν, καὶ μάχει; and regard the oath ἐς κόρακας as a parenthesis (like the Latin ejaculatory *malum*) in the grammatical construction of οὐ μὴ πρόσσιτον.

In v. 796 the editor betrays suspicion of a phrase which has before struck me as dubious. The slave Aeacus has just informed the slave Xanthias of the circumstances which have led to the proposed contest between the tragic poets, how the 'rascally mob' supported the pretensions of Euripides and insisted upon a trial, how Sophocles made no claim against Aeschylus, but reserved himself to contest, if necessary, the victory of Euripides. Then says Xanthias, τὸ χρῆμ' ἄρ' ἔσται; to which Aeacus replies, νῆ Δί', ὀλίγον γ' ὕστερον. κἀνταῦθα δὴ τὰ δεινὰ κινήσεται. Dr. Blaydes suggests δειν' ἄττα, citing v. 925, ῥήματα ὀφρὺς ἔχοντα καὶ λόφους, δειν' ἄττα μορμωρῶπα, scarcely, I think, a parallel case. But certainly τὰ δεινὰ κινήσεται, 'the terrors' or 'the marvels will be set to work', is an odd expression in itself, and there is nothing in the preceding context to prepare the way for it or explain it to the ear. I have long thought that the accentuation is wrong and should be corrected to τὰ δῆνα. 'And so,' says Xanthias, in the slovenly jargon of gossip, 'the thingummy is to come off?' 'Yes,' replies Aeacus in the same style, 'directly; and this is where the thingumbobs are to work.' Xanthias means the contest, Aeacus the performances of the rival artists (which he compares to an exhibition of puppets or machines), and both

express their meaning with the like indifference to classic precision.

It would take of course ten times the space now available to discuss half the little questions of this kind suggested by the play and by the editor's critical notes. We must return to the commentary, and conclude with a few more notes on points which still need clearing up. V. 158—

ΔΙ. οὔτοι δὲ δὴ τίνας εἰσὶν; ΗΡ. οἱ μεμνημένοι,
ΞΑ. νῆ τὸν Δι', ἐγὼ γοῦν ὄνος ἄγων μυστήρια.

Xanthias, impatient of his burden, interrupts the conversation. The proverb points ἐπὶ τῶν εἰς οὐδεν δέον ἀχθοφορούντων (Eustathius), or, as it is put more precisely by Fritzsche and Holden, to those who *themselves* get no good out of their trouble. The editor follows them here rightly, but not in incorporating the guess of the scholium that the 'ass performing a mystery' referred specially to the conveyance of luggage by asses to Eleusis. There is nothing in the phrase which points to the Eleusinia, nor any proof of connexion between asses and that feast. The 'ass' here meant is the same which plays so remarkable a part in the story of Lucian, the ass which regularly accompanied those strolling quacks who preached the lower kinds of 'ritual.' He carried of course their necessities, but he also had, or was supposed to have, a connexion with their 'rites', as is shown by the tenacity of the association in the public mind between the animal and Oriental superstition, of which the most notorious example is the strange Roman blunder about the religions of the Jew and the Christian. The allusion of Aristophanes carries the tradition back much earlier. But Greece and Athens were already full of strange and only too popular religions from the East, the Sabazian rite, the Adonian, and what not.

V. 168—

μίσθωσαί τινα
τῶν ἐκφερομένων, ὅστις ἐπὶ τοῦτ' ἔρχεται.

'ἐπὶ τοῦτ' ἔρχεται: sc. ad bajulandum, ἐπὶ τὸ σκευοφορεῖν' (Blaydes). This is surely not right, and the scholium ἐπὶ τὴν ἐκφορὰν still less. Nor is there any reason to suspect error. The editor has overlooked the end of Mr. Merry's note, 'or ἐπὶ τοῦτο may be the intention of a journey to Hades.' Certainly it is. It was evidently a common saying that the best person to employ on an errand is ὅστις ἐπὶ τοῦτ' ἔρχεται, 'one who is on his way for the matter,' i.e. one who can do it without going out of his way. Here, 'the matter' being the carrying of luggage to

Hades, the ὅστις would be a νεκρὸς ἐκφερόμενος. The difficulty has arisen from seeking for ἐπὶ τοῦτο a special explanation in the words of the immediate context, whereas τοῦτο is simply τὸ παρόν, 'the matter in hand' (τοῦτο as opposed to any ἐκεῖνο), and is, like ὅστις, strictly general, though in reference to this case it has the meaning determined by the circumstances.

V. 320—

οἱ μεμνημένοι
ἐνταῦθά που παίζουσιν, ὥς ἔφραξε νῶν.
ἄδουσι γοῦν τὸν Ἰαχχον ὅνπερ Διαγόρας.

Dr. Blaydes leaves this allusion in the obscurity where it is only too likely to remain. There had been, in the generation before Aristophanes, a lyric poet Diagoras; there was also a notorious 'atheist' of that name, who is said to have satirized the mysteries; and it is possible, though it would seem not likely, that they were the same person. But why, taking either to be meant here, an Athenian should identify the familiar song of the Eleusinian mystae as 'that which Diagoras sings' (for the only word which can be applied is ἄδει), remains itself a mystery. Aristarchus is cited by the scholium for the reading and the explanation (if such it can be called); but it may well be doubted whether he knew anything more about the passage than we do. There is probably some objection, which escapes me, to the neglected view of Apollodorus of Tarsus (see the scholium) that the true reading is δι' ἀγορᾶς, and the meaning simply that the mystae in Elysium are singing the same song which they sing 'through the agora', as they go out of the city by the Ceramicus on their way to Eleusis. This certainly fits admirably the beginning of the song itself, 'O Iacchus, who hast *here* thine honoured dwelling-place', which all refer to the temple in the Ceramicus sacred to Iacchus with Demeter and Coré. Evidently the song has begun (off the stage) before Xanthias speaks, and we might well suppose that it is actually by this characteristic ἐνθάδε ναίων that he identifies the song as that of the Athenian worship.

V. 367—

τοὺς μισθοὺς ῥήτωρ ὦν εἴτ' ἀποτρώγει.

"Anglice in the capacity of a public speaker (bringing forward some motion to promote national economy), ut explicat Merry.' Mr. Blaydes does injustice to the Rector, who adds as an alternative 'though he was a public speaker and might have

been expected to support rather than starve the poets', and adds further that 'the latter explanation is favoured by εἶτα.' It is proved by εἶτα, which does not admit the other at all. It is the specialty of the offence, that the rewards of literature should be attacked by one who was himself winning money, some of it public money, by his literary talents.

V. 467—

ὅς τὸν κύν' ἡμῶν ἐξελάσας τὸν Κέρβερον
ἀπῆξας ἄγχων κάποδρὰς ὄχον λαβών.

Upon ἐξελάσας there is nothing in the commentary, but that the word does not quite satisfy the editor he shows by citing in the apparatus the conjecture of Reiske ἐξελών. The natural doubt arising from the unsuitable sense of the word may be fortified

by observing that this nineteen-line speech of Aeacus, tragic in tone and for the most part actual parody, is written throughout in tragic metre, except in the word ἐξελάσας, which gives an anapaest in the fourth foot. The oversight, for such it must be, is not probable; and, if ἐξελών is not near enough, I would suggest ἐσελάσας, *having invaded us*.

Here must be closed a discussion which with the copious assistance of Dr. Blaydes I would gladly pursue much further, but that I fear to weary even his own minute patience. It remains only to wish him all success in the completion of his long and serviceable task. '*Nubes* mox prohibet. *Equites* sub prelo. *Vespae*':

σφήκωμα τοῦπικρανὸν ὡς τάχιστ' ἔχοι.

A. W. VERRALL.

SCHOLIA TO SOPHOCLES.

Scholia in Sophoclis Tragoedias Vetera e codice Laurentiano denuo collato edidit commentario critico instruxit indices adjecit
PETRUS N. PAPAGEORGIUS. Lipsiae, 1888.
4 Mk. 80.

It is not easy to discover a reason for the existence of this book. The compiler has little good to say of previous editors of the scholia of Sophocles, but the list of their mistakes by which he supports his criticism hardly justifies the way in which he speaks of scholars such as Elmsløy and Brunck and editors such as Dübner. His own fitness to undertake so difficult a task is by no means apparent. If his intention was to supply an accurate and trustworthy text of the scholia for other men to use, he might most successfully have effected his purpose by taking the best existing or most accessible text and telling us exactly the points in which it is in error. Even this a scholar with any right to use scholia might now do for himself, seeing that an excellent facsimile of the Laurentian Codex has lately been produced under the competent editorship of Mr. Maunde Thompson and Professor Jebb. As it is, Mr. Papageorgius's book provides none of those precise palaeographical notices which are so necessary for all work on scholia; and without such aids it is immeasurably inferior to the facsimile. Then, on the other hand, if the end in view was to edit the scholia in the higher sense of getting at

their meaning, the editor has no less signally failed. Yet, that this was his intention is, I think, plain not only from his preface but also from the nature of the editing to which he has subjected the text. He has a system of brackets by which he distinguishes the omissions and insertions made by himself, and at the end he gives two lists, the one called *Index emendationum editoris*, and the other *Index conjecturarum incertarum*. Now it is no exaggeration to say that many of his changes, insertions and omissions are most misleading. Some of them are altogether uncalled for, as for example the insertion of the word κλυτὰς in the lemma ἔκγονα χθονός to a scholium on O.R. 172. The scholium ἢ τὰ δένδρα ἢ τοὺς παῖδας φησι is a note on ἔκγονα χθονός and not on ἔκγονα κλυτὰς χθονός: yet the editor imagines that he has made an improvement by inserting the adjective. If all his changes were as harmless as this, it would not matter much; but sometimes by his omissions and insertions he would deprive the scholia of the marks by which their origin and significance can be best understood. Scholia, as we now have them, often consist of several ancient notes all run together into a meaningless sentence by means of particles such as καὶ and δὲ and γάρ. Sometimes however the particle has not been inserted and sometimes even the ancient initial ὅτι has been left in the middle of such a sentence to show the way in which it has been

put together. Now Mr. Papageorgius constantly improves away these most valuable marks. e.g. in *Ajax* 38 he inserts a δέ to join into one two distinct scholia, and reads ἐν τοῖς ἀμοιβαίοις κατὰ βραχὺ δηλοῦται ἡ ὑπόθεσις, πυνθάνεται <δέ> πρῶτον εἰ ἄρα πρὸς καιρὸν πονῶ. εἰ γὰρ αὐτός ἐστιν ὁ τὸν φόνον δράσας πρὸς καιρὸν ἂν εἴη πονῶν ὁ Ὀδυσσεύς. Again on *O.R.* 89 he would omit a most eloquent ὅτι. The scholium runs ἔστιν δὲ ποῖον τοῦτος; : ὅτι ἀσαφῆ τὸν λόγον εἶπεν [ὅτι] ἀξιοῖ αὐτοῦ τοῦ ῥήτου ἀκοῦσαι. Here any one with any knowledge of scholia sees at once that we have two old notes (possibly each an explanation of the same editorial mark) run together into one sentence as is constantly being done by the later scribes. Yet the last editor would deprive us of one means of

separating the explanation ὅτι ἀσαφῆ τὸν λόγον εἶπεν from the explanation ὅτι ἀξιοῖ αὐτοῦ τοῦ ῥήτου ἀκοῦσαι. Similarly on *Ant.* 18 ἧδεν καλῶς : ἀντὶ τοῦ ἧδεα καὶ ἧδεν σε καλῶς τὰ τοῖα πάντα μὴ πολυπραγμονοῦσαν he asks us to omit the καί. But what is to be said of the condition of mind of an editor who would strain at this gnat of a particle and swallow the camel ἧδεν in the lemma?

These instances do not stand alone. Similar mistakes and misconceptions may be found not only on every page, but almost in every paragraph. If scholia are as this editor represents them to be, there is nothing to be gained by preserving them, but on the contrary they had better be entirely neglected.

W. GUNION RUTHERFORD.

STUEMUND'S *ANECDOTA VARIA*.

Anecdota Varia Graeca et Latina, ediderunt
RUD. SCHOELL et GUIL. STUEMUND.
Volume I. Berlin 1886. 10 Mk.

THE very miscellaneous contents of this volume fall mainly under three divisions according as they deal with metre, music or mythology. The first of these forms the larger and more important part of the book, and of this the most valuable portions are the contributions to the study of the Scholia on Hephaestion. In the *Rheinisches Museum* vol. xxxvi pp. 260 ff. it was shown by Hoerschelmann that a commentary on Hephaestion which in the MSS. exists in the form of a continuous treatise had hitherto been concealed in the editions of the *ἐγχειρίδιον* amongst the Scholia, in a fragmentary and dismembered condition. This commentary, which Hoerschelmann attributes to Choeroboscus, he has published in this volume, with a collation of three MSS., only one of which, the Bodleian 'Saibantianus,' was known to Gaisford. The other two MSS., a Venetian and a Vatican, have been for the first time collated by Studemund. The Saibantianus appears to be a copy of the Venetian MS.; the Vatican is independent and differs considerably from the others. There is little, if anything, in this first complete edition of the commentary which was not already known, for the greater part had been already published in the form of extracts by Gaisford and the remainder contains no new information of any real

importance. The value of the edition is partly that it is based on a careful collation of good MSS., and partly that it throws a new light on the composition of the heterogeneous Scholia to Hephaestion, and so on the history of metrical tradition.

The commentary is followed by an edition by Studemund of the so-called 'Scholia A' based on a collation of three MSS., viz. an Ambrosian MS. of the end of the 13th or beginning of the 14th century (called by Studemund A), the Venetian MS. already mentioned, and an Ambrosian MS. of the 15th century (called by Studemund Q). The Venetian MS. appears to be a copy of A, which in the opinion of Studemund is the best of the existing MSS. of Hephaestion. As Hoerschelmann had already edited the 'Scholia B' (Dorpat 1882) there are now complete critical editions of all the Scholia to Hephaestion, based on good MSS., and thus an important beginning has been made towards the edition of a '*corpus metricorum Graecorum*' which has been promised by Hoerschelmann and Studemund. In another chapter Studemund gives the readings of A in all the quotations from the poets made by Hephaestion in the *ἐγχειρίδιον*, but the more important of these had been already communicated by Studemund to Bergk for the third edition of the '*Lyrici Graeci*.' He also gives the readings of A in the 'Scholia B' where it differs from the Harleian MS. (O) collated by Hoerschelmann for his edition. These various readings

however do not supply any improvement of Hoerschelmann's text.

The remainder of the metrical portions of the volume consists of *anecdota* from various MSS. on various subjects. In these there is frequent repetition, and the information furnished by them is for the most part either already familiar, or of little value. The chief subjects dealt with are the following:—the 'κοινή συλλαβή,' synizesis, the different kinds and names of feet, the commonest metres, such as dactylic hexameters, elegiacs, iambics, anacreontics, the different forms of the hexameter according to the number and varying positions of the dactyls and the spondees, the different kinds of hexameters which are in appearance metrically defective, the various caesuras. One of these anonymous writings (contained in an Ambrosian MS.) gives a list of names for different metrical combinations of five and six syllables, which suggests some corrections in the text of the similar list of pentasyllabic "feet" given by the Latin grammarian Diomedes. It is supplemented by another list of pentasyllabic and hexasyllabic 'feet' (which however is of little value) extracted from a Berlin MS. and printed in the addenda. Interspersed with these metrical 'anecdota' are some of a lexicographical character, the most considerable being a list of Greek words for

the cries of animals, which is given in slightly different forms from several MSS.

The musical portion of the volume consists of an edition by Adolf Stamm of three very short Greek treatises (from a Laurentian MS.) containing *κατατομαὶ κανόνος*, i.e. divisions of the string into the lengths required for producing different notes in the scale. The editor has printed the text of the MS. and also a corrected text accompanied by translations both in Latin and in German, a critical and exegetical commentary, and an account of the various instruments used by the ancient theorists for measuring the ratios corresponding to the different concords and discords. The text of the first of these *κατατομαὶ* is very corrupt, but it has been corrected by the editor (with the assistance especially of C. von Jan) with great ingenuity, and in most cases with almost absolute certainty.

The mythological section consists of Greek lists of the epithets applied to the twelve chief deities, i.e. Zeus, Apollo, Poseidon, Ares, Dionysus, Hephaestus, Hermes, Athene, Hera, Aphrodite, Demeter, Artemis, edited by Studemund from three different but closely connected sources. In these lists will be found several epithets which appear to be otherwise unknown.

C. B. HEBERDEN.

DUFF'S LUCRETIVUS, Book V.

T. Lucreti Cari de Rerum Natura Liber Quintus. Edited with Introduction and Notes by J. D. DUFF, M.A. Fellow of Trinity College, Cambridge. Cambridge, at the University Press. 1889. 2s.

THIS school edition of the fifth book of Lucretius does not make any claim to original treatment of the text or matter. It will however be found exceedingly useful by beginners who are not advanced enough to use Munro's notes. The introduction gives a brief and clear account, without going into any debatable ground, of what is known of the poet's life, of the general scope of the poem and its position in Latin literature, especially in relation to Virgil: an outline of the Epicurean philosophy abridged from Zeller; and a section explaining the more simple terms of astronomy so far as they are treated of in the book. The text generally follows Munro's

last edition. The notes are very full and careful, too full indeed to leave much to the discretion or invention of the teacher. What amount of help in notes is desirable in a schoolbook is a question mainly for schoolmasters to decide: but there can be no doubt that this edition, if it errs, errs on the side of over-copiousness and leaving too little to the schoolboy's intelligence. A few examples of unnecessary notes will make it plain what I mean. After rightly saying on l. 139 (that *videri* often requires, and usually can bear, the meaning 'be seen' in Lucr., Mr. Duff goes on, the first time only ten lines later, and thereafter almost as often as the word occurs (I have counted eight instances) to repeat '*videtur* is passive.' The term *boves Lucae* explained on l. 1302 is surely striking enough to remain in even an average schoolboy's mind till he gets to l. 1339. Sometimes needless translations are given: '*exitium*, utter destruction,' '*consilio*,

by design,' '*ratione pari*, in like manner,' '*donum*, boon,' '*commune bonum spectare*, to consider the common weal,' It may be held with some reason that such notes really do harm rather than good. Another class of notes are no doubt useful in themselves but better left to a composition class: those I mean which give the Greek equivalent of a Latin phrase by way of explaining it: '*unum* = τὸν μόνον,' '*δίχα τέμνει ἄνισα τμήματα τὴν ὁδόν*' as a comment on l. 684, '*abuti* often = καταχρῆσθαι', '*adulans* = σαίνονσι', '*adversum*, ἐναντίον', '*gessit* = ἐφόρησε', '*in altum* = εἰς πέλαιος.' What have these notes to do with Lucretius? On the other hand it must be said that there are very few instances indeed where a necessary note is omitted. One or two might perhaps be added: on *extiterint* l. 69 (the use of the verb, which might puzzle a beginner, is not explained till l. 797): a fuller note on the meaning of *ruere* l. 96: on *mirum si* l. 192; but these omissions, if they are such, are quite trifling.

I add a list of notes which in some cases are open to question and in others clearly wrong: l. 73 *in-ivari* is transitive, and the construction precisely the same as in l. 44: l. 110 *fata* = sayings, not decrees of fate: l. 149 *animi mente* does not mean 'the reasoning of the mind'; *mens* never = reasoning; the genitive is of the same kind as those noted on l. 369: l. 190 *omnimodis* is not formed by false analogy from *multimodis* any more than *omniparens*: l. 697 '*sub terris*, abl. because the sun is stopped'; the whole point of the argument is that the sun is not stopped but moves slowly: l. 811 *ibi* cannot = *ad eum locum*, which would be *eo*; it is the correlative to *ubi* in l. 807: l. 1093 *inde* not = *a fulmine*, but = *a primo igne*: l. 1260 the note, perhaps from a mere carelessness of expression, implies that the relative pronoun can be omitted in Latin as it is omitted in the English phrase 'the man I saw' for 'the man whom I saw.'

The following translations are not good: l. 253 '*nubes*, wreaths'; it means clouds of dust, and one does not even speak of wreaths of dust except in a different sense: l. 280 '*fluere*, to ebb,' in the phrase *fluere omnia constat*: l. 286 *succedere* does not mean 'to pass beneath' but 'to come up to': l. 309 *numen*, not 'sacredness,' but the deity in the temple: l. 334 *melicos sonores*, not 'musical tunes' but 'tuneful sounds': l. 457 *rara* (*foramina*), not 'porous' pores, but slender: l. 615 *partibus*, not 'positions' but regions, i.e. the part of the celestial sphere filled by

the summer signs of the zodiac: l. 657 *pandit*, not 'opens up' but spreads: l. 695 *notarunt*, not 'have mapped out' but have marked: l. 850 *procludere*, not 'to continue' but to forge out: l. 1133 *sapiunt*, not 'get their knowledge' but taste, in the literal sense: l. 1340 '*fera facta*, cruel sufferings'; *facta* cannot ever mean sufferings; here *dedere fera facta* obviously means 'dealt fierce doings.'

Some explanatory notes rather darken counsel than otherwise. The note on l. 516 is so curious that I must transcribe it at length. 'Water flowing beneath a wheel must turn the upper side of the wheel in the opposite direction to the course of the water; the haustra, "scoops," have nothing to do with turning the wheel; that is done by the current; the scoops attached to the wheel are mentioned here only because they are fastened to the wheel as the stars are to the sphere of heaven.' The editor is so anxious to point out, what is true enough, that the scoops will not turn the wheel if there is no water, that he appears to have forgotten the equally elementary fact that the water will not turn the wheel if there are no scoops. On l. 727 he says the *Chaldaei* were the successors of Berosus. In what sense had Berosus successors? and why should Chaldaean astronomy be made to begin about 250 B.C.? Another curious scientific note is on l. 798: 'it was long believed that horse-hairs sealed up in a bottle of water became eels, but modern science seems to have exploded this theory.'

Notes where a statement is a little loosely made are l. 103, '*templa* = *loca* in old Latin'; l. 121, '*notantes*, blaming, used technically of the censors' (it simply means 'marking' here): l. 134 '*quod si*, but if' (it should be explained that *quod* is abl. and means 'in which matter'; it is the same word as occurs lower down l. 916 *nam quod multa fuere*, where the note is '*quod*, the fact that'): l. 199 '*stat* = *constat* = *est*,' much too sweeping an assertion: l. 1163 '*sollemnis* is connected with *annus*'; the full derivation might be given.

There are two passages where I venture to differ from Mr. Duff though he has the great authority of Munro behind him. The first is l. 258

Praeterea pro parte sua quodcunque aliud
auget
Redditur

The note here is '*redditus*, has restitution made to it; a strange use of the word.' It is indeed, as Munro admits, not only strange

but unexampled. It seems more probable that *redditur* = *reddit se*, gives itself up so. to increase the other. The other passage is l. 569, *nil ad speciem est. contractior ignis*. Munro and Mr. Duff translate 'to the eye.' It is very questionable whether *species* ever means the eye or the seeing power (*ὄψις*): and here it is surely better to make it keep its usual sense 'in appearance,' 'so far as its outward visible form is concerned.'

It may seem ungracious to find many small faults. I ought to add that the notes are, as I have found by actual experiment, very clear and helpful to one who is not far advanced in Latin. The printing has been carefully done: I have only noted two

misprints of any consequence, one in the note to l. 176 where a necessary word is missed out, the other in the text of l. 1436 where a different reading is printed from the one commented on in the note. I do not know whether a curious use of the symbol *sc.* meaning apparently what old commentators expressed by the word *subaudi* (e.g. l. 143, 156) is a new fashion or not. There is one material error in the introduction: 'even the few, who ventured to disparage Virgil, do not seem to have set up Lucretius as a rival object of admiration.' This was precisely what they did, according to the author of the *Dial. de Or.* c. 23.

J. W. M.

MASTER VIRGIL.

Master Virgil: the Author of the Aeneid as he seemed in the Middle Ages. A series of studies by J. S. TUNISON. Cincinnati, 1888. 10s.

MR. TUNISON'S primary object in writing this series of studies is to supply a want in the literature of a subject which has had more attraction for Continental than for English and American scholars, viz. the legends which grew round the name of the poet Virgil in the Middle Ages. The admirable work of Comparetti, *Virgilio nel medio evo*, of the contents of which Mr. Tunison gives a succinct analysis at pp. 228-9, is the book on the subject which has received most attention in this country. He acknowledges his indebtedness also to Zappert's *Virgils Leben und Fortleben im Mittelalter*, and he refers to other writings in French and German, such as those of Du Meril, Genthe and Roth: but he observes with justice that 'writers in English were not among the number of those who had discussed the subject with any fulness or clearness.' It is one which, in detail at least, has more interest for students of the superstitions and crude literary fancies of the Middle Ages than for classical scholars; and probably many English readers have got their earliest impression of Virgil as 'the magician' from the notes to the 'Lay of the Last Minstrel.'¹

But the persistence of Virgil's name and fame even in tales so repugnant to the perfect sanity and sobriety of his own imagination is interesting as a testimony to the extraordinary spell exercised by his genius and spiritual nature: a spell not confined to his own age or country, or to ages enjoying a similar culture and civilization, but extending to those which in the outward conditions of life and in modes of thought were as remote as possible from the Augustan age or from our own days. The finest recognition of that spell and of its origin is to be found in the often-quoted words of Cardinal Newman (*Grammar of Assent*, p. 75): 'Perhaps this is the reason of the mediaeval opinion about Virgil as if a prophet or magician: his single words and phrases, his pathetic half-lines, giving utterance as the voice of nature herself to that pain and weariness yet hope of better things which is the experience of her children in every time.' Though the fact that Virgil lived in the imagination of a time so alien from that in which and for which he wrote enhances our sense of the catholicity of his genius, yet nothing is gained for our appreciation and enjoyment of the true Virgil by a minute knowledge of the stories which gathered round his name as they did around those of some of the Roman emperors, and also round those of various men remarkable for

¹ Among these notes we find the following. 'In a very rare romance, "which treateth of the life of Virgilius and of his deth, and many marvelles that he dyd in his life-time by wychecraft and nigromau-

eye, through the help of the devyls of Hell," &c.; and Sir Walter goes on to tell one of the most grotesque of these legends, the mode in which Virgil renovated his youth by magical arts.

their superior knowledge in the Middle Ages.

Mr. Tunison has supplied a want in giving for the first time in English a collection of these tales, which, if not of great interest to classical scholars, must be of value to students of the origin of mediæval romance. He is probably right in his contention that they are not the product of Italian tradition, but were due to the nations north of the Alps. They have all the characteristics of the Teutonic as distinct from the Italian imagination. But Mr. Tunison appeals also to the curiosity of classical students in his attempt to connect these grotesque Teutonic fancies of magic and demonology and humorous love-adventures with the traditions of Virgil's life, the personal traits recorded of him, and some salient characteristics of his poetry. His purpose is, in his own words, 'to account for every legendary fragment in its own place,' to 'show the literary rather than the popular genesis for the special fiction in which the name of Virgil figures,'—'the relation between the phases of Virgil's character, as it appears to his contemporaries and early critics, and the various legends.' It is on this attempt to connect the various phases of the Virgilian legend with what is known of the true Virgil, to show that 'his magical repute is the creation of a conscious purpose and not the offspring of the imaginative instinct, in which folk-lore originates,' that Mr. Tunison rests his claim to originality and the chief value of his series of studies. Is he successful in this attempt, and does he show himself a sound interpreter and judicious critic of the traditions of Virgil's personality, and of the impress of that personality stamped upon his poetry?

He starts with a proposition (p. 6) which certainly will not gain general assent, and which he assumes as needing only to be asserted, that 'considered as literature, and not as a mere philological stalking-horse, the poems of Virgil were widely read and as well understood in the Twelfth century as they are to-day.' This seems hardly consistent with what he says at p. 55: 'not less unreal was the conception of Virgil embodied in the romances of the Twelfth century. The poets of the vernacular languages thought of him as a learned clerk in the midst of a feudal society, composed of dukes, barons, bishops, court-ladies, damsels, knights, yet not without reminiscence of his fame as a poet.' Surely such a conception of him is incompatible with a widely diffused appreciation of his poetry as sane as that which educated

men have in the present day. Probably every age reads something of itself into the great literary works of the past; and that they admit of this without any serious distortion of their true meaning is one of the chief sources of their perennial interest; but it is a bold assertion that nothing has been gained except in grammatical and philological knowledge by the advances in literary criticism made in the last four centuries.

Mr. Tunison classifies the legends, which he has collected with great diligence, under the following heads: Virgil as the devil, Virgil in literary tradition, the magician, the man of science, the saviour of Rome, the lover, the prophet. He is probably right in holding that the germs of the effect he had on the imagination of the later world were latent in the conceptions formed of him by his contemporaries and by his admirers in the times immediately following his own. As he says, 'It is difficult to imagine that an easy-going man of the world like Horace should become the subject of a literary myth.' He might have said the same of Cicero, who was the only Roman writer whose literary preeminence could be at all compared with that of Virgil. But neither Horace nor Cicero nor any other Latin writer acted on the imagination of the Roman world with that sense of something mystic, something appertaining to another sphere, with which Virgil, even in his lifetime, affected the imagination of his countrymen: and if Mr. Tunison had been satisfied with showing that some memory of this impression caused the marvellous legends which grew out of the contact of the young nations of the modern world with the surviving memorials of ancient civilization to cluster round his name rather than that of any other ancient writer, most people would have agreed with him. But he has gone much beyond this, and professes to give almost a scientific explanation of the genesis of each set of legends, and to connect it with some special trait or characteristic of the poet recognized by his contemporaries. Thus he remarks, 'They' (his countrymen) 'attributed to him an extraordinary knowledge of Roman priestcraft. By the natural mutation of words under the influence of a new religion, this came to mean that he was versed in demonology.' 'Thus a whole romance, an entire web of legend may be woven, indeed has been woven, out of the potentialities of a single word.' No further proof is indicated of the connexion between Virgil's undoubtedly large acquaintance with the pontifical lore and ritual, and the part he played along with

Michael Scott, Faust, Friar Bacon and others who had no knowledge of such lore, in the demonology of the middle ages. We have to remember that the spirit of early Christianity was antagonistic not only to the beliefs and rites of Paganism, but to much that was most admirable in the intellectual gains of antiquity. Professor Nichol in the very interesting account which he gives, in the second part of his *Life and Philosophy of Bacon*, of the condition of Science before the time of Bacon, after noticing the contempt expressed by some of the early Fathers for secular learning, adds: 'The emperors of the age allied themselves with the same obscurantism. Constantine, fresh from his politic conversion, closed the schools, dispersed the libraries, and allowed science to be branded as magic.' As the darkness of the ages which followed the overthrow of the ancient civilization deepened, and as the spirit of the northern nations asserted itself more and more as a factor of belief, magic came to be associated with diabolic agency. And thus the vague conception or tradition of Virgil, as the exponent of the knowledge and culture of the most enlightened era of Roman civilization, gradually passed into that of 'Virgilius,' performing marvels 'by wyche-crafte and nigromancye through the help of the devyls of Hell.'

The supremacy of Virgil in literary tradition so long as any sane understanding of ancient literature survived is adduced as an explanation of the mediaeval conception of him, as 'a small withered personage who, as men of learning were in the habit of doing, with head bent, looked upon the ground continually, as if in deep thought.' The life of the poet attributed to Donatus affords evidence of a growth of myths and anecdotes around his name, due originally to the invention of grammarians and commentators who had a real knowledge and admiration of his poetry; and this genuine appreciation survived amongst a few men of learning and of sane judgment through the darkest ages. But the conception of him in the popular romances of the twelfth century is absolutely incompatible with any true knowledge or sane appreciation either of his poetry or personality. He was to the authors of these a great name, representative of a vague ideal of study and learning; and they embodied this ideal in a figure suggested by that of the students and scholars of whom they caught casual glimpses in the world in which they moved.

The conception of him as a man of science,

which passed into that of a magician, is not traced by Mr. Tunison to the indications of scientific study and curiosity scattered through the *Georgics*, but is explained by a conjecture as to the wonder which his advancement and the favours which he received from Pollio and Octavianus must have excited among the peasantry of his native district. 'To their rude minds the real cause of Virgil's advancement would not have suggested itself save in connexion with something which bore an air of utility. Now one of the circumstances which conferred a superstitious value on poetry among the ancients was its supposed relation to medicine.' This he attempts to establish by the early use of songs and chants as charms to cure wounds. Surely all this is rather arbitrary conjecture than scientific explanation of the germ out of which the mediaeval conception of Virgil as a man of science and magician arose. The name of Virgil, once recognized as one of intellectual preeminence, would naturally, in so uncritical an age, adapt itself to any vague conception of learning, science, or magic, without the originating impulse given by the crude fancies of the rustics in the district of Andes.

The legend of Virgil, as the *Saviour of Rome*, is connected by Mr. Tunison with the representation of Manlius on the shield of Aeneas, in the eighth book of the *Aeneid*. 'The Tarpeian citadel, the Capitol, the figure of the warrior and that of the bird whose cries aroused him from slumber were all depicted in such a way as to make one suspect that in these verses lay the germ of the fancy embodied in Neckam's tale about the temple and the statues which defended Rome.' It is difficult always to say what germ of actual fact may have set in motion the unconnected phantasmagoria of a vivid dream, and so it may be possible that a vague memory of this passage in the *Aeneid* may have originally started the fancy of 'a contrivance of one Virgil, who was a great magician,' who 'made a tower wherein were as many images as there are kingdoms in the world, and in the head of every image he put a bell, so that, if any nation designed to invade the Romans, the image of that province would ring his bell, &c.' But there seems to be no natural connexion between the representation of the shield and this later romance; and when the popular imagination had once seized on the idea of Virgil as a magician, it was able without any such suggestion to create its own world of marvellous adventure. If it is necessary to connect this legend, which has more of a

serious significance than most of the others, with any particular passage in the *Aeneid* or with any true perception of the purpose of that poem, it is simpler to connect it with the spirit of imperial patriotism which animates the whole work than with any identification of the poet with the 'guardian of the Tarpeian citadel.'

The legends of Virgil in the character of a lover Mr. Tunison supposes to spring out of the sense of the ludicrous that came to be associated with the character of the magician, 'like that of the devil in the mysteries,' and not to be connected with anything either in Virgil's life or his poetry. 'While Virgil's relations with women are unknown, his disposition towards them as evinced in his portrayal of Dido and Lavinia, gentle far beyond the measure of the Latin genius, is yet plainly that of good-natured contempt, mingled with the diffident and timid aversion of a confirmed bachelor.' This is hardly an adequate account of the treatment of the subject by the poet who in the *Eclogues* as well as in the fourth book of the *Aeneid* has shown a deeper and a worthier sense of the romance and passion of love than any other ancient writer. But here we have again to remember how all the grotesque imaginations of an uncritical age, endowed with a lively fancy, are apt to gather round some one central figure, however inappropriate it may be for their reception. In old Scotch jest books, the grave George Buchanan, the only man of learning whom Dr. Johnson would admit that Scotland had produced, is made the author of all the somewhat Fescennine raillery in which the rustic humour of his countrymen manifested itself.

In the chapter on Virgil as a prophet, a conception which probably may have sprung out of the practice of consulting the 'Sortes Vergilianae,' dating from the time of Hadrian, Mr. Tunison contrasts the idea in the fourth *Eclogue* of 'a last golden age of the world when the simplicity and purity of the first men were to be recovered' with the 'satirical humour of Horace' (in the sixteenth *Epode*) 'at the expense of the high-wrought hopes of the Romans' (Syllabus of Contents p. iv). 'The less hopeful Horace, following the same line of thought, generally reminded the Romans that if they would realize such a dream of unmingled felicity they must go to a new world. Half in jest he proposed in his sixteenth *Epode* that they should all flee to the Fortunate Isles, binding themselves by a mutual oath never to return. . . . In all this

Horace meant to smile at the dreams which the Romans cherished, and which Virgil encouraged. He desired his readers to understand that there was no place on earth of unmingled blessedness. Above all, while they had the world to conquer and rule they must not hope for the enjoyment of un-laborious ease.' If this is the purpose of the sixteenth *Epode*, it is certainly very carefully disguised. Though some critics find a vein of irony running through the second *Epode*, in which Horace gives a condensed expression to that enjoyment of country life and labour and of the sights and sounds of outward Nature which inspired the composition of the *Georgics*, no one has hitherto attributed either to an ironical or a didactic purpose this dream of ideal peace and ease in some island of the ocean, which is the earliest and perhaps the most unreal of all Horace's serious compositions. The feelings and longings are very similar to, possibly suggested by, those expressed in the fourth *Eclogue* of Virgil. Both Virgil and Horace are giving a voice to the weariness of their generation with the civil wars, and their vague longing for a better and happier life. But while the deeper feeling of Virgil is moved by hopes of the new Empire, the deeper feeling of Horace is moved by despair of the fortunes of the Republic. Here he is not the ironical singer of the passing joys of life, nor yet the 'Musarum sacerdos' proclaiming lessons of duty or acquiescence to his countrymen, but rather, as in some of the *Odes* that strike the deepest note, the utterer of the 'Cænaenia' over the fall of the Republic.

The chief value of Mr. Tunison's studies is not that which he claims for them—the establishment of a rational bond of connexion between the legends which gathered round the name and memory of Virgil in the Middle Ages, and the personality of the poet as known from the evidence of contemporaries and others near his time, or as impressed on his poetry. It seems impossible to establish any such connexion, at least in detail, though there are a very few elements in some of the legends, as for instance the friendship of Augustus for Virgil

"(Dilecti tibi Vergilius Variusque poetae),"

which are in accordance with known facts. But if a scientific explanation of the genesis of these legends is to be attempted—though for such an attempt one might almost suggest the motto,

Nilo plus agas,

Quam sides operam ut cum ratione insanias—

it can only be done by a comparison with all the other crude beginnings of mediaeval romance. The value of Mr. Tunison's work—and that, notwithstanding my disagreement with many of his views, I think very considerable—is that it supplies materials

for such a study; and it has the further value that it is the only book in the English language which gives in any detail the legends themselves associated with the name of Virgil.

W. Y. SELLAR.

.GREEK VERSION OF OVID'S *HEROIDES* BY PLANUDES.

De Heroidum Ovidii codice Planudeo.
Scripsit ALFREDUS GUDEMAN, Americanus.
Berolini, 1888. 3 Mk.

THOUGH his translation of the *Metamorphoses* has been long known, by a curious fate the Greek version by Planudes of the *Heroides* has been hitherto unpublished. It is true this work had not escaped Nangerius, who quotes it on *H.* vi. 103, which Gudeman does not notice; but beyond Diltthey's disparaging account of one epistle (*De Callimachi Cydippe*, p. 139), we have as yet had no trustworthy information; and to Gudeman belongs the credit of first clearly demonstrating the value of this version, which has been transcribed for him from two MSS. by Dr. Treu. Planudes is here shown to have been a scrupulous translator, adhering usually even to the order of the words in his original; hence, if only he used a good MS., his work must be of great critical use. Though his Latin is not always as good as his Greek,—thus *degener* he connects apparently with *deus* and renders by *διογενής*,—still mistakes are rare; and the fidelity as a whole of his version is remarkable, even in such small points as the turning of the pronouns, *ille* being consistently rendered by *ἐκεῖνος*, *iste* by *οὗτος*, and *ipse* by *αὐτός*. By an exhaustive comparison of readings Gudeman shows that the Latin MS. used by Planudes, which he names D, came from the same archetype as all our MSS., that it is most nearly related to our best MS. P, though it represents a different stage of descent in the same family, that these two alone concur frequently in the genuine reading, though we are not surprised to find that D is often right where P is wrong, and the converse not seldom the case, that it belongs to a group totally different from our next best MS. G, to which it is superior, and that the same is the case to a greater extent with regard to all the other MSS. It is to be regretted that in the comparative tables Gudeman frequently gives the readings of D

in Latin as restored by him, omitting the Greek; we should like to see the Greek of the whole MS., as there are evidently some mistakes in his tables. Thus *H.* iii. 154 the Greek *δεσπότου τρόπον* shows that D read *more* not *iure*, about which Gudeman hesitates. iv. 124 *tollendi* is mistranslated *ἀδξήθῃναι* by Planudes, thinking no doubt of such phrases as Horace's *tergeminis tollere honoribus*; there is no need with Gudeman to suppose that D read *augendi*, which will not scan. vi. 147 for *sospesque* *ἴσως* is given, whence Gudeman restores *fortasse*: rather, as is shown on p. 14, Planudes used a glossed *fortasse*

MS., which read *tutus sospesque fuissēs*: the *fortasse*, which was added, as is so common in Ovid MSS., to explain the subj., was mistaken by Planudes for a correction. vii. 160 *perque fugae comites, Dardana sacra, deos*: Gr. *πρὸς τῶν τῆς φυγῆς μετασχόντων σοι Δαρδανίων θεῶν*. Gudeman supposes that D had *Dardaniōsque deos*; but where has the *-que* vanished to in the Greek? I suppose rather that the exegetic *Dardana sacra* is here merely paraphrased. ix. 145 *τίς ἐξέκασε* points to *quis ussit* not *urit*. Gudeman prints the Greek of the whole of the fifth epistle with the Latin, as reconstructed, side by side; here again I think he is not always right, and his Greek MS. requires some correction: l. 1 *perlege! non est, ἀλλ' ἀναγίνωσκε. οὐδὲ γὰρ κ.τ.λ.* perhaps D read *sed lege*. l. 10 *edita de magno flumine* *νηπιῖα fui, μεγάλου ποταμοῦ φῦσα νέμφη*. Read *μεγάλου <ἀπὸ> ποταμοῦ*, the error being due to the avoidance of dittography, for Planudes is very careful with prepositions. l. 18 *tegeret, κρίπτει*. Read *κρίπτει*. l. 30 *recurret, δρόμοι*. D read *recurrat*, a wish. l. 38 *gelidusque eucurrit, ut mihi narrasti, dure, per ossa tremor, καὶ τρόμος ψυχρός, ὅτε μοι διηγῆσω, διέδραμε τὰ ὅσῳ*. Gudeman supposes that D omitted *dure*. Rather read *διηγῆσω, <ὅμῃ>, διέδραμε*. l. 45 *nostros flentis ocellos, τοὺς ἡμετέρους δακρυνοῖσας ὀφθαλμοὺς*. Read *δακρυνοῖσης*. l. 67 *terrasque cita ratis attigit*

aura, καὶ τῆς γῆς ὑπὸ ταχυνοῖς πνεύμασιν ἄπτεται ἢ ναῦς. D read clearly *terrasque citis ratis attigit auris*, perhaps rightly, as the sigmatism is quite Ovidian, cp. *M.* xiii. 397, xv. 169. *T.* ii. 538. l. 86 εἰσί μοι χεῖρες αἷς ἂν δύναιτο πρέπον τὸ σκῆπτρον. Read πρέπειν. l. 100 ἦ τις οὕτω ταχύς ἐστράφη. Read ταχύ. In xiii. 60 for *quota quemque* P is read *quota-cumque* by D = P², which I suspect is right; *quota quemque* arose from the spelling *quotaquumque*, cp Bersu, *Die Gutturalen* p. 87. n. Gudeman shows in an interesting

section on the life of Planudes that his death is usually put too late, that he was born 1250-1260 A.D., translated the *Heroides* about 1295, and died not before 1302, and not long after 1310. The dissertation is scholarly, and we shall look forward with interest for fresh work from this young American: if he would publish the whole version of Planudes, he would do a great service to Philology.

S. G. OWEN.

LA RHÉTORIQUE ET SON HISTOIRE.

La Rhétorique et son Histoire. Par A. ED. CHAIGNET. Paris, 1888. 10 fcs.

M. CHAIGNET's protest (with which the book begins) against the abandonment, in the French Lycées and Colleges, of Rhetoric, *i.e.* of the study of the principles of eloquence, poetry, and other literature, for the mere historical *résumé* of practical results or products of an art, is entirely out of accord with the dominant note of our present practical age and especially of our modern educational systems and text-books, the main object of which, at least in literature, seems to be to discourage independent thought and observation as a training of the mind, and to substitute instead facilities for storing up ready-made the thoughts of others and those useful facts and rote-lessons which appear most likely to secure the main object of early life, success in examinations.

Still books like the above may after all be welcome to the few who believe that there are phenomena in literature quite as interesting as in natural science, and deserving just the same sort of scientific observation and analysis as that study: and even those who think that Rhetoric is dead may perhaps be inclined to read an obituary account of a system which was developed by the greatest of philosophers and helped to produce some of the grandest literature of ancient times and some of the best orators not only of Greece and Rome but of France and England.

The preface is good and interesting and one may add characteristic; certainly the note on p. xiii. (in which M. Sainte-Beuve's 'naturalist' method of studying literary phenomena by tracing them back to inherited maternal influences is touched on,

and his omission of all reference to the father explained *par les difficultés de la recherche de la paternité*) is more French than English. The next part is a history of Rhetoric in 66 pages, very readable, if not original, tracing the early development of the terms and divisions familiar to the student of Cicero and Quintilian. Then follows the main work, which is an attempt, suggested by Fénelon, to weave into one work the best rules and observations of Aristotle, Cicero, and Quintilian and others.

Part I is devoted to a general survey of the subject and to the usual definitions of Rhetoric and its distinctive divisions. Part II. (*Inventio*) reproduces in nearly all its details and mostly in the same order the main subjects of Aristotle's *Rhetoric*, Books I. and II., illustrated of course from other works of Aristotle and from Cicero and Quintilian, as well as a large extract from the *Politics* on the theory of governments—in all about 250 pp. Part III. discusses the structure and the five (or six) divisions of the speech at much less length, in 65 pp., of which, strangely, three pages only are given to the peroration. Part IV. finishes the work, with about 130 pp. on style, tropes, and figures. These two last parts naturally reproduce Cicero and Quintilian more than Aristotle.

The work as a whole is somewhat diffuse and popular, yet not free from a good many of those technical importations from later rhetoricians which eventually ruined Rhetoric as an art. At the same time it is very much more readable than Volkmann's useful summary (*Rhetorik der Griechen und Römer*) The last part is the best. The illustrations from Bossuet brighten the subject, and it is a pity that more in this way has not been done

in the earlier parts. There are some interesting remarks on the distinctive features of tropes and figures of words and on the comparison of the different styles to those of statuary and architecture. It is curious that the author does not see, or deliberately discards, the analogy to be found, in architecture at least, as also in music perhaps and other arts, to the gradual development of Oratory, after its first rough stage, from simplicity and chasteness into the decorated and almost geometrical style, thence to excess and confusion of ornament, and thence to a mixture of styles.

Here and there are many suggestive remarks, though perhaps there was not much scope for originality, and most of the book ought to be interesting and intelligible even to those who have not studied Aristotle and Quintilian, and especially useful to those who have begun the study of Rhetoric.

There are traces of inaccuracy in the matter of scholarship. Part I. unfortunately

opens with the following motto, *La parole est l'emploi le plus propre que l'homme fasse de son corps*, as a translation of Arist. *Rhet.* I. 1, λόγος ὁ μᾶλλον ἰδίον ἐστὶ ἀνθρώπου τῆς τοῦ σώματος χρείας. Other traces may be found in both notes on p. 75; on p. 93 ψυχαγωγία translated as 'possession' passively; p. 79 περὶ τὸν λόγον as *par la parole*; and τὴν διάνοιαν as 'thoughts' instead of the thought-matter (the whole paraphrase in the note is weak). A similar carelessness about the article in Greek may be seen in the rendering of αὐτοῦ τοῦ θηρίου on p. 100. These however are unimportant details, not affecting the main subject of a book, which may be welcomed as another useful contribution from France to a study that she of all nations ought to be ashamed of giving up just at a time when, if properly connected with psychology and even physiology, it may become again most popular and useful.

J. E. NIXON.

GREEK VERSIFICATION IN INSCRIPTIONS.

On Greek Versification in Inscriptions, by FREDERIC D. ALLEN. Reprinted from the Papers of the American School of Classical Studies at Athens, Vol IV., published by Damrell and Upham, Boston, 1888.

THIS work supplies a long felt want. The writer of this notice had occasion fifteen years ago to seek testimony of the inscriptions to support a theory of the nature of elision (the very theory which a study of the inscriptions has led Prof. Allen to adopt), and after much toil was able only to say in general terms that his theory was not without epigraphic support; whereas this work gives numerous examples of the needed phenomena. The work of Kaibel, *Epigrammata Graeca ex lapidibus conlecta* (1878) had, of course, in the mean time very much facilitated the use of inscriptions in metrical investigations: but in Prof. Allen's work (which is based upon the material furnished by Kaibel, with many additional inscriptions) the whole ground is carefully surveyed, the material classified and arranged, and the results presented and illustrated, all of which is so exhaustively done that the metrical investigator will find the answer to any question he may desire to ask.

In the compass of a brief notice, it will not be possible to give more than a general outline of the contents.

In the Introductory Remarks (4 pp.) a brief account is presented of the extent and nature of the material. Illustrations of clumsy verses are given, and the causes of the faults are discussed.

Then follows in chapter I (4 pp.) a chronological classification, with remarks on certain peculiarities, such as departures from the strict alternation of hexameters and pentameters in elegiacs, the introduction of iambic verses, etc.

In the next chapter (II, 2 pp.), on 'Unmetrical Verses,' are enumerated 'hexameters' with too many feet, interpolated verses, and unmetrical hexameters, pentameters, and iambic trimeters.

In chapter III (16 pp.), on the 'Structure of the Hexameter,' are treated: A. Caesuras. 1. Caesura of the third foot. In centuries 6-5 B.C. the ratio of the masculine to the feminine caesura was 100 : 109; in centuries 4-2 the ratio was 100 : 58. A comparison is made between this remarkable result and the statistics of the poets from Homer to Nicander. 2. Bucolic caesura: full statistics, illustrated with examples. 3. Trochaic caesura of the fourth foot.

This is by no means so rare, relatively, as in the poets. 4. Caesura after the third foot. 5. Other caesuras. B. Dactyls and spondees, their relations to each other in all the feet of hexameters.

In chapter IV (2 pp.) the structure of the pentameter, and in V (4 pp.) that of other verses, is discussed.

In chapter VI (10 pp.) are many interesting observations on the quantity of vowels. The *υ* of *ῥός* is shown to have been long, and the author considers it an error when Meisterhans (1st ed., p. 28, n. 247) makes *υ* short in *κατεργύα* (*κατεργύα*). It may be remarked that Meisterhans, in his 2nd ed., p. 46, n. 408, still writes *κατεργύα*, *κατεργύαι*.

In chapter VII (20 pp.) are found some interesting facts about quantity by position. Elaborate tables, illustrating the various combinations, are given. In chapter VIII (6 pp.) contraction and synizesis, in chapter IX (2 pp.) hiatus, and in X (17 pp.) the shortening of vowels before vowels are treated in the same manner. This latter subject is fully illustrated and elaborately

discussed. In chapter XI (2 pp.), on 'Crisis,' written and unwritten, all the examples are quoted; in XII (31 pp.) the subject of elision is treated exhaustively, and in XIII (1 p.) aphaeresis is examined. The examples of aphaeresis are exceedingly rare, only one clear case being found, and in it the vowel is written. Chapter XIV (3 pp.) treats of *N* movable. The Appendix (43 pp.) contains a list of the inscriptions used: A. Kaibel's inscriptions. B. Inscriptions not in Kaibel's collections (full text).

The value of a work like this depends much upon the accuracy and intelligence with which the observations have been made. That this work is in this regard trustworthy, we can fortunately feel assured, for the ability and fidelity of the author are well known: independently of this, the examples cited of each phenomenon are so full that the reader can for himself verify the conclusions.

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A CLASSICAL NOVEL.

Masters of the World. By MARY A. M. HOPPUS (MRS. MARKS). 3 vols. London. Bentley, 1889. 31s. 6d.

THIS is an ambitious and, it may be said, successful attempt to reproduce Roman life under the Empire. Whether the Romans felt and talked as they feel and talk in Mrs. Marks's novel is more than any critic can say. But her men and women are at least human, and they interest us. And further, the accessories of the picture are, on the whole, correct. The hero of the story is a certain Calpurnius Piso. The Pisos, it was said, were always very good or very bad, and our Piso is a very favourable specimen of the better class. But he has fallen upon evil times. The reign of terror which concluded the principate of Domitian, the time during which 'continuo et velut uno ictu rempublicam exhaust' has begun; and this man of noble birth and primitive virtue, a hundredfold more fit to reign than the wretch who sat upon the throne, is manifestly doomed. He is, we suppose, not historical, but he may be said to be the Piso Licinianus, who for a few days shared the Imperial power with Galba,

put some quarter of a century late. Mrs. Marks has drawn a noble figure, who well represents the virtues and, perhaps I may add, the incapacity for power of the class to which he belonged. This is, I think, the most genuinely historical effect in the book. The figure of the Emperor himself was easier to draw, especially for an artist who did not feel the need of putting any light and shade into her picture. It is difficult, indeed, to see where the light comes into the character of the last of the Flavian princes. One cannot blame Mrs. Marks if she confines herself to describing his person, made visible to us by vivid touches from contemporary pens, his brutal humour, his suspicious rage, and all the sinister characteristics of the 'bald-headed Nero.' If Domitian is the villain on the throne, Calpurnius Crassus is the villain among subjects. But the outlines of his character are not sufficiently firm or distinct, and we seem to know much less of him than we do either of Piso or the Emperor. On the other hand, there is some admirable work in the three women, grandmother, mother and daughter. Cornelia, the eldest, is, perhaps, the only one that is distinctively Roman, but

we can fancy that we meet the others in the letters of Pliny; the matron Aemilia may have been such another as Pliny's own Calpurnia, and the charming Calpurnia as the daughter of Fundanus (Epp. v. 6), only not cut off in her youth. I must not forget to mention the pathetic little figure of Tertia, sadly frightened, poor child, as she lies dying, of the horrible dog Cerberus and other ghastly creatures of the nether world. Silius Italicus, Arulenus Rusticus and Mauricus, Regulus, whom even the good-natured Pliny could not endure, and not a few other historical personages figure in these pages. Pliny himself and Tacitus are only spoken of, though both were probably in Rome during the action of the story. Pliny was praetor in 93, when the tale opens, and though, as he tells us, he balted in his course of honours at this stage, he seems to have remained in the capital, while Tacitus certainly speaks of himself as an eyewitness of the horrors of Domitian's last years, we might almost say as involved by his presence in something of their guilt.

The story has been carefully worked out, and errors are not frequent. The Emperor is represented as absent from Italy in October 93. Was this so? Antonius Saturninus revolted in the beginning of this year, and Domitian set out with the intention of conducting the campaign in person. But the revolt was crushed at once, Antonius's German allies being prevented from crossing the Rhine by the breaking up of the ice

(ipsa dimicationis hora resolutus repente Rhenus), and Domitian, who had left Rome with reluctance, so much did he fear conspiracies in his absence, probably returned at once. Silius is spoken of as having been 'three times Consul,' but Martial's 'tertius consul' means that he was one of three consuls in his family. Curiously enough his name does not appear in the *Fasti*, though he certainly filled the office, as we know from the picturesque description of the attempted abdication of Vitellius. Mrs. Marks's names do not seem always right. A Calpurnius could hardly have had a son named Julius, as the lad had certainly not been adopted into the *Julia Gens*. *Cyathus* means a ladle not a cup.

'Two cups, two double cups, Callistus mine,
Fill high, fill high, with good Falernian wine.'

does not properly represent "Sextantes, Calliste, duos infunde Falerni." The poet asks for four *cyathi* to be put into his cup. The Roman capacity for drink was enormous, but it becomes miraculous if we suppose that the *cyathi* were cups. Martial's draught was merely a small tumblerful (about a third of a pint). Lower down we read 'Fill ten cups for Domitianus.' Why not say 'found guilty of treason' rather than 'found guilty of *maiestas*'? The elliptical use of the word makes its employment in this way very awkward.

ALFRED CHURCH.

Paulus Rawack: de Platonis Timaeo quaestiones criticae. Berlin, Mayer and Müller, 1888, 8vo. pp. 81. 2 Mk.

THIS book contains a critical examination of the text of several passages of the *Timaeus* and an appendix of 'testimonia veterum,' which, the author contends, may be turned to better account than has hitherto been done for the criticism of the dialogue. The short introduction is chiefly concerned with the amount of reliance to be placed on the 'lemmata' of Proclus, which, it is decided, ought not 'temere omni auctoritate privari,' although indisputably showing many corruptions. Herr Rawack then proceeds to examine the following passages.

(i) 17 C. The doubtful words in Par. A καὶ ἀφ' ἐκάστου τῇ τέχνῃ (τὴν τέχνην Hermann) are with Hermann and Böckh to be expunged: this is confirmed both by the lemma and the commentary of Proclus.

(ii) 19 A. For ἔφαμεν read φαμέν with the lemma of Proclus. This point is discussed at a length seemingly quite disproportionate to its minuteness: Rawack's intention is however to defend φαμέν in some other Platonic passages against the doubts of Badham and Hermann.

(iii) 21 E. For περὶ ὃ read with Proclus περὶ ὅν, referring to νομός.

(iv) 22 C. Before κατ' οὐρανόν omit καί, which Proclus has neither in lemma nor in commentary.

(v) 30 B. The author argues (but not, I think, very convincingly) in favour of omitting τε after ἐννοουν, and is doubtful as to the genuineness of ἐμψυχον.

(vi) 41 A. He has a long discussion of the opening words of the δημιουργοῦ δημιουργοία. His main points are these: first θεοὶ θεῶν is equivalent to 'dii summi': which, as I think, is indubitably right. Next the difficulty of the sequel is to be met by discarding (on the proposal of Bernays) the words & δι' ἐμοῦ γενόμενα, so that the whole will run ὃν ἐγὼ δημιουργὸς πατήρ τε ἔργων (i.e. ἔργα ὧν ἐγὼ δημιουργὸς πατήρ τε) ἅλυστα κ.τ.λ. Thirdly the rejection of μὴ before ἐθέλοντος is advocated. The whole sentence is thus converted from an appellation into a statement. Notwithstanding the simplification thus attained—and certainly Rawack's correction is far preferable to Badham's—I doubt whether ears once familiarised with the received text will readily reconcile themselves to the amended version.

(vii) 80 E. For περὶ αὐτὸ read περὶ αὐτά. In the words immediately following, τῆς τοῦ πυρός...φύσις,

the received reading is vindicated. Finally we are to follow Wachsmuth in altering the punctuation, starting a fresh sentence at *ὅθεν τοῦ κατὰ*, and expunging the full stop after *διεληλύθαμεν*.

(viii) 27 B. *σὺν οὖν ἔργον λέγειν ἂν, ὦ Τίμαιε, εἴη τὸ μετὰ τοῦτο, ὡς εἴκεν, ἐπικαλέσαντα κατὰ νόμον θεούς*. So Hermann. *ἐπικαλέσαντα* is the reading of A, which omits *εἴη*: the other MSS. give *καλέσαντα*, and some of them place *εἴη* just before, some just after *ὦ Τίμαιε*. Rawack makes out a good case for *λέγειν ἂν, ὦ Τίμαιε, τὸ μετὰ τοῦτο, ὡς εἴκεν, εἴη καλέσαντα*.

(ix) 40 C. Rawack's suggestions in this difficult sentence are as follows. (1) In *καὶ περὶ τὰς τῶν κύκλων πρὸς ἑαυτοὺς ἐπανακνιήσεις*, he applauds '*Diesii egregiam coniecturam* *πρὸς* (adverbial) for *περὶ*. But surely the ambiguity and cacophony of this can hardly be endured. (2) *προσχωρήσεις* should be *προχωρήσεις*. (3) for *ὅποιοι τῶν θεῶν* read *ὅποσοι τῶν θεῶν*—a clear improvement. (4) The words *μεθ' οὐστινας...πέμπουσι* are '*explicanda magis quam emendanda*.' Rawack takes *ἀλλήλοις ἡμῖν τε* together.

(x) 33 A. *προσπίπτοντα ἀκαίρως λύει*. For *λύει* read *λυπεῖ*: but the argument is not convincing.

(xi) 33 D. Read *ξυντιθείς*, not *ξυνθείς*.

(xii) 41 E. *ὄργανα χρόνου* is rightly defended against *χρόνων*.

(xiii) 66 A. For *πάντα τοιαῦτα* read *πάντα ταῦτα οἱ πάντα τὰ τοιαῦτα*.

(xiv) 70 D. *ὅσων ἔνδειαν* is maintained against Hermann's *δσον*.

(xv) 86 C. *κακῶς* is to be rejected before *δοξάζεται*. Next follows the appendix of 'testimonia,' pp. 40-81.

Herr Rawack makes effective use of his Proclus, and his criticism is sober and scholarly: some of his corrections will, if I mistake not, be adopted by future editors.

R. D. ARCHER-HIND.

The Republic of Plato: Book X. By B. D. TURNER, M.A. 4s. 6d.

THE tenth book of the *Republic* is a little unmeaning when taken by itself, and when Mr. Turner pleads as the justification for a separate edition of it the theory that it formed no part of the original scheme but was 'a pendent or supplement,' the answer is obvious that supplements are usually very incomplete without that which they supplement, though it may be tolerably complete without them. For a school-book the earlier parts of the *Republic* are certainly better, and if any one above the years of a schoolboy is beginning the study of Plato's philosophy it would hardly be worth his while to begin with the last book. Mr. Turner's notes, which deal mainly with the Greek, though other things are not neglected, seem to be fairly full and accurate. A good deal of attention is given to grammatical matters and they are usually treated with good knowledge and judgment. In the words *τὸ δὲ νῦν μοι περὶ αὐτοῦ εἰπεῖ* (604 A), where Mr. Turner justifies the use of *τό* as a demonstrative, he seems hardly to see the difficulties in the way of taking it so here, the chief of which is perhaps the fact that, when so used in Attic, it always (I think) points to something preceding, not following. Is there any example of such a use as this would be? When he remarks on *οὐδ' ἂν ἤξει* (615 D) that 'the future indicative with *ἂν* is a rare but undoubted usage in Attic Greek,' Mr. Turner can hardly mean by 'undoubted' more than that he thinks we ought not to doubt it, for he must be well aware that there have been and are great doubts on the subject. In his note on *καὶ τοῦτο προστήσασθαι τοῦ ἑαυτοῦ βίου ὡς βέλτιστον ἔχοντα*

(599 A) he translates the verb by 'put this forward as the aim' and then explains it as '=sibi proponere,' which seems another thing. Surely the translation is the more correct of the two and the word means 'make it the profession of his life' in the strict sense of the word 'profession.' The statement on 599 C that 'εἰ when interrogative is followed by *οὐ*' seems too brief and unqualified a canon. He regards the obscure words in 615 C *τῶν δὲ εὐδὸς γενομένων καὶ ὀλίγων χρόνον βιούτων* as probably right and does not mention the conjecture of Cobet, *ἀπο-γενομένων*, which had occurred to me independently. If it or anything like it were right, the two participles would of course refer to two distinct sets of children.

HERBERT RICHARDS.

Xenophon, Oeconomicus. H. A. HOLDEN. Fourth Edition. 1889. 6s.

DR. HOLDEN is to be heartily congratulated on the fact that his excellent and scholarly commentary on Xenophon's *Oeconomicus*, which first appeared in 1884, has so soon reached its fourth edition—the best possible proof of its usefulness and merit as a school book. On the whole the editor has made but little change in the present edition: he has 'adopted one or two emendations in the text, and introduced a considerable number of corrections and additions in the notes and lexicon.' Most of these alterations however are relegated to an Addenda and Corrigenda of some thirteen pages, and for their suggestion Dr. Holden acknowledges himself chiefly indebted to two recent works on Xenophon, the one Dr. J. J. Hartmann's *Analecta Xenophontea*, the other a small edition of the *Oeconomicus* by M. A. Jacob, on both of which he bestows high praise. Dr. Holden's own work has now reached the somewhat unwieldy size of 440 pages of introduction, notes explanatory and critical, and lexicon compared with 84 pages of text. Surely therefore in a future edition we may look for very considerable compression in the notes, as the *Oeconomicus* is a dialogue which, however elegant and interesting as illustrative of Greek agricultural and social life, is after all somewhat limited in its scope.

G. E. UNDERHILL.

Caesar's Army, by HENRY P. JUDSON, University of Minnesota. Ginn & Co. Boston, 1888. 3s. 6d.

MR. JUDSON's little book consists of 125 pages, of which 17 are occupied by maps. It is on the whole a useful piece of work, though not containing much original matter: but the straightforward way in which borrowings are acknowledged almost atones for their frequency.

Mr. Judson divides his book into three main heads, the organization, tactics, and equipment of the army of Caesar. His other sections, on Caesar's fleet and Caesar's enemies, are too short and sketchy to require notice.

The chapter on the organization of the Roman army in the last years of the Republic contains plenty of solid information, but passes over a great many disputed points without any allusion to their uncertainty. For example Mr. Judson simply says in regard to the numbering of the legions that "Roman legions were designated by numbers, probably according to priority in formation." This completely omits the two tiresome facts that on the one hand Caesar had legions (e.g. the *legio Martia*) which seem to have had no numbers, while on the other duplicate numbers appear, owing to each imperator taking account of his own troops only, e.g.

Antony and Octavian and Lepidus had each a *legio* I, II, and so forth.

So again, as to the effective strength of a Roman legion, Mr. Judson observes that "Rüstow estimates the average force of a legion throughout Caesar's campaigns at from 3,000 to 3,600 men. Göler puts it at 4,800, besides 300 *antesignani*. These estimates cannot be far from the truth." He seems to regard 3,000 and 5,100 as numbers so close together that they can be practically looked upon as one. As a matter of fact they represent two such different methods of reckoning, that choice must be made between them. No one ever supposed that a legion consisted of 10,000 or 2,000 men.

Another point in which Mr. Judson seems to go astray is his use of the phrase 'tactical unit.' He defines it very rightly as 'a body of troops by the combination of several of which a higher unit is formed.' But he then proceeds to use it not only for the component parts but for the ultimate whole. For example, he speaks of the Roman legion and the modern corps as 'tactical units,' whereas they are the highest organizations complete in themselves, and not divisions of any larger body.

Of the difficult question concerning the relative rank of the centurions in a legion we have a very fair statement in pages 10-12, but no definite conclusion is arrived at. For our own part we cannot help thinking that the difficulty merely rests on a loose use of the word *ordo*. We hear of centurions '*primorum ordinum*' who are almost certainly the '*pili priores*' of the ten cohorts. There being six centurions per cohort, we should have six '*ordines*' of them. Yet an officer promoted for bravery is said to be raised '*ab octavis ordinibus*' to the command of the first cohort of the legion. These would seem to imply that there must have been eight *ordines*, but we think that the words must be taken to mean merely the eighth place in the legion, *i.e.* the position of *octavus pilus prior*. The natural order of promotion would have been from that rank to

septimus pilus prior, the first place in the seventh cohort, but Caesar sent up his *protégé* over the heads of six of his seniors.

The tactical chapters in Mr. Judson's book seem to give much less opportunity for criticism than those on organization. We should doubt his account of the British chariot tactics, which seem too complicated for practical use, nor is it quite fair to say that "the heavy infantry furnished by the allies (*auxilia*) in a Roman army were rather used to make a show of force, than for much important service in battle." But the general drift of the chapters is good, and we notice several apposite comparisons drawn from modern warfare, *e.g.* that of the average fight between a Roman cohort and a Gallic phalanx to the well-known struggle between the 7th Fusiliers, in line, and the two Kazan battalions, in column, at the battle of the Alma.

The maps at the end of the volume seem to be taken from Napoleon III.'s *Life of Julius Caesar*, and require no original criticism. The engravings of military subjects are, as is unavoidable, mainly drawn from works of art executed during the Empire, and cannot therefore be implicitly relied upon as showing the dress or armament of the Republican times.

C. OMAN.

Grammatik der Lateinische Sprache, Bearbeitet von Dr. H. SCHWEIZER-SIDLER, und Dr. ALFRED SURBER. Erster Theil. Halle, 1888. This little book (of only 215 pages) is a new recension of Schweizer-Sidler's Latin *Elementar und Formenlehre* published in 1869. The importance of the present volume is that its writers have entirely recast their theory of Latin morphology in accordance with the procedure of the new school of Comparative Philology. It is much to be hoped that some competent English or American scholar will either translate the book into English, or write an original work of the same character.

H. N.

NOTES.

PERSIUS III. 43.—Mr. Housman is known as a bold and skilful surgeon—not one to 'croon charms over wounds that need the knife.' But this is not a passage for trenchant handling. After quoting Conington, whose translation 'the ghastly inward paleness, which is a mystery, even to the wife of the bosom' is naturally open to an attack from the side of literal common sense, he says, 'I can imagine no worse nonsense than *inward paleness*. What is paleness? It is one among the outward symptoms of inward disorder, nowhere else in the frame of a living man. When a man is dissected then his inward parts may have this colour or that: till then they have none at all.' No doubt Mr. Housman is strictly within his rights to refuse all colour to a man's inward parts until he is dissected; but can he 'imagine no worse nonsense' than the 'lily-livered' of Shakespeare or the 'white-livered' of the common parlance? Are we to be allowed no *μεταφορά*—no transference of the outward sign to the inner seat of emotion? This transference of the external manifestations of a feeling to its internal origin is turned to good effect by Persius here. There is the outward sign of fear or guilty consciousness—the pallid face; but worse than that is the inward paleness which dares not betray itself by any outward manifestation. Confusions of

the literal and metaphorical are almost too common to need illustration. I have quoted on p. lxxii. of the Introduction to my *Selections from Propertius* several examples. One I may cite here, Ovid *E. P.* 2, 5, 38, '*sed sunt tua pectora lacte et non calcata candidiora niue*.' Here Mr. Housman is bound by his own argument to take the reference to be to the outward fairness of the breast, not its inward fairness (or candour) of which alone Ovid is thinking. In spite of all strivings after an etymological explanation, *λευκάς πιθήσαντα φρασίν*, Pind. *P.* 4, 109, I think still refers to Pelias' mind 'disordered' by the passions which bring pallor to the cheek. Mr. Housman and I are agreed about the construction, though I venture to doubt whether I. 124, *Eupolidem pallere*, 'to have Eupolis on the cheeks,' altogether justifies *ulcus palere*: but emendation I think I have shown is not needed.

J. P. POSTGATE.

* * *

S. JAMES IV. 2.—ἐπιθυμείτε καὶ οὐκ ἔχετε· φωνεῖτε καὶ ἡκούτε, καὶ οὐ δύνασθε ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε. This is the reading and punctuation of Westcott and Hort, agreeing in essentials with Alford, Tischendorf and the more recent editors. The R.V.

has 'ye lust, and have not : ye kill, and covet (marg. 'are jealous'), and cannot obtain : ye fight and war.' The extraordinary anti-climax 'ye kill and covet' has long exercised the minds of commentators, who have endeavoured to remove it either (1) by weakening the force of *φονεύετε*, or (2) by strengthening the force of *ζηλοῦτε*, or (3) by giving a special meaning to the connexion between them, or (4) by changing the reading.

(1, a.) 'Kill' means 'hate,' because every one that hateth his brother is a murderer. So Estius, Corn. a Lap., Theile, De Wette, Wiesinger, Beyschlag, Erdmann. (1, b.) 'Kill' means 'commit moral suicide,' so (Ecumenius and Theophylact, *φονεύειν φησὶ τοὺς τὴν ἑαυτῶν ψυχὴν ἀποκτινύντας ταῖς τοιαύταις ἐπιχειρήσεσι*).

(2) *ζηλοῦτε* means 'become *ζηλωταί*, i.e. assassins ; so Dean Scott in the *Speaker's Commentary*, referring to Josephus, *B.J.* vii. 8, 1, where the *ζηλωταί* are said to have been worse than the *σικάραιοι*.

(3) *φονεύετε καὶ ζηλοῦτε* form a hendiadys, 'ye murderously envy,' *ad necem usque invidetis*. So Pott, Schneckenburger, Gebser, and not much otherwise Bengel, *occiditis per odia et zelum*.

(4) Erasmus, followed by Calvin, Beza, Hottinger, Ewald, reads *φθονεῖτε*, supposing this to have been carelessly written *φονεῖτε*, (which indeed we find in (Ecumenius) and corrected into *φονεύετε*.

The objections to these expedients are to my mind conclusive. (1) It does not follow, because to show the heinousness of hate it may be represented as virtually equivalent to the murder of which it is the germ, that it is therefore allowable in all cases to substitute the word 'murder' for the word 'hate.' In the present case it may be safely said that no sane writer, no one who had the slightest feeling for rhetorical effect (and St. James is both eminently sane and eminently rhetorical) could have used *φονεύετε* in the sense of *μισεῖτε* before *ζηλοῦτε*. There is no reason here to lay an exaggerated stress on the idea of hate, if nothing more than hate is intended : not only does it make a mere bathos of *ζηλοῦτε*, but it weakens the force of the following *μάχεσθε καὶ πολεμεῖτε*. Of (2) it is sufficient to say that there is no evidence of the verb *ζηλόω* being used in this sense, and nothing to suggest it in the G.T. use of the word *ζηλωτής*. (3) If *ζηλοῦτε* preceded *φονεύετε*, something might be said for the theory of *ἐν διὰ δυοῖν*, but as it is, every one must feel that it is a suggestion of despair. (4) At first sight there is something attractive in the reading *φθονεῖτε*, but as I shall endeavour to show in a moment, there is no occasion for the change, and emendation is only defensible where it is necessary.

Lastly, Alford, Bouman, Schegg and others, feeling the unsatisfactory nature of the above mentioned explanations, have fallen back on the literal rendering. Schegg is the only commentator known to me who makes any attempt to account for the order of the

words, which he defends as follows. 'Die Lust begehret, d. h. sie sucht werththätig zu erreichen, wornach sie gelüstet ; die Lust tölet, d. h. sie schafft gewaltsam bei seite was ihr hinderlich entgegentritt ; die Lust ringet um das, was sie zu erlangen im Begriffe ist... Da töten und ringen verschiedene Objekte haben, indem sich töten gegen, ringen auf etwas richtet, so hat Jakobus psychologisch richtig die Reihen- und Stufenfolge der Aeusserungen des Gelüstens eingehalten.' It is by no means certain that *ζηλοῦτε* is to be taken here in the sense, which Schegg assigns to it, of striving after a thing : it is often followed by an accusative of the person. But supposing it to be true that the object of *ζηλοῦτε* is here a thing, and that of *φονεύετε* a person, I am unable to see why this makes it psychologically right to put *φονεύετε* first. Surely it is the resistance to our effort to gain an object which suggests to us the necessity of moving the obstacle out of the way.

I have for many years held the opinion that the true interpretation of this passage is obtained by an alteration in the punctuation, placing a colon after *φονεύετε* ; and I am glad to find that the same idea had occurred to Dr. J. Chr. K. v. Hofmann, whose commentary appeared in 1876. It is also given as an alternative reading in Westcott and Hort's edition (1881). The easiest way of seeing how the words naturally group themselves is to put them side by side without any stopping. 'Ye lust and have not ye kill and covet and cannot obtain ye fight and war.' Can any one doubt that the abrupt collocations 'ye kill,' 'ye fight,' are employed to express results of what precedes, and that in the second series 'covet and cannot obtain' correspond to 'lust and have not' in the first series? Unsatisfied desire leads to murder (as in the case of Naboth) ; disappointed ambition leads to quarrelling and fighting. If we adopt the reading of Erasmus we shall have only the last result, 'ye fight and war,' following the two antecedents, 'ye lust and have not,' 'ye are envious and jealous and cannot obtain.' Though Hofmann is, as I believe, right in his punctuation, yet I agree with Schegg in thinking his interpretation of *φονεύετε* mistaken. I see no objection to understanding it of real murder, as we have in ch. 5, 6 *ἐφονεύσατε τὸν δίκαιον*. Hofmann, on the contrary, takes it of virtual murder : 'wer begehrt und nicht hat, der bringt den Andern um das, was er zum Leben braucht, um das zu haben, wornach er begehrt.' Schegg and Beyschlag and Erdmann also object to his grouping of the words as harsh and unlike the style of St. James, but the only difficulty which is introduced by it is that the second series (*ζηλοῦτε κ.τ.λ.*) is joined to the first by *καὶ* instead of standing independently by its side. May we not consider this sufficiently accounted for by the fact that the figure asyndeton was already employed to mark the change from the antecedents to the consequents?

J. B. M.

TRANSACTIONS OF CAMBRIDGE PHILOLOGICAL SOCIETY.

At a Meeting of the CAMBRIDGE PHILOLOGICAL SOCIETY, held on Thursday, May 2, Mr. Bayfield read a paper on Conditional and Indefinite Sentences in Greek. The positions taken up were briefly as follows :—

1. It is not true that in such a sentence as *εἰ τοῦτο ἐποίει, ἤδῃκει ἂν* (whether referring to present or past time) non-fulfilment of the condition is necessarily

implied : cp. Eur. *Ion*, 354, *σοὶ ταῦτ' ὅν ἤβης, εἴπερ ἦν, εἴχ' ἂν μέτρον*. So far from believing the child to be dead, Kreousa has come to Delphi expressly to learn whether it is dead or not. Whenever it is evident that the condition is not fulfilled, this is so in consequence of knowledge possessed independently by the hearer or reader.

2. The so-called 'general' conditional sentences

(ἐάν ποτε λαιδορθῶσι, ἀεὶ γελῶμεν) are rather Indefinite Temporal Sentences, and should be classed as such (ἐάν ποτε=ὅταν).

3. The title 'Indefinite' should be limited to sentences whose *time* is indefinite. Thus ὅποι ποτὲ ἡγείται, 'whithersoever he is now leading,' is an ordinary relative sentence; ὅποι ποτ' ἂν ἡγῆται, 'whithersoever he may at any time lead' (or 'shall lead') would be an 'indefinite' sentence. In classical Greek ὅς ἂν never refers to definite time; e.g. ὅς ἂν ᾄδῃ could not mean 'whoever is singing now.' The difference between ὅς and ὅς ἂν is not that between *who* and *whoever*, but that between *who* and *who ever*, i.e. at any time.

4. In such a sentence as

ἐχθρὸς γάρ μοι κείνος ὁμῶς 'Αἰδαο πύλησιν
γίγνεται, ὅς πενίη εἰκὼν ἀπαθήλια βάζει
(*Od.* 14. 156),

the clause ὅς...βάζει is purely descriptive; the time-

notion is lost and κείνος ὅς βάζει is felt to be equivalent to ὁ βάζων. Cp. 'who steals my purse, steals trash.'

Dr. Postgate read a short paper on the Latin Future Infinitive in *-rum*. After referring to his paper, read before the Philological Society, London, in April, 1887 (published in abstract in its *Proceedings*, p. xvii.), in which he showed that the declinable forms *-urum*, *-uram*, *-urum*, etc., were descended from the indeclinable Fut. Inf. vouched for in early Latin, e.g. by Gellius *Noct.* i. 7, and pointing out the objections which there were to considering it the neuter of the participle in *-urus*, he proposed to explain it as a compound of the dat. of the verbal stem *-tu* and an infinitive from **es* 'be' **er-um*, parallel to the Oscan *ecom* and Umbr. *erom*, the rhotacism of which seems to be rightly explained by Mr. Conway, *Verner's Law in Italy*, p. 33, as due to their being enclitic forms. Thus *uenturum*=*uentū* (*c*)*rum* 'to be for coming.'

FROM TENNYSON'S 'ANCIENT SAGE.'

THE years that when my youth began
Had set the lily and rose
By all my ways where'er they ran,
Have ended mortal foes;
My rose of love for ever gone,
My lily of truth and trust—
They made her lily and rose in one,
And changed her into dust.
O rose-tree planted in my grief,
And growing, on her tomb,
Her dust is greening in your leaf,
Her blood is in your bloom.
O slender lily waving there,
And laughing back the light,
In vain you tell me 'Earth is fair'
When all is dark as night.
But vain the tears for darkened years,
As laughter over wine,
And vain the laughter as the tears,
O brother, mine or thine.
For all that laugh and all that weep
And all that breathe are one
Slight ripple on the boundless deep
That moves, and all is gone.
Yet wine and laughter, friends! and set
The lamps alight, and call
For golden music, and forget
The darkness of the pall.
O worms and maggots of to-day
Without their hope of wings!
Tho' some have gleams, or so they say,
Of more than mortal things.
And idle gleams will come and go,
But still the clouds remain;
And Night and Shadow rule below,
When only Day should reign.

IDEM LATINE REDDITUM.

ANNI, qui mihi lilia,
qui fudere rosas callibus adsitas,
quas pressi tenero pede,
tristes jam rigida fronte gerunt minas.
me ditavit amor rosa
adjecitque fides integra liliū;
at quae lilia cum rosis
miscens una dedit, pulvis iners jacet.
O flos, quem tumulo dolens
adsevi, cineres illius illius
vernant fronde tua, rubent
intacto melius germina sanguine.
O risu quod amabili
reddis dulce jubar, mobile liliū,
me caligine nox premit,
frustra qualis agri gratia sit mones.
vanos pocula dant jocos,
vanas tempora dant tristitia lacrimas;
seu tu, sive ego fleverim,
nil, O Grophe, valet lacrima, nil jocus.
huic risus datur, huic dolor,
at quotquot vegeto lumine vescimur,
ceu magno levis in mari
quae nunc unda tumet, nunc abiit, sumus.
at vinum date cum jocis,
addat viva faces taeda sodalibus,
praesto sit melos aureum,
quod nigras abigat noctis imagines.
vermes vivimus in diem,
queis alam voluerem sors fore denegat,
ut sint quorum oculis jubar
incertum superas obtulerit domos.
fallax it jubar et redit,
nubes usque polo se glomerant, humum
nox umbra tegit horrida,
quae lucere novo debuerat die.

E. D. S.

OBITUARY.

DR. KENNEDY.

II.

'The Honour Boards of Shrewsbury School, 1806-1882' (Shrewsbury, Adnitt and Naunton, 1882), are the most eloquent testimony to the three successive headmasters who for now nearly a century have ruled the school of Sir Philip Sidney.

Dr. Butler's most eminent pupils were (1) at Cambridge, Thomas Smart Hughes, Robert Wilson Evans, Marmaduke Lawson, Edward Baines, John Price ('Old Price'), John Hodgson, F. E. Gretton, the Hildyards and Kennedys; Charles Whitley senior wrangler; R. Shilleto who was Kennedy's private pupil; C. R. Darwin, E. Warton, G. F. Harris, John Cooper, G. H. Marsh, W. H. Bateson, W. G. Humphry, A. J. Ellis the philologist, G. A. C. May, Henry Thompson, F. A. Paley, T. S. Evans, A. M. Hopper, Francis France, H. A. Marsh; (2) at Oxford, George H. Johnson, Edward Massie (who seems to have been the first to turn into Latin elegiacs the famous gas circular), Charles Borrett, John Thomas, P. S. Payne, Robert Scott the lexicographer, Thomas Brancker, (elected Ireland University Scholar while a sixth form boy), Henry Holden (one of the editors of *Sabrinæ Corolla*), R. M. Dukes, C. T. Newton.

For some years after 1836 the boys proceeding to the universities owed of course a good deal to Dr. Butler, but Bishop Fraser, who was only three months under Kennedy, declared that from him he learnt how to read for himself; I believe that the Archbishop of York says the same thing. H. C. Rothery, late Wreck Commissioner, 10th wrangler in 1840, and Francis France, must also have been under Kennedy for a quarter only. Rothery was, I know, devoted to the Doctor. But the Classical Tripos of 1841, where Cope, Bather, Thring, headed the list, first shewed the new master in his full power. Then followed (1) at Cambridge, Munro, Morse, Cobbold, Gifford, Druce, M. Bright, W. G. Clark, R. E. Hughes, T. B. Lloyd, H. de Winton, J. T. Hibbert, H. C. A. Tayler, G. B. Morley, W. Stigant; in 1852 four first classes (R. Burn sen. aequ., Perring 4th, Chandless 5th, White 16th), H. A. Morgan, S. H. Burbury, H. Day, B. W. Horne, E. L. Brown, E. C.

Clark, A. W. Potts, S. Butler, Arthur Holmes, R. Whiting, H. M. Luckock, H. C. Raikes, C. E. Graves, T. Gwatkin, H. W. Moss, W. F. Smith, T. W. Brogden, H. M. Gwatkin, F. Gunton, T. Moss, G. H. Hallam, G. H. Whitaker; (2) at Oxford, E. S. Foulkes, W. B. T. Jones now Bishop of St. David's, Lord Cranbrook, James Riddell,¹ Bishop How, F. Chalker, G. O. Morgan, F. Kewley, F. T. Colby, T. Clayton, W. Inge, J. E. L. Shadwell. Dr. Kennedy and Mr. Moss shared the credit won for the school by W. E. Heitland, R. D. Archer-Hind, T. E. Page at Cambridge, and A. H. Gilkes and F. Paget at Oxford. Mr. Hallam (*Journal of Education*, 1 May 1889, p. 240,) thus sums up the chief classical honours won by Dr. Kennedy's pupils (omitting prizes, except the Porson, and mathematical, scientific and theological honours, as well as the Oxford class list):

Of the boys who passed under his teaching in the Sixth Form, 42 gained a First in the Classical Tripos, of whom eleven were Senior Classics, nine held the second, and four the third place in the First Class. During the same period his pupils gained, at Oxford and Cambridge, eighteen Classical University Scholarships (not to mention Bell, Tyrwhitt, and Crosse Scholarships), and not less than twenty-three Porson Prizes, a distinction which Shrewsbury seemed to make peculiarly her own.² . . . It should be remembered that these distinctions, unapproached except by Eton, were gained by a school whose numbers during a great part of Dr. Kennedy's Headmastership were but little over 100, sometimes below that number; and that Shrewsbury, unlike Eton and Winchester, was a poor foundation, with no Entrance Scholarships to attract able boys. Able boys were indeed attracted to Shrewsbury, but the inducement which drew them there was the fame of the great teacher; and among the most brilliant scholars of the last decade of his Headmastership

¹ Dr Kennedy looked on Riddell as one of the best scholars, if not the very best, that he ever sent out. In the preface to the third edition of the *Sabrinæ Corolla* (13 Febr. 1867), he says: 'Cum iam sub praelo esset hæc Editio Tertia, unus isque natus minimus ex Tribus Viris, qui Floribus Legendis fuerant, Iacobus Riddell, A.M. Collegii Balliolensis Socius, mortalitatem explevit, qui qua indole uirtutis fuerit, qua morum sanctitate, quam modesta constantia, quam suavi humanitate, quam accurata denique et eleganti doctrina, sciunt Oxonienses sui, eumque pari ac nos, praeceptor eius et condiscipulus, amore, luctu, desiderio prosequuntur. εἰρήνη τῷ εἰρηναίῳ.'

² Of 79 Porson prizes more than half, forty, have been won by Salopians.

were more than one who had failed to win Entrance Scholarships at Winchester and Eton.

In the preface to the first edition¹ of *Sabrinæ Corolla* (1 Febr. 1850) Dr. Kennedy pays a handsome tribute to his predecessor :

Etenim iam anni sunt amplius quinquaginta,² ex quo Regiæ Scholæ Salopiensi præfectus est Samuelis Butlerus, nir omni laude præstantior. qui quid ad litteras antiquas excolendas, quid ad pueros liberalius instituendos contulerit, sciunt quidem multi: quibus autem difficultatibus obluetatus id effecerit, paucis innotuit, plerisque uix esset credibile. nobis igitur hoc opus aggredientibus spes illa calcar subdidit, fore ut uiri tanti tamque egregie meriti 'haerentem capiti multa cum laude coronam' nouis qualibuscumque floribus ornaremus.

Probably Dr. Butler's energy may have somewhat flagged during the thirteen years which elapsed between Kennedy's matriculation and 1836. But pupils still living speak with enthusiasm of his masterly versions, for example, of Horace, an author whom he knew by heart.

The dedication (dated Oct. 1864) of Munro's *Lucretius* begins thus :

MY DEAR DR. KENNEDY,

On the completion of a work which has cost both thought and labour I gladly dedicate it to you, to whom indirectly it owes so much. Many years have passed since the days when I was one of your earliest pupils at Shrewsbury; but the memory of the benefits then received from your instructions is as fresh as ever. A succession of scholars year after year from that time to this will bear testimony to the advantages which they have derived from your zeal skill and varied knowledge; and over and above all from that something higher which gave to what was taught life and meaning and interest: denn es muss von Herzen gehen, was auf Herzen wirken will.

In the memoir of Cope, by Munro, prefixed to *The Rhetoric of Aristotle with a commentary by the late Edward Meredith Cope* (Cambr. 1877), we read :

During the first years of his Shrewsbury life Dr. Butler, late Bishop of Lichfield, was Headmaster; for the last year and quarter Dr. Kennedy.

The last year and quarter of his residence at Shrewsbury was of vital importance for Cope's future career. Greek was the main and favorite study of his life; and in the summer of 1836 Greek scholarship at Shrewsbury was, if not in comparison with other schools of the day, yet absolutely at a very low ebb. Boys were left in a great measure to their own natural lights. Now the light of nature seems capable in favorable circumstances of doing a good deal for Latin; but in the case of Greek it fosters often the conceit of knowledge, but rarely indeed can impart the knowledge itself.

¹ The same edition concludes with 'Desiderium Samuelis Episcopi Lichfieldiensis,' an elegiac poem by Geo. A. Alston of Wadham college, B. A. 1844. On p. 328 is an engraved portrait of Ep. Butler by W. G. Mason after R. Clothier and T. Phillips.

² Dr. Butler was appointed in 1798, and held the post for 38 years.

When Dr. Kennedy came to Shrewsbury in the autumn of 1836, he proved himself equal to the task that was before him. Knowledge and method, united with kindness and enthusiasm, effected at once a marvellous change; and all who were able and willing to learn felt in a few months that they had gotten such an insight into the language and such a hold of its true principles and idiom, as to render further progress both easy and agreeable. I would appeal to those who were high in the school at the time when the change in question took place, and ask them whether I have at all overstated the facts of the case; I would refer to Henry Thring and John Bather who came next to Cope in the Classical Tripos; to Francis Morse and others of the same year with myself, and many others.

But none was more conscious of what he owed to Dr. Kennedy, or was more ready to acknowledge it, than Cope himself.³ The judicious training and the well-directed reading of that year and quarter had an incalculable effect on his future career as a scholar; and when he went to Cambridge in the October of 1837, he was prepared, as few are, to profit by the advantages the place afforded for classical study.

It must not be supposed that Dr. Butler left the school in a degenerate condition. Dr. Kennedy (evidence in report of commissioners, as cited below, II 327) bears witness to the contrary.

At Shrewsbury some reforms were needed; but I had very little difficulty in achieving them, because I found a sixth form of high merit, ready and willing to cooperate with me, as I was ready and willing to consult with them, for the good of the school. Reference to the prize list under the years from 1839 to 1844 will shew the calibre of the senior boys whom I had then the happiness of teaching, while there are others also, doing excellently well in life, who were not competitors for university distinction. Dr. Arnold had shewn (what previous educators, conscientiously fearing to profane holy things or to promote hypocrisy, had doubted or denied)—that it was possible to bring religious influence to bear on boys in public schools.

Emboldened by his example, I took the first occasion of addressing the school in chapel on the duty of attending the holy communion, at the same time explaining the principle on which I should rigidly act, of severing this question from school discipline altogether, even to the extent of not allowing attendance or non-attendance to modify my reports of character and conduct. On the Sunday after the sermon 28 boys attended holy communion, for the first time at school, and the practice has continued, lately at a higher average of numbers, from that time to the present.

We have an account of Dr. Kennedy's work with the Sixth Form in an authentic shape, not magnified by idealising memory, in the *Report of H.M. Commissioners appointed to inquire into the Revenues and Management of certain Colleges and Schools*,

³ I can bear witness to this, from the very little that I saw of Cope. When he heard that Dr. Kennedy was pleased with the dedication of Munro's *Lucretius* he said: 'I wish I had known that he would care for such a thing.' More than once I heard him say that Dr. Kennedy was the best speaker that he had ever heard. J. E. B. M.

and the studies pursued and instruction given therein. Vol. II. Appendix. London 1864. p. 452.¹

3. Authors construed or translated *à viva voce*, and the quantity of each in the year ending with the summer holidays 1861.

Homer's *Iliad* book xviii, *Odyssey* book viii; Pindar, *Nemea*, *Isthmia*; *Aeschylus*, *Septem c. Thebas*, *Choephoroi*; *Sophocles*, *Antigone*, *Oedipus Rex*, *Oedipus Coloneus*; *Aristophanes*, *Acharnenses*, *Equites*, *Vespae*; *Plato*, *Hippias Maior*, *Io*; *Thucydides*, book iv; *Aristotle*, *Ethics* i and ii; *Virgil*, *Aeneid* vi, *Georgic* iv; *Horace*, *carm.* books i and iv, *Epodes*, *Satires*, book ii, *Epistles*, books i, ii, ad *Pisones*; *Lucan*, book i; *Excerpta* from *Lucretius* and *Martial*; *Cicero*, *de Officiis*, iii; *epist. ad Att.* ii; *Philippic* ii; *Tacitus*, *Hist.*, book ii; *Livy*, books ix, x; *St. Luke's Gospel*; *Epistles to Romans* and *Galatians*; *Classiques Français*, *St. Simon*, *Fontenelle*, *Montesquieu*, *Fénelon*, etc. 80 pages.

4. Method of hearing the form in such construing or translating lessons.

The boy "called up" reads aloud the Greek or Latin till stopped, from 10 to 20 lines according to his calibre. Then he says the English of what he has so read, not being stopped in doing so unless he is actually wrong; but liable to correction at the close, for want of judgement or taste in his translating. He is then questioned on the passage as to matter, illustration, parsing, etc. according to need. He is then marked and another called up, and so on. When the lesson is thus gone through with the boys, I go through it again myself, construing, commenting, and explaining, the boys using their note-books.

My plan is always to have one Greek book, prose or verse, with one Latin book, verse or prose, on hand at the same time: as *Thucydides* and *Horace*, or *Aeschylus* and *Livy*, and about 80 lines of one are said with 40 lines of the other at second and third lessons. I finish a book, or a play, before going to another author. In examinations I lay great stress on preparation of matter, as well as style and verbal criticism.

5. Authors whose language has been committed to memory and the quantity of each in the same year.

Virgil, 3 books; *Cicero*, 30 chapters of '*de Officiis*'; *Sophocles*, *Ajax*; *Greek and Latin syntaxes*, once a year each.

6. Authors whose substance and matter have been committed to memory, and the quantity of each in the same year.

Bible History, *Wheeler's* (one of the Testaments in a year); *Roman History*; *Atwill's Universal History*; *Butler's Analogy*. It must be observed that boys are advised and expected to read a great deal of matter not included in school lessons, and that they have a library containing such books as *Grote's* and *Merivale's Histories*, *Pictorial* and *Macaulay's England*, etc. etc.

Kinds and quantities of composition done in the form in the same year.

Latin original verse. Heroic 12; Elegiac, 20; Lyric, 16; Exercises, about 1,000 lines in the year.²

Latin themes: 26 in a year.

English. Four or five themes or essays in the year.

Translation.

English verse: sometimes an epigram (*ad libitum*) to translate.

10 or 12 passages into Latin verse, about three hundred lines in the year.

Greek: 200 iambics from *Palaestra Musarum*, no. 8, and trochaic or anapaestic occasionally for best scholars.

English prose: *Cicero*, *de Officiis*, about 30 chapters in the year.

Palaestra Stili and *Curriculum* into Latin once a fortnight, about 60 pages in the year; *Arnold's Latin* prose all once a year.

Passages occasionally given into Greek prose from *Palaestra Stili*, about 10 pages in the year; *Arnold's Greek* prose all done once a year.

In addition to these books read in the year 1860-1, there are specified, as belonging to the general stock in trade of the sixth form (p. 452), *Barrett's Companion to the Greek Testament*; *Paley's Evidences*; *Easy Lessons in Reasoning*. *Euripides* was read in the fifth form. In the sixth also were read *Herodotus*, *Hesiod* and *Theocritus*, *Plautus* and *Catullus*; never, I think, *Pliny* the younger or *Quintilian*, perhaps owing to the lack of convenient editions. In my time (1842-4) much attention was paid to the *Thirty-nine Articles*, which I (to confine myself to what I know for certain) studied with the help of three commentaries, not prescribed, but chosen by myself without consulting any one. I learnt to see in them a declaration of rights of national churches, and to say with *F. D. Maurice* and *F. W. Newman* (*Phases of Faith*. Ninth ed. 1874. p. 2):

Subscription was 'no bondage,' but pleasure; for I well knew and loved the Articles, and looked on them as a great bulwark of the truth; a bulwark, however, not by being imposed, but by the spiritual and classical beauty which to me shone in them.

To the study of the Articles I attribute the attraction which the authors of the Renaissance and Reformation have always since had for me.

By his mother's side *Dr. Kennedy* sprung from a Huguenot stock, and a perusal of his occasional sermons and pamphlets will shew that he was true to the family tradition. A Whig by birth and choice, he considered that his party had in the Lichfield House compact betrayed the principles of 1688. In

¹ In a life of *Dr. Kennedy* his own evidence and returns, and portions of the evidence of *Mr. Graves*, should be printed from this report, and also some of the testimony of the Commissioners, who after remarks on the success of *Shrewsbury* men in University competitions, add (vol. I p. 314): 'The extent to which this small school contributes to the teaching power of the Universities is not a little remarkable.'

² This gives only 20 verses and a fraction as the average length of these compositions. In my time so little would not have been accepted; 30 was perhaps the average of the higher boys. I once sent 79 close on a hundred, and very often 50 to 60.

later years he followed with singular zest the trial of the Molly Maguires of Pennsylvania. Thus he was proof against the optimistic illusions, blinded by which Niebuhr sacrificed the Prussian episcopate to Rome, and Ranke declared that the question of papal supremacy has no longer any other than a historical interest. Rather he held with Thirlwall that the Vatican council was an event of far wider and more enduring importance than the Franco-German war.

The large amount of original composition demanded of us made us perforce students of three literatures. We read the masters of English prose to suggest thoughts for themes—*e.g.* I bought and read Richard Hooker's and Joseph Butler's works, as I did Molière's. For Latin verse I roamed far and wide in English poetry, perusing the whole of Shakespeare, which is more than I have done since; much of Milton I knew by heart: I was at home in the whole range of the *Corpus poetarum*; the odes of Horace, a Georgic and other parts of Virgil I constantly recited to myself as I walked to and from school. Many boys were masters of the Greek tragedians; I never took so kindly to Greek composition as to Latin, yet I learnt an entire play of Sophocles and often conned it over. Here I am a fair

average specimen of the effect of Dr. Kennedy's teaching, having no special aptitude for versification; what success I achieved, was due to very great labour at first and for some years; my poetic fervour cooled down as I approached my nineteenth birthday; at the university I seldom wrote a verse except for my tutor or in examination. As models of prose Plato, Demosthenes, Cicero, Livy, were often in our hands; accordingly we brought to college the power of understanding *sermones utriusque linguae* at sight. Our master took advantage of any passing event to give variety to our work. If Van Amburgh visited the town, his feats supplied matter for the next week's elegiacs. One morning we were bidden to bring at second lesson (10 o'clock) a version of an epitaph seen by the Doctor's nurse-maid in a country churchyard, and taught by her to his children. 'I think it does great credit to her taste.' The lines, with the Doctor's rendering, may be seen in *Between Whiles*.

She took the cup of life to sip,
Too bitter 'twas to drain;
She gently put it from her lip
And went to sleep again.

J. E. B. M.

THE REV. WALTER CLARK, B.D.,

Head Master of Derby School.

Died April 12, 1889.

By the death of the Rev. Walter Clark we have lost a typical and distinguished English Schoolmaster. A worthy pupil of that great teacher Dr. Kennedy, whom he survived so short a time, he was himself also 'ein Lehrer von Gottes Gnaden.'

His career seems to have begun at Coventry Grammar School where he was Head Boy. He afterwards was at Shrewsbury, and in time rose to the Captaincy, which, in a school so famous, is itself a distinction. He went to Cambridge as a scholar of Magdalene College. Here he was three times Prizeman in Classics, and became head of the men both of his own year and of the year above him. He read with several distinguished scholars, among whom were Paley and Shilleto. His place however in the Classical Tripos was a disappointment to himself and his friends: he was fourth in the Second Class. There

were only eleven in the First Class that year, and among them three University scholars. Perhaps this failure was partly caused by an act of self-sacrifice characteristic of the man and of an English University. In a term when he was reading hard one of the crew of his College boat was disabled about the time of the races. Mr. Clark was a powerful oarsman, but quite out of training. He consented to fill the vacant place, and the result was an illness which confined him for some time to his room. Though somewhat disheartened by his degree, he soon resolved with his habitual energy to make up for it, and after hesitating a short time whether he should try politics or the scholastic profession, he chose the latter. He soon established his reputation as an excellent master, and in 1865, at the early age of twenty-seven, was elected Headmaster of Derby School out of a long list of

candidates. At Derby he spent the rest of his life.

The school had been raised from a low position to a fair standard as regards numbers and efficiency by his predecessor, a man of considerable gifts; but Mr. Clark succeeded to it after a misfortune which had reduced its numbers very seriously. He found the state of it even worse than he expected, and, as he once told the writer, his heart at first sank within him; but he determined, in the manner which those who knew him will well understand, to make of Derby a Public School in the proper sense of the word.

The materials were unpromising. University honours were hardly known in the school. Some departments of athletics were unrepresented, the rest languished, and there was generally a want of the institutions which give a corporate character to school-life. Mr. Clark changed all this.

In education, no doubt, he had before him more or less consciously the traditions of Shrewsbury, but he held that there had been a wrong tendency in some of the great Public Schools to subordinate everything to Classics. He introduced the study of Natural Science into the school and developed that of Mathematics. He had a Civil Engineers' Class, he established a Modern Department for boys intended for business, and provided excellent instruction for Army and Civil Service candidates.

He was successful in many directions. The school took a fair place in Classics; it produced several high Wranglers, and among them a Senior and a Second Wrangler. Considerable distinctions were gained in Natural Science; and some of the boys in the Engineering Class took high places in the examination for Whitworth Scholarships. This prosperity was the more remarkable because the number of boys was never great. It once reached 140, but was often much below that. Perhaps Mr. Clark's secret was the example set by his own enthusiasm for the school, and the great interest he took in individual boys. He spared neither his time nor his money nor his health in the service of the school. His leisure was freely given to any boy who could really profit by it. Even those at the Universities were welcome to come in the vacation to read under his care and with his help. The writer is one of those who owe Mr. Clark a debt of gratitude for this generosity.

Mr. Clark was a man of some private fortune, which he spent liberally and even lavishly on the school. It was thus that he was able to maintain a staff of masters out of the usual proportion to the number of boys, to the great advantage of the education.

It was thus also that he gave the needful start to the athletic clubs; and helped them over difficulties when, as sometimes must happen in a school of such moderate size, their funds were not enough to maintain the standard of efficiency he aimed at. Besides this, the writer, who enjoyed his intimate confidence, knew of many acts of generosity to boys whose parents could not well bear all the expenses of education. He contributed a large sum to the fine set of buildings which he added to the school by public subscription.

His death is a loss not only to Derby School but to his University. Though he contributed nothing directly to Classical literature except some verses in the *Sabrinæ Corolla*, he was one of those men who make their University popular. Even those of us among his pupils who had intended to go to Oxford caught from him an enthusiasm for the Cambridge style of scholarship and for Cambridge scholars. The names he most delighted to honour were, after Kennedy himself, those of Shilleto, Paley, Munro, Mayor, and, in a younger generation, Arthur Holmes and Jebb. But he was a liberal-minded man; he had a high appreciation of the characteristics of Oxford education, and was a good judge of a boy's fitness for one University rather than another. In return his merits were warmly appreciated at Oxford outside the circle of his own pupils there.

Mr. Clark was taken away suddenly, at the age of fifty-one, from the very midst of his school work. His naturally strong constitution had already shown signs of giving way; he began to think of retiring, and his friends were sometimes anxious about him, thinking that he had overtasked his powers. It seems doubtful, however, whether the insidious and unsuspected disease which carried him off, had any connexion with the hard work he imposed on himself. His monument is the success of his school, and the deep affectionate regret of his pupils.

J. COOK WILSON.

ARCHAEOLOGY.

THE AEGIS OF ATHENE.

IT is possible that a recent acquisition of the British Museum may throw some light on a subject which has been much discussed, the origin of the aegis of Athene. The leading passage is Herodotus, iv. 189, where he says that the Greeks had obtained their idea of the dress and aegis of Athene, as seen on statues of her, from Libya, where it was the custom to go clad in skins of animals which they called *αἰγίδες*. The manner of wearing these skins may be gathered from Dio Chrysostom. *Orat.* v., where he describes the Libyan monster as having the face of a beautiful woman and resembling *γυναικα διφθέραν ἐπιβεβλημένην ἄνωθεν, ὥσπερ αἱ Λίβυσσαι, ἐπιδεικνύειν δὲ τὰ στήθη καὶ τοὺς μαστοὺς καὶ τὸν τράχηλον ἀνακλῶσαν*. That is to say, while her face and breast were exposed the back of her head seemed to be covered with the skin of some animal, a description which reminds us of the personifications of Africa, which have the back of the head covered with the skin of an elephant's head: similarly the Juno Sospita at Lanuvium wore the skin of an ibex just as Heracles wore in the same fashion the skin of the lion he had slain. In likening the daughters of Danaus to Libyan women, to certain nomads living near the Aethiopians, or to Amazons without their bows, Aeschylus (*Supp.* 275) appears to have had in his mind a costume in which a skin wrapped round the body was a prominent feature.

The passage of Herodotus ought therefore to mean that Athene had originally been represented in sculpture as wearing in the manner just described the skin of some creature. I will pass over an archaic vase in the British Museum on which is painted a possible figure of Athene wearing the skin of an ibex on her head, and ask what creature's skin Athene was most likely to wear. We know her title of *Γοργοφόνα* (Euripides, *Ion*, 1478), and it would be in accordance with primitive usage for her, after slaying the Gorgon, to throw its exuviae round her shoulders, not on her breast as in later art and literature (*e.g.* Euripides, *Ion*, 988). In Homer no doubt it was sufficient degradation to cut off the head of a slain enemy (*Iliad*, xviii. 176). But the instance of Heracles with the lion's skin, of Hades with a wolf's skin over his head on an Etruscan painting, the slaying of Marsyas, the Muses

decking themselves out with the feathers of their conquered rivals—point to an older custom of flaying the vanquished creature and throwing its skin round the shoulders and over the back of the head. I need not quote examples of the preservation in temples of the actual exuviae of monsters such as the Triton at Tanagra (Pausanias, ix. 20, 4), or of the Calydonian boar at Tegea (Pausanias, viii. 47, 1).

The cap of Hades which was lent to Perseus for the slaying of the Gorgon is represented in art as merely a winged petasos; but if the original idea of its shape resembled that of the Etruscan painting just mentioned, one could understand perhaps better its effect of rendering the wearer invisible by spreading terror all round. In a fragment of wall painting found at Mycenae we see human figures clad in skins apparently of horses, the animal's head forming a cap. The proverbial wolf in sheep's clothing would have first slain the sheep, before he got the fleece.

The acquisition of the Museum to which I began by referring is a very beautiful engraved gem in the form of a scarab of banded onyx set as a finger ring in gold with a bronze hoop. It was found at Amathus in Cyprus. The engraving exhibits a figure of Athene with helmet and spear but without shield. Behind her neck is seen in profile the Gorgon's head: lower down her back we see the snakes of the Gorgon which in later art formed the fringe of her aegis: then a pair of wings which I take to be those of the Gorgon, because Athene herself should not have wings: on the ground behind her feet fall three drops which I take to be *σταλαγμοὶ αἵματος Γοργοῦς ἄπο* (Euripides, *Ion*, 1003) like those which Athene collected and gave to Erichthonius. With her right hand Athene holds forward the skirt of her chiton in an archaic manner suitable to the archaic workmanship of the gem. But this hand seems to me also to hold an object which looks like the solitary eye of the Graiae which played so prominent a part in the slaying of the Gorgon.

We have thus on the new gem a hitherto unexpected representation of Athene. With the aegis on her breast she is as old as Pheidias at least. But it is possible, if not probable, that certain archaic figures of her on gems or vases, where the only visible trace of the Gorgon is a fringe of snakes on

her dress, may indicate that the face of the Gorgon is assumed to be invisible on her back.

A. S. MURRAY.

A Dictionary of Roman Coins, Republican and Imperial. By the late SETH WILLIAM STEVENSON. London: George Bell. 1889.

THIS is a thick volume of 929 pages, printed uniform with Dr. William Smith's Classical Dictionaries, and illustrated by more than 700 woodcuts. The author died in 1853, and had the work appeared at that time it might have been commended as a praiseworthy production of considerable usefulness, although it is evident that Mr. Stevenson both as a scholar and archaeologist was hardly the man to undertake single-handed a task which would tax the knowledge and energy of a Mommsen. Publication has however been long delayed, and unfortunately the book now appears without any revision worth the name. Mr. Roach Smith is stated to have 'revised' the manuscript from L to T, but he certainly has not brought it down to date. A small, and not important, portion of the dictionary, UV—Z, left unwritten by Mr. Stevenson, is well supplied by Mr. F. W. Madden, a competent numismatist, who however appeared on the scene too late to modify the general character of the work. I believe the fact is—though the publishers give no hint of it in their preface—that the bulk of the work was actually printed off many years ago. At any rate, there is hardly a single column in it which is not disfigured by obsolete and inadequate information. The authorities relied on begin with Ursinus and Vaillant, and end with Mionnet and Akerman, including, however, the great author of the *Doctrina Numorum Veterum*. Except in the small portion contributed by Mr. Madden there is no allusion to any of the best-known works on Roman Numismatics of the last twenty or thirty years, and even Mommsen is never cited. Under these circumstances it would be waste of time to criticize the shortcomings of the work in detail.

The illustrations are numerous, and are for the most part executed by the late Mr. Fairholt, a conscientious numismatic engraver, but one who was not successful in reproducing ancient portraits. As portraiture is of pre-eminent interest in the study of Roman coins, it is important that the specimens—at any rate the obverses—should be illustrated by photography and not by engraving.

In style, the book is irritatingly diffuse. It was unnecessary, for instance, in referring to an opinion of Pinkerton's, to speak of 'A later and perhaps more practised English numismatist [than Addison]—the dogmatical but still scientific and sagacious Pinkerton.' And the remarks of the late Admiral Smyth on Roman Baths—even 'though occurring in his equally pleasing and instructive work' on brass coins—need not have been eulogized as characteristic of 'the manly views and correct feelings of the gallant author.'

It would be unjust to the memory of Mr. Stevenson to omit a tribute to the courage and laborious care displayed in the production of this dictionary. It would be melancholy to think that his toil has been entirely in vain; and there is no doubt that a dictionary of Roman coins, or some work corresponding to Mr. Head's *Historia Numorum* is a distinct desideratum in numismatic study. Mr. Stevenson's work, disappointing as it is, will therefore probably be of some occasional service to numismatists and collectors. But it will have to be used with the utmost caution.

WARWICK WROTH.

THE AMERICAN SCHOOL OF CLASSICAL STUDIES AT ATHENS, 1888-89.—The American School at Athens, founded in 1882, has in the seventh year of its existence entered upon a new era. Two great results, long and earnestly laboured for, have at last been achieved; the School now for the first time possesses a permanent home and a permanent director. The new building, designed by Prof. Wm. R. Ware of the Columbia School of Mines, was indeed ready for occupation in the spring of 1888 but, although the books and other property were then brought in, it was not until October that complete possession took place. The house is a fine and commodious one, situated on the southern slope of Lycabettus beside the British School, and commanding noble views of Pentelikon, Hymettus, and the Saronic Gulf from Salamis to Hydra, with the mountains of Argolis and even the Laconian Parnon in the background. It contains, besides the apartments of the director, a large library and rooms for five or six students. The advantage, now first enjoyed by several members of the School, of living under the same roof with an excellent collection of books for purposes of study, cannot easily be overestimated. But the acquisition of a permanent director is more important than that of a permanent home. The system of annual appointments, followed during the first six years of the School's existence, was always regarded as a temporary one, and the founders and supporters of the institution have for some years been unflinching in their efforts to raise the endowment necessary to a suitable permanent appointment. Dr. Chas. Waldstein, upon whom fell the unanimous choice of the Managing Committee in November, 1886, assumed office at the beginning of the present academic year. And although it proved impossible for him to reside in Athens during this first year as long as was hoped and expected, he has already, in two visits of several

weeks each, made his talents, training and energy strongly felt for good. During his absence the interests of the School have been in the hands of Dr. F. B. Tarbell, the annual director, whose administration has been thoroughly able and efficient. It is expected that at least for the next few years Dr. Waldstein, without altogether giving up his present work in Cambridge, will reside in Athens during the winter or somewhat longer. An annual director will still be sent out from one of the colleges associated in the maintenance of the School, who will have charge of the School during the director's absence, and in general will cooperate with him on the conduct of the School. During the year 1889-90 this office will be held by Prof. S. Stanhope Orris, L.H.D. There is also some talk of appointing a permanent Secretary, to assist in giving continuity to the work of the School.

Eight students have been in attendance, six of them for the major part of the year. Regular exercises have been held by the directors for the study of topography, inscriptions and the history of Greek Art, as well as for the reading of ancient Greek authors. There have been also occasional meetings for the presentation of papers embodying the fruits of original research, to which meetings others than students, whether residents of Athens or visitors, who are interested in archaeological work, have been invited. Similar meetings are held by the German and British Schools, and prove of great service in promoting scientific activity. The American School has also been enabled, thanks to the Archaeological Institute of America, and to Messrs. Wesley Harper, H. G. Marquand and other friends, to conduct excavations on a more considerable scale than heretofore. The remarkably successful work begun at Dionysos (Ikaria) by Mr. C. D. Buck in the spring of 1888 was completed by him in the autumn. Another member of the School, Mr. H. S. Washington, was entrusted with investigations, carried on at his own expense, at two points in the neighbourhood of Stamata, a village to the north of Pentelikon, about half way between Kephissia and Marathon. These resulted in the identification, by means of inscriptions, of the site of the deme Plotheia. In the spring Dr. J. C. Rolfe took charge of excavations in Boeotia, first for three weeks at Anthedon, afterwards for a few days each at Thisbe and Plataea. The campaign at Anthedon resulted in laying bare the foundations of a large and irregular building, of which a portion had been previously in sight and which Leake mistakenly supposed to be a temple; in unearthing the foundations of a small building, perhaps the temple of Dionysos (Paus. ix. 22, 6); in the discovery of various small objects of terra-cotta and of a large and important collection of bronze tools; and in a considerable harvest of new inscriptions. The work at Thisbe was comparatively unproductive. That at Plataea, which in Dr. Waldstein's opinion is destined to yield rich treasures, was suspended before noteworthy discoveries in the line of architecture or sculpture had been made, but not without securing a long Latin inscription, in a tolerable state of preservation. Even moderately successful excavations have immense value to those engaged in them, there being nothing so stimulating as the discovery of fresh materials for study. Full accounts of the enterprises above named will appear in the *American Journal of Archaeology*, which has been recently made the official organ of the School and which has undertaken to meet the need for that speedy publication which archaeological explorations demand.

P.S.—Prof. Tarbell finds that the Latin inscription discovered at Plataea is a large fragment of the

preamble to the famous edict of Diocletian, *De pretiis rerum venalium*. The two copies of the preamble which are already known, the Exemplum Stratonicense and the Exemplum Aegyptiacum, are not quite complete, and our text will fill most of the gaps. Unfortunately no part of the list of prices has been found as yet. All the fragments of Diocletian's edict hitherto found in Greece (at Geronthrae, Megara, Lebadea, Carystus) are written in Greek.

THE NEW HEAD OF IRIS ON THE PARTHENON FRIEZE.—With reference to the figure of Iris on the east frieze of the Parthenon, the head of which was some months ago happily found in excavations on the Acropolis of Athens, and at the time identified by Dr. Waldstein, I wish to observe that her position so close beside Hera seems to illustrate the epithet ἀρχοῦ δ' ἱσταμένη, which Homer so frequently applies to Iris. As the messenger of Hera, she conveyed her message standing close to the person for whom it was meant, and probably this was her habitual attitude. There is so much of a Homeric character in the frieze, that one would gladly see this meaning in her attitude. So far as I remember, this point has not been noticed by archaeologists. Flasch (*Zum Parthenon Fries*, p. 16) in arguing for the appellation of Iris as against Nike, which many others preferred, says that the position of Iris was *ad latras* of Hera, and that quite describes her attitude on the frieze, but it does not recall the Homeric epithet, nor does Flasch suggest anything of the kind. It may be a question whether Iris had the power of announcing to Hera any approaching incident, such as the arrival of the Panathenaic sacrifice. In any case her habitual attitude of standing close to the person with whom for the time she was concerned may be said to be fully illustrated on the Parthenon frieze.

A. S. MURRAY.

ACQUISITIONS OF BRITISH MUSEUM.

1. An oblong plate of bronze 1½ in. by 3½ in.; with incised inscription

MASSAPONTIS
VERIANTIO
CHIEPAR
TENIV'V'C'C
EXCP'P'SC



referring to a property (massa) known as the Pons Veri belonging to two viri clarissimi, Antiochus and Parthenius, on whom it appears to have been bestowed ex pecunia publica: *Bullettino dell' Inst. Arch.* 1865, p. 115.

2. A terra-cotta statuette from Tanagra, 7½ in. high, representing a Muse seated on a rock and holding on her knee a Satyric mask: in her right hand is a tibia (?).

3. Two leaden spindle-whorls, from Old Cairo.

4. Marble portrait head, life-size, of a bearded man: worked in one piece, for insertion into a statue. Very late rude work, possibly provincial Roman.

5. a. Cornelian scaraboid; ram's head: from Greece.

b. Paste scaraboid; female head: from Odessa.

c. Bronze perforated disk, 1½ in. diameter; on each side a lion, intaglio: from Odessa.

6. a. Banded onyx, intaglio: Hercules seated, holding lyre and club; inscribed ΑΔΜΩΝ: from Italy.

b. Sard intaglio : Cupid running, armed with helmet, sword, and shield.

c. Onyx cameo : girl laying offering on altar.

7. Agate scaraboid : bull : said to have been found in Athens.

8. *a.* Plasia scarab : Isis and Horus in a field of flowers, conventionally arranged around them. Chiusi, from the Hamilton Gray collection.

b. Green jasper scarab : monkey walking. Hertz collection.

9. *a.* Marble torso of archaic style : a draped female figure holding a dove on her breast. Bought in Syme. Probably found on the site identified as Pedasa by Judeich in *Athenische Mittheilungen*, xii. p. 335, but which has since been identified with Theangela, see *Classical Review*, ante pp. 139 and 234. Cf. also *Phil. Wochenschrift*, 1888, p. 1516, where Furtwängler writing from Odessa says . . . 'ein kleiner archaischer marmortorso, Aphrodite (?) bekleidet, eine Taube an der Brust haltend. Ein überaus ähnliches Stück das aus Samos kam, sah ich unlängst in London.' Samos is here probably a mistake for Syme.

b. Part of a large r.f. krater, giving portions of the obverse and reverse, with an elaborate anthemion pattern between them. On the *obv.* is Hermes standing in front of a quadriga, as on the kylix in the British Museum painted by Euphronios (Klein, *Euphronios* p. 88). On the reverse is Dionysos ΔΙΟΝΥΣΟΣ, and a female figure. This fragment has belonged to a vase of the same shape and style of drawing as the krater in the Louvre by Euphronios, and there seems little doubt that this vase was also from his hand.

10. *a.* Vase of Corinthian fabric in form of a duck : from Santa Maria di Capua.

b. Archaic marble xoanon of the 'violin' form : from Anorgos.

c. Lenticular gem in green jasper : from Melos.

d. Part of a bronze disk, with engraved and punctured designs : from Cervetri.

e. Part of an archaic terra-cotta plaque with a figure in relief : a female seated in a chair with hands raised : from near Naples.

f. Bearded mask in terra-cotta painted red and blue : Capua (?).

g. Silver bulla, inscribed *obv.* ATILIVS, *rev.* ANTIGONES : from Rome.

h. Mask of a Gorgon : apparently part of a large archaic bucchero vase : from near Naples.

i. Bearded term, in ivory : Tarentum.

k. Bone circular tessera inscribed *obv.* MESSALINA, *rev.* III : Naples.

l. Ivory fibula in form of a dolphin, the eyes set with coral : Tarentum.

m, n. Bronze handles of vases terminating in bearded masks : Aradus.

o. Bronze intaglio : laureate head of Caracalla, inscription illegible, diameter $1\frac{5}{8}$ in. : Sardes.

p. Terra-cotta disk, stamped ΠΑΙCΤΩC : Tarentum.

11. *a.* Terra-cotta impression from a gem : Victory inscribing on a shield.

b. Ivory tessera inscribed T : from Ephesos.

12. Bronze tessera, *obv.* head of Constantine, *rev.* HA.

13. *a.* The gem described in Mr. Murray's paper above.

b. Sard intaglio with Gnostic design, a vase between two branches encircled by a serpent, and the inscription ΑΒΡΑCΑCΑΡΕ : *rev.* ΓΕΒΕΡ found in Cyprus. ΖΑΗΛ

14. *a.* Lenticular gem, engraved with the figure of a hippocamp : from the Greek islands.

b. Similar gem, engraved with a cuttlefish : Melos.

15. A gladiator's tessera in ivory, inscribed on four sides :—

(i.) MODERATVS, the name of the gladiator.

(ii.) LVCCÆI, the name of his patron.

(iii.) SP · III · NON · OCT · the day of the month in which he was 'spectatus.'

(iv.) L · MINIC · L · PLOTIO · Names of the two Consuls for the year.

They appear to be the Consuls for the year 88 A.D., Minicius Rufus and Plotius Grypus, both of whose prænomena have been until now uncertain (Klein's *Fasti Consulares*, p. 49). Found in 1886 in excavations at Civita Lavinia (Lanuvium).

CECIL SMITH.

SUMMARIES OF PERIODICALS.

Athenaeum : 23 March, review of Postgate's *New Latin Primer*. 13 Apr. Penrose's *Athenian Sculpture*. 20 Apr. Leenwen and da Costa's *Iliad*, Maass' *Scholias Townleyana*, Way's *Translation of Iliad* vol. II., and Lanciani's *Rome*. 27 Apr. notices of Gilmere's *Persika of Ktesias*, Strachan-Davidson's *Polybius*, Shilleto's *Plutarch's Morals*, A Stewart's *Seneca's Minor Dialogues*. 11 May, Hardy's *Pliny's Correspondence with Trajan*, and Duruy's *Histoire des Grecs* III.

Academy : 30 March, H. Hager on Hirschfeld's *Griech. Grabschriften*. 20 Apr. F. Haverfield on *Portus Adurni*. 27 Apr. W. Sanday on Hatch's *Essays in Biblical Greek*. 4 May, Wilkins on Hardy's *Pliny*. 11 May, W. Sanday on P. Corssen's review of *Old Latin Biblical Texts*; letters from Wilkins and Hardy on above review.

The Expositor. Nos. 49-53 (Jan. to May, 1889). In Nos. 50, 52, 53, W. M. Ramsay continues his papers on 'Early Christian Monuments in Phrygia.

While dwelling on the influence of the ecclesiastical leaders, he brings evidence to show that in early days they were known as presbyters only, and that it was not till after the time of Montanus, who represented the old school of Phrygian Christians, that the new ecclesiastical organization was established, with bishops in every city, on the lines of the civil administration of the province. He quotes, with many improved readings, the epitaph of Avircius, the chief opponent of Montanus in Phrygia; and shows, from the legends connected with his name, and that of Antemon, that remarkable natural phenomena, which had been ascribed to the Pagan gods or heroes, were speedily transferred to their saints by the Christians. In Nos. 50-53, A. B. Bruce continues his notes on the Ep. to the Hebrews. His interpretation of Heb. ii. 9 is discussed by A. B. Davidson and G. G. Findlay, in Nos. 50 and 51. Other papers of interest are (in 49), Archdeacon Farrar on the relation between the last nine chapters of Ezekiel and Levit. xvii.-xxvi.; S. R. Driver illustrates from Jewish tradition 1 Cor. x., 4

Gal. iii. 16, Eph. iv. 8; F. Rendall writes on the Scriptural idea of the priesthood; J. A. Beet on Epaphroditus; Delitzsch declares his adherence to the old, as opposed to the new theology; Recent English literature on the N.T. (also in 52). 50. The Dean of Armagh has an interesting study on the Apostles, continued in the next number; E. G. King on the Hallel. 51. An ingenious paper by F. H. Chase, in which Vischer's hypothesis as to the Apocalypse is tested by applying it to the epistles to the Thessalonians; Farrar's 'Lives of the Fathers,' by M. Dodds; T. K. Cheyne gives an account of a paper by the Syrian Archbishop of Damascus on the language spoken by Christ. 52. Archdeacon Farrar on St. James the Apostle; J. J. Murphy compares the parables of the 'Labourers in the Vineyard,' and 'The Prodigal Son'; T. G. Selby on the Swine of Gadara. 53. S. R. Driver discusses the variations from the Hebrew in the LXX. version of Jeremiah, with reference to a book by Prof. Workman of Canada; J. R. Lumby points out the indifference shown by the N.T. writers as regards questions of authorship or verbal exactness in their quotations from the O.T.; W. W. Peyton considers that the motive of the first temptation was not the personal feeling of hunger, of which we hear nothing till the end of the forty days, but sympathy with the poverty of the mass of mankind. It is a pity that an interesting paper should be written in such a remarkable style, e.g. "after the ritual, our Lord hurries into a wild, weird, lone waste, carrying a flood of great thoughts, to inspect the elements of the situation. The creation of a spiritual humanity of a superior order is the gravity upon his mind."

Neue Jahrbücher für Philologie u. Pädagogik.
Ed. Fleckeisen u. Masius. (Leipzig, 1888).

Heft 12 contains: (1) M. Hecht, *Cultur-historische Forschungen zum Homer. Zeitalter*, almost entirely notes on the morals of the heroic age.—(2) J. Sturm, *Zu den επιγραφαί der Odyssee*, a collation of the lines as given in Vatic. gr. 1898 fol. 219.—(3) J. A. Simon, *Zu Xen. Hellenika*, a number of emendations.—(4) H. Kothe, *Zu den Fragm. des historikers Timaios*, an attempt to restore a table of contents of Timaios' book, with notes on some particular fragments.—(5) K. Tümpel, *Achilleus u. die Lesbische Hierapolis*, a criticism of the myth which tells that Achilles sacked Lesbos.—(6) W. Soltan, *Zu den Römischen Tagen*, a paper on the calendar before Caesar in three parts (a) on *dies nefasti*, showing that the N^o or N^o of the calendars means N^o(fas) F^o(eriae) P^o(ublicae) (b) on *dies fasti* after the Xvirate, (c) on *fictive dies fasti*, dealing in great detail with the regular and anomalous *dies fasti*.—(7) M. C. Gertz *Adnotatiunculae Criticae in Apocolocyntosin*, as edited in Weidmann's Petronius.—(8) F. Giesing, *Verstärkung u. Ablösung in der Cohorten legion*, a very long discussion founded on Fröhlich, of the disposition of cohorts in Caesar's *acies*. The conclusion of it seems to be that there was no *quintanæ* and no interval between the cohorts of the first line, as commonly supposed, but the reserve lines followed close on the heels of the front, and as single files in front were killed or fell out, the corresponding files of the reserve took their places.—(9) H. Stending, *Zu Cic. Cato Major*, proposing *id ipsum ut cuique libebit* in § 58.—(10) L. Gurlitt, *Genera Usitata Epistularum*, showing first, from Cic. *ad fam.* II. 4 and IV. 13, what the recognised kinds of letters were, and concluding with a suggestion that *ad fam.* V was a collection intended to be homogeneous, comprising letters of complaint and consolation.

Neue Jahrbücher für Philologie u. Pädagogik.
Ed. Fleckeisen u. Masius. (Leipzig, 1889).

Heft 1 contains: (1) W. Schwartz, on E. H. Meyer's *Indogerm. Mythen II. Achilleis*, 'elaborate

but not written from the right point of view.'—(2) F. Vollbrecht, on *παπαλδεις*, to which the writer assigns some such meaning as 'rising and dipping.'—(3) O. Immisch, *Ad Hipponactis Fragm.* suggesting *γαστριχίμαιραν* for *γαστριμάχαιραν* in fr. 85.—(4) W. H. Roscher, *Der Thesaurus der Egestaei auf dem Eryx* suggesting *ὑπαργυρά* for *ἀργυρά* in Thuc. vi. 46, 3.—(5) F. Reuss, *Observationes Criticae in Polyæni Strategemata*.—(6) M. Schneider, *Zu Plutarch's Eumenes*, contending that E's wife was not Bursine, but Artone.—(7) J. Weisweiler, *Zur Erklärung der Arvalacten*, chiefly on the words *adolendae commolendae deferundae coinquendae*, a very long discussion.—(8) K. Sehliack, *Zu Cic. Laelius*, two emendations.—(9) H. Hecker, *Die Alamannenschlacht bei Strasburg* (fought A.D. 357), chiefly a discussion of views recently published by W. Wiegand.—(10) O. Keller, *Zu Hor. Epoden* suggesting that in Epod. 17, 1. *iammion* should be printed as one word, as Hor. only elides pronominal monosyllables.

Jahresberichte des philologischen Vereins zu Berlin. Jan.-March, 1889.

LITERATURE OF LIVY by H. J. Müller.

Moritz Müller, *T. Livii ab urbe condita liber I.* 2nd ed., 'a sterling work:' for 9 §13 *violatum hospitii foedus*, the conj. of Perizonius, rev. suggests *violati hospitii scelus*. In 30 §2 *Julios* must be read as the *Tullii* came from Corniculum, not Alba. A. Mikenda, *T. Livii a.u.c. libri I. et XXI.* 21, 40, 7 *paene* taken from its place and put before *partibus*. 1, 42, 2 *cum invidia* for *quin in*. after R. Novák. —F. Luterbacher, *T. Livii. a.u.c. liber VI.*, the MSS. often defended with much judgment: rev. 17 §6 *remisso co* for *remisso id*. Lat. *repente id*.—Aag. Luchs, *T. Livii a.u.c. libri Vol. III. libri XXI-XXV.* For the first time we have a complete collation of the Putianus as well as of C. and M.—O. Riemann et E. Benoist, *T. Livii a.u.c. libri XXI et XXII.* 5th ed.: in 21, 10, 12 *posset* for *possit* rightly.—J. Ley, *Hilfsbuch für den lateinischen Unterricht. Erklärende Bemerkungen zum Livius lib. XXI.* 'cannot be considered successful.'—Otto Kimmig, *Spicilegium criticum*: in 23, 11, 7 *Bruttiorum <aliorum> que quae*, better B. *quaeque <aliae>*.—H. J. Müller, *éque bei Livius*, Rhein. Mus. 1888. 'In most places this ending is not to be touched.'—V. Voss, *Beiträge zur Kritik des Livius textus*: in 21, 26, 7 *et* is struck out: rather, read *illorum* for *eorum*.—H. J. Müller, *Zu T. Livius, Zeitsch. f. d. österr. Gymn.* 1888: 21, 5, 13 *at ex parte altera [ripae]*; 8, 4 *<ubi> multifariam*; 23, 36, 10 *prodigiis <procurandis>*; 40, 7 *ita occasio Hampsicorae data est*; 31, 18, 7 *discurrent per omnes vias seque ipsi lacti interficerent*; 36, 7 *ut cresceret cum audacia simul et negligentia hosti* (=non solum aud. sed etiam neg.).—O. Riemann, *Du texte des livres XXVI-XXX. de Tite-Live*, maintains that P rather than S must be taken as base of text; 26, 47, 7 *libras* of P may be kept where Madv. followed by other edd. has *librae*.—M. Müller, *Zur Kritik und zum Sprachgebrauch des Livius*, shows that Madv's preference for M is not justified.—W. v. Hartel, *Kritische Versuche zur fünften Dekade des Livius*, a great number of conjectures.—H. J. Müller, *Zu den Fragmenten des Livius (N. Jahrb. f. Phil. 1888)*, seeks to show that two fragments under the name of Livy (one in Nonius and the other in Pseudo-Probos) do not belong to the historian, but the former to Livius Andronicus and the latter to Lucilius. Among many scattered contributions, neither of the insertions of H. Nettleship [*Journ. Phil.* 1887, p. 190] in 2, 21, 4 and 3, 5, 14 are approved. In 14, 17, 12 *sacpiti* for *sequi*, and 9, 39, 10 *eteri omnes* for *certiorem*, by F. J. Drechsler are approved. In the difficult passage 42, 30, 1 rev. reads *in liberis*

gentibus populisque <plebs fe> vens ubique omnis ferre, ut solet, deterioribus, erat ad regem Macedonasque inclinata.—F. Fügner, *Livius XXI-XXIII. mit Verweisungen auf Cäsars Bellum Gallicum*, 'deserves the warmest welcome from all young philologists.'—E. Wölflin, *Die Rettung Scipios am Tessin*, tries to show that of the twofold narrative of Livy (21, 46, 7 and 10) the latter is the more trustworthy.—Solbisky, *Die Schlacht bei Cannas*, seeks to show that L.'s account of the battle is taken from Roman sources, especially from Coelius.—Adolf M. A. Schmidt, *Beiträge zur Livianischen Lexicographie*. 'Such preliminary work towards a Livy-lexicon is of great value.' These five chapters treat of the use and occurrence of substs. in *-men, -tor, -sor, -triv*, adjs. in *-osus, -bundus*, and with pref. *prae-*.—P. Stamm, *ac und atque vor Konsonanten* (*N. Jahrb. f. Phil.* 1888).

LITERATURE OF HOMER, 1887, by E. Naumann.

J. U. Faesi, *Homers Iliade*, 3rd and 4th vols. Books XIII.-XIV. by F. R. Franke. The increase in the commentary is due to archaeology, with special reference to Helbig.—K. F. Ameis, *Homers Ilias*, 2nd vol. 3rd part, Bks. XIX.-XXI. by C. Hentze, 2nd ed. The subject-commentary is more accurate. Helbig followed in Φ 31, T 393.—P. Cauer, *Homeri Odyssea scholarum in usum*, Parts I. and II. [*Class. Rev.* I. 198].—G. Stier, *Homers Ilias*. Pts. I. and II. Bks. I.-VI. There are given many references to parallel passages in ancient and modern literature.—J. U. Faesi, *Homers Odyssee*, Bks. XIII.-XVIII. 7th ed. by G. Hinrichs; XIX.-XXIV. 7th ed. by J. Renner. R. writes, after H., $\epsilon\gamma\omega\gamma\epsilon$, $\epsilon\mu\omicron\iota\gamma\epsilon$, etc. η and $\eta\epsilon$ in the 2nd member of disjunctive questions, also $\Lambda\pi\rho\epsilon\iota\delta\eta\varsigma$, $\Lambda\rho\gamma\epsilon\iota\omicron$, $\kappa\omicron\iota\lambda\omicron\varsigma$, $\pi\alpha\iota\varsigma$ and, after Wackernagel and Cauer, $\gamma\omicron\alpha\alpha\nu\tau\alpha$, $\gamma\epsilon\lambda\omicron\iota\alpha\omicron\nu$, $\alpha\iota\tau\iota\delta\iota\alpha\iota\omicron$, $\eta\omicron\alpha$, $\mu\epsilon\tau\alpha\lambda\lambda\alpha\epsilon$, $\epsilon\tau\omicron\lambda\mu\alpha\epsilon\varsigma$, $\pi\rho\omicron\sigma\eta\delta\alpha\epsilon$, etc.—A. Scotland, *Zur Odyssee* (*N. Jahrb. f. Phil.* 1886-87). Various attempts, mostly arbitrary, to produce consistency.—A. Scotland, *Kritische Untersuchungen zur Odyssee* (*Philol.* 1887), discusses the question with what object Telemachus undertook the journey to Pylos and Lacedaemon.—Fr. Marx, *Ueber die Nausikaaepisode*, *Rhein. Mus.* 1887, shows over-refinement.—G. Stier, *Homers Ilias—Wörterbuch der Eigennamen*. Not wanted, considering the careful treatment of proper names in Hom. dictionaries, and why is not the *Odyssey* included?—R. Hildebrandt, $\Lambda\theta\eta\nu\eta\gamma\lambda\alpha\nu\kappa\omega\pi\iota\varsigma$, *Philol.* 1887, $\gamma\lambda\alpha\nu\kappa\acute{o}\varsigma$ = bright, clear, $\sqrt{\omega\pi}$ = water, 'mistress of the clear flood.'—J. van Leeuwen, jr., *Homericæ. De particularum κέν et άν apud Homerum usu*. (*Memos. N.S.* 1887), rejects all difference between $\kappa\acute{\epsilon}\nu$ and $\acute{\alpha}\nu$, and thinks that $\kappa\acute{\epsilon}\nu$ should be restored everywhere. In the text $\kappa\acute{\epsilon}\nu$ occurs 1,150 times, $\acute{\alpha}\nu$ (including $\eta\nu$, $\epsilon\pi\eta\nu$) 349 times. In 226 of these $\kappa\acute{\epsilon}\nu$ can be restored at once, in the remaining 123 some change of the next word is necessary. In about half of these latter such a change can be easily made; van L. thinks that $\kappa\acute{\epsilon}\nu$ should also be restored in the Hymns and Hesiod as far as possible.—Kowaleck, *Ueber Passiv und Medium vornehmlich in Sprachgebrauch des Homer*, seeks to show from the use of participles in *-μενος* and aorists in *-ην* and *-θην* that the passive use is later than the middle, and arises from it.—K. Stiebeling, *Beiträge zum homerischen Gebrauch der tempora praeterita, insbesondere des Imperfectum*, concludes that in Homer's time the imperf. was still in use as a narrative tense.—H. Usener, *Altgriechischen Versbau: ein Versuch vergleichender Metrik*. The Homeric hexameter contains traces of an earlier system. 'The preponderating form of Epic verse is clearly nothing else than a double paræmiac'—

× ◡ ◡ ◡ ◡ ◡ ◡ ◡ || × ◡ ◡ ◡ ◡ ◡ ◡ ◡

U. refers to lines in which the insertion of *F* after the trochaic caesura in the third foot, in words where it is usually found, makes the verse ametric, e.g. A 438,

$\epsilon\kappa\delta'\epsilon\kappa\alpha\tau\omicron\mu\beta\eta\nu\beta\eta\sigma\alpha\nu\parallel\text{Fek}\eta\beta\acute{o}\lambda\omega\phi\text{'}\Lambda\pi\omicron\lambda\lambda\omega\nu\iota$,

and to other lines which are similarly ametric on the assumption that in the earliest Epic a mute before a liquid makes the syllable long, e.g. Z 479,

$\kappa\alpha\iota\pi\omicron\tau\epsilon\tau\iota\varsigma\text{F}\epsilon\iota\pi\eta\rho\iota\parallel\pi\alpha\tau\epsilon\rho\acute{o}\varsigma\gamma'\acute{\upsilon}\delta\epsilon\pi\omicron\lambda\lambda\omicron\nu\acute{\alpha}\mu\epsilon\iota\nu\alpha\nu$.

H. Seiling, *Ursprung und Messung des Homerischen Verses*. Ind.-Eur. Epic verse is fundamentally a verse of eight ictuses, as follows:

◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡, — ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡.

There are three classes of verses according as the 2nd dipody is managed: (1) with penthemim. caes., (2) with trochaic caes., (3) with hepthemim. caes. Of the 611 lines of A. there are 91 of (1), 458 of (2), and 62 of (3). (2) may therefore be considered the normal form.—W. Schulze, *Questionum Homericarum specimen*, part of a comprehensive work, *de productione metrica apud Hom. et Hes.* A dissertation on the metrical effect of the Digamma. Where in the text we find ν (arising from *F*), it is assumed that either before or behind it a consonant has stood, e.g. $\epsilon\upsilon\alpha\delta\epsilon$ — $\epsilon\upsilon\text{F}\alpha\delta\epsilon$, $\epsilon\text{F}\text{F}\alpha\delta\epsilon$, $\epsilon\text{F}\text{F}\alpha\delta\epsilon$; where *F* has quite fallen out, the quantity of the preceding long vowel need not be conditioned by it, e.g. $\acute{\alpha}\eta\phi$. S. seeks to reconcile these results with Fick's hypothesis. In μ 241 S. reads $\chi\acute{\alpha}\nu\epsilon\sigma\kappa\epsilon$ for $\phi\acute{\alpha}\nu\epsilon\sigma\kappa\epsilon$, cf. *Aen.* I. 106.—H. Schrader, *Florentinische Homerscholien* (*Herm.* 1887), cod. Laur. plut. XXXII. 3 (M) is put in 11th century, some years later than Ven. B. Scholia of M not a copy of B, but both from a common original. The two sets of Scholia to Iliad in cod. Laur. plut. LVII. 32 (R. of Dind.), a paper MSS. of 15th cent., are quite worthless, and only of slight value for the *Odyssey*. R. is a copy of Ambros. Q.—H. Schrader, *Die Ambrosianischen Odysseescholien* (*Herm.* 1888). S. concludes in opposition to Dindorf that of the three Ambrosian MSS. of Od. Schol. 'Q. is the youngest, belonging to the 15th century; B. the oldest (about 1300), is the poorest in scholia; the third (E) lying between them in date is the least complete.'—U. Wilcken, *Die Achemim-Papyri in der Bibliothèque Nationale zu Paris*. The paraphrase of Homer herein contained is put in the 3rd or 4th century.—U. von. Wilamowitz Möllendorf, *Zu den Homerscholien* (*Herm.* 1887). Four hexameters on the margin of another leaf of the Achemim-Papyri are here given by the aid of the Scholl. and Eust. to E. 64.—M. Hecht, *zu Aristarchs Erklärung Homerscher Wortbedeutungen* (*Philol.* 1888); $\lambda\epsilon\upsilon\gamma\alpha\lambda\acute{o}\varsigma$ acc. to Ar. = $\delta\lambda\acute{\epsilon}\theta\rho\iota\omicron\varsigma$, but H. takes it to mean 'pitiable, wretched,' from examination of passages and from $\lambda\upsilon\gamma\rho\acute{o}\varsigma$, and only by metonymy 'destructive.' $\phi\acute{o}\beta\omicron\varsigma$, $\phi\omicron\beta\epsilon\iota\sigma\theta\alpha\iota$, acc. to Ar. = $\phi\upsilon\gamma\eta$, $\phi\acute{\epsilon}\nu\gamma\epsilon\upsilon$. But A 544 $\phi\acute{o}\beta\omicron\varsigma$ = fear, so in M 144. $\phi\acute{o}\beta\omicron\varsigma$, usu. = 'flight,' next 'fear.' $\phi\omicron\beta\epsilon\iota\nu$ usu. = 'put to flight,' next 'terrify,' e.g. N. 300.—W. Leaf, *Aristarchos' reading and interpretation of Il. N.* 358-9 [*Journ. Phil.* 1887, p. 156 foll.].—A. Brunk, *De excerptis Perì tou̓ tō̓n hērōō̓n καθ' Ὁμηρον βίον ab Athenaeo servatis*, a work used also by Plutarch in *Quaest. conv.* Not Dioscorides, the pupil of Isocrates, was the author, as Suidas thinks, but some one between the time of Aristarchus and Plutarch.—G. Kaibel, *Zu Athenaeus* [*Herm.* 1887] maintains against E. Hiller that the excerpt of Suidas under *Ὁμηρος* is from the last mentioned work, *περὶ...βίου*, contained in a complete text of Ath., and not from the Epitome.—F. Bücheler, *Philodem über das homerische Fürstenideal* [*Rhein. Mus.* 1887]. The Herculean fragments of Phil. are here completed and elucidated.—A. Croiset and M. Croiset, *Histoire de la littérature grecque, Tome I. Homère—la poésie cyclique—Hésiode*, 'treats worthily

of all the more important Homeric questions, and is written in an animated style [see *Class. Rev.* II. 255]. R. Krönert, *Zur Homerlektüre*. I. Teil: *Homeric Epitheta und Gleichnisse*.—W. Helbig, *Das Homerische Epos aus den Denkmälern erläutert*, 2nd ed. Indispensable for Homer.—E. Kuhnert, *Daidalos, ein Beitrag zur griechischen Künstlergeschichte* [*N. Jahrb. f. Phil.* 1887]. An excursus on § 590 foll.—B. Mangold, *La ville homérique*. Elucidation of the use of πόλις, ἄστυ, δῆμος, ἀγορά, etc.—A. Breusing, *Nautisches zu Homeros* [*N. Jahrb. f. Phil.* 1885-6-7]. A discussion and explanation of the following words: (1) στεῖρα, πορφύρεον (β 427), ἰοειδής, ἡρωειδής; (2) ἰστοί (ζ 271), not 'masts' but 'loom-beams'; (3) τὸ ἐφόλκιον (ξ 350); (4) δρόχοι (τ 574); (6) πλωτὴ ἐν νήσῳ; (7) οὐκ ἴδμεν, ὅπρ' ἑόφος οὐδ' ὅπρ' ἦός. In his book *Die Nautik der Alten*, Bremen, 1886, B. has rendered great service to Homer.—M. Hergt, *Quam vare de Ulicis croribus Eratosthenes iulicaverit*. Eratosthenes had the conviction ποιητὴν πάντα στοχάζεσθαι ψυχᾶγωγίας, οὐ διδασκαλίας and forbade ἱστορίαν ἡγεῖν ἀπὸ ποιημάτων. H. goes further than E. in this direction.

Rivista di Filologia e d' Istruzione Classica. Edd. Comparetti, Müller and Flechia (Torino, 1888—1889).

Fascicolo 4°—6° contains: (1) C. Pascal, *De Quintilio Varo Cremonensi poeta*, maintaining that the Quintilius of Hor. *Carm.* i. 24 was Quintilius Varus (praenomen probably Lucius), a poet quite distinct from L. Varius, with whom he is generally confused, and also from Alfenus Varus.—(2) G. Antonibon, *Contributi agli studi sui libri De Lingua Latina*, containing first a careful description of the MS. authorities and afterwards a very large collection of emendations.—(3) C. Giambelli, *Appunti sui fonti delle opere filosofiche di Cicerone*, dealing with Panætius, Antiochus and Diodotus, and concluding the series of articles.—(4) G. Suster, *De altera quidam scriptura orationis quae a Maecio Falconio Nicomacho Tacito Augusto habita est*, a new

reading of the speech, from three MSS. of the *Panegyrici*, quite different from that given by Vopiscus. (The number concludes with several brief notices of German books and extracts from foreign publications, including the *Classical Review*.)

Fasc. 7°—9° contains: (1) D. Largajolli e P. Parisio *Nuovi Studi intorno a Giuliano imperatore*, dealing particularly with six letters of Julian discovered in 1885 at Calchis in the Sea of Marmora.—(2) A. Pais, *Le Prime Sei Odi del Libro III di Orazio*, an article founded on a paper read by Th. Mommsen, on Jan. 24, 1889, to the Berlin Academy of Sciences, to the effect that *Carm.* iii. 1—6 are a cycle of odes in honour of Augustus and his reforms.—(3) A. Cima, *Analecta Vergiliana et Tulliana*, a suggested rearrangement of the lines in *Elegia in obitum Maecenatis* (Baehrens, *P. L. M. I.* 119).—(4) E. Cocchia, *Gli studi classici in relazione con la cultura etc.*, an essay in support of classical schools, suggested chiefly by the intellectual progress of Germany. The number concludes, after the usual brief reviews, with a notice, translated from *Berliner Philolog. Wochenschr.* 1889, No. 3, of a lately-discovered speech of Hypereides against one Athenogenes.

Archaeological Journal. Nos. 177-181 (vols. xlv.-xlvj.).

xlv. (167-186), *Roman Inscriptions found in Britain* in 1887, by W. T. Watkin. This is Mr. Watkin's last article: he died March 23, 1888. The series is to be continued by Mr. Haverfield.—(221-237 and 351-358), *Roman Antiquities in Touraine*, by B. Lewis.

xlvj. (1-6), *Roman Life in Egypt*, by Flinders Petrie.—(7-11), *The Warwick Vase*, by E. C. Clark.—(46-64), *Roman Architecture in Leicester*, by G. E. Fox.—(65-72), *Notes on Roman Britain*, by F. Haverfield (i.) In Tac. *Ann.* xii. 31 read *castris ad Trisantonam*, the latter representing the Tren or Tern (ii.) The Roman road marked by Richard of Cirencester and Hübner as running from Chichester to Pevensey is unproven; (iii.) on *C.I.L.* vii. 14 and 17.

LIST OF NEW BOOKS.

ENGLISH BOOKS.

Liddell and Scott. An Intermediate Greek-English Lexicon newly abridged from the 7th edition of Liddell and Scott's Greek-English Lexicon. Small 4to. Clarendon Press. 12s. 6d.

Lucretius. Selections from. With Notes by Thomas J. Dymes. Cr. 8vo. pp. 128. Rivington. 2s. 6d.

Ovid. Metamorphoses, Book XI. 18mo. pp. 88. Latin text. With Notes. Parker, 1s.

FOREIGN BOOKS.

Anacreon. Anacreonte ed Anacreontee, ad uso delle scuole con commento di C. O. Zuretti. 8vo. 116 pp. Torino, E. Loescher. 1 l. 80.

Baroni (A.) Tito Livio nel rinascimento. 16mo. (vii, 77 pp.) Pavia, Fratelli Fusi.

Bibliographie über die römische Literaturgeschichte in Russland vom Jahre 1709—1889 mit Einleitung und Registern herausgegeben von D. von Nagelowski. 8vo. Kasan. 48 pp. (In Russian.) Mk. 1.

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Cicero. Cato maior de senectute. Für den Schulgebrauch erklärt von H. Anz. Ausgabe A. Kommentar unterm Text. 8vo. iv, 66 pp. Gotha, F. A. Perthes. 90 Pfg. Ausgabe B. Text und Kommentar getrennt. 2 parts. 27 and 38 pp. 90 Pfg.

— *De Oratore.* Für den Schulgebrauch erklärt von K. W. Piderit. 6te Auflage besorgt von O.

Postgate (J. P.) Sermo Latinus: a Short Guide to Latin Prose Composition. Post 8vo. pp. 90. Macmillan. 2s. 6d.

Virgil. The Eclogues and Georgics. Translated from the Latin by J. W. Mackail. Roy. 16mo. pp. 128. Rivington. 5s.

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— Rede gegen C. Verres. Buch IV: de signis. Für den Schulgebrauch erklärt von K. Hachtmann. Ausgabe A. Kommentar unterm Text. 8vo. vi, 107 pp. Gotha, F. A. Perthes. Mk. 1.30. Ausgabe B. Text und Kommentar getrennt. 2 parts. iv, 54 and 52 pp. Mk. 1.30.

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Commentaria in Aristotelem graeca edita consilio et auctoritate Academiae litterarum regiae borussicae. Vol. XIX. parts I. II. 8vo. Berlin, G. Reimer. Mk. 19.

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The Classical Review

JULY 1889.

CATULLUS.—CARM. XXIX.

IN a recent number of the *American Journal of Philology* (vol. viii. p. 473) I proposed a new reading of Catull. xxix. 8. An absurd slip of my own pen was perpetuated in the types; and though the learned editor kindly inserted a correction in the next number, I suppose that the emendation, consigned to obscurity by the long primer error, will not be resuscitated by a nonpareil correction.

It is my wish here to review the whole poem, as far as the lines allowed to be corrupt are concerned, and with some reference to Munro's striking article on it, contributed to the *Journal of Philology*, ii. 2—34, and reprinted in *Criticisms and Emendations of Catullus* (1878), 68—113. This article exhibits the amazing extent, although not the most interesting side, of Mr. Munro's scholarship and genius. One feels after reading it that he knew Catullus as Nepos or Varro might have known him in life, as Scaliger and Lachmann knew him afterwards. In fact, when one criticises any such essay of Munro's, one feels like handling Addison at Macaulay's breakfast-table, or the Upanishad in Prof. Whitney's study. Visions of the Combination-room in Trinity College crowd on one's memory, when some youthful graduate, a visitor, ventured to have an opinion on something which Munro *knew*, and felt it his painful duty to let the bold youth know that he knew,—and then! *La main la plus ferrée, sous le gant on ne peut plus velouté*, descended,—and Dares was dragged to the ships.

No classical scholar in our day has combined more knowledge with more acuteness—more hard common sense with more

appreciative genius. If Munro's Lucretius is compared with Lachmann's, and his suggestions on Catullus with Ribbeck's on Virgil, the meaning of this antithetic praise will be fully seen. Hence it is on all accounts most arduous to criticise him: for one dares not feel that Munro is not in possession of some treasure and some key to it beyond one's utmost store and powers. And yet it must be said:—a man who has less knowledge and less subtlety may by that very deficiency prove a better emender and interpreter. Every word recalled to Munro such a flood of passages, that he sometimes sank his author under parallels that did not apply; and his subtlety was so infinite that it read into the lines what was never there. He was not a Scotchman for nothing; thoroughly metaphysical and dogmatic, though never offensively so. In an article on Lucretius in the *Journal of Philology* when he renounced Lachmann's emendation *decellere* on ii. 219, which he had enthusiastically defended in his own second edition, he says 'One lives and learns.' This was very true; he often learned—by his own study—to abandon his own most cherished suggestions; see his successive emendations of Lucretius v. 312. But it was much oftener learning than being taught; if he had not convinced himself that he was wrong, few others could do it. It is satisfactory to Americans to think that one whom he accepted as having really taught him was their countryman, N. P. Howard of Virginia.

In his elaborate, learned and acute essay on the satirical poem which I have taken as my title he has offered emendations on four passages which are unquestionably corrupt.

The metrical difficulties are insuperable as the verses stand and positively compel us to resort to emendation. It will be most convenient to give the poem nearly at length. Some unattractive lines may be omitted without touching the argument here presented.

- Quis hoc potest videre, quis potest pati,
Nisi impudicus et vorax et aleo,
Mamurram habere quod comata Gallia*
4 *Habebat cum te et ultima Britannia ?
Et ille nunc superbus et superfluens
Perambulabit omnium cubilia,*
8 *Ut albulus columbus aut ydoneus ?
Eone nomine imperator uice
Fuisti in ultima occidentis insula ?
Parum expatratum an parum helluatum
est ?
Paterna prima lancinata sunt bona :
Secunda praeda Pontica : inde tertia
Hibera quam scit amnis aurifer Tagus.*
20 *Hunc Galliae timet et Britanniae ?
Quid hunc malum foretis ? Aut quid hic
potest
Nisi uncta devorare patrimonium ?*
23 *Eone nomine urbis opulentissime
socer generque perdidistis omnia ?*

Passing over (4) for the moment, I wish on (8) to renew the suggestion made in the *American Journal of Philology*, *Ut albulus columbus aut aedonis* i.e. ἀῖδος, 'a pet nightingale.' Greek words invariably get tortured out of all semblance of right in our MSS. The pet names in Lucretius iv. 1160-1169 afford an excellent instance. In Cat. xii. 10 μνημόστυον has become *nemo sinum*, the effect being to make a string of letters unintelligible to the scribe—*Graecum est, legi non potest*—into good plain Roman. Hence ἀῖδος, = *Aedonis*, would become in an incredibly short time *Adonis*—*Adonius*—*Adoneus*—*Idoneus*—*Ydoneus*. The attempt to turn *Aut Ydoneus* into *Haut Idoneus* with any satisfactory meaning seems to me very far fetched; and *Adoneus*, which is Avancius' reading, and doubtless was actually written by some copyists, is curiously inappropriate. *Adonis* may have been an indefinite favourite of women in Rome, as he was in Alexandria; but surely not as a *perambulator cubilium*.

In line 20, there can be no doubt that an amphibrach to precede *Galliae* must be extracted from *Hunc*; and I entirely accept Munro's argument that, even allowing the plural *Galliae*, we cannot stand *Britanniae*; that probably both names are singular. But his version *Et huicne Gallia et metet Britannia ?* impresses me forcibly as one of those instances where a less degree of erudition

would have saved him from an inadmissible proposal. He proposes this emendation, relying on certain passages in Plautus where *meto* is used with the dative of a personal pronoun. One who has the *Mercator* and the *Epidicus* at his tongue's end will always know enough to frighten humbler scholars; but he will not make such a proposed emendation seem any the less extraordinary. I propose

Eumne Gallia et timet Britannia ?

Eumne being strongly hinted by the *eone* which occurs twice in our poem; and moreover a collocation of letters that might become almost anything, and is a notoriously suspicious intruder in all MSS. of the age of G and O.

In line 23 the impossible *urbis opulentissime* has been very variously corrected. But Lachmann and Haupt it seems to me have got the real key to the situation: a superlative in the vocative plural preceded by *O* is needed. Haupt's *orbis, O piissime* has several objections, neatly and convincingly marshalled by Munro, who disposes of Ellis's *urbis O pudet meae* in the shortest order possible, although it is surely much nearer to the MSS. than his own remarkable suggestion *Urbis ob luem issimae*, i.e. *ipsimae*, 'for this plague-sore of our mistress-town,' to give his own translation. Of which amazing manipulation I can only say *ne Catullo quidem affirmanti crediderim*, and I should have delighted to see how Munro would have disposed of any one else who should have suggested it.

I venture to suggest *urbis O potissimi*, 'O ye choicest of the city—ye who have the preference in everything.' (It makes little difference whether we write *potissimi* or *potissime*—either spelling would slip into *e* in the uncials of 400-800 A.D.). *Potissimi* avoids the serious objection to *piissimi* of being an unaccredited word, and this use of *potissimi* seems to me to suit the tone of the whole poem peculiarly well. Moreover it gives an easy explanation of the MSS. reading. An annotator would be almost sure to misunderstand its force, and to gloss it by *O potentissimi* or *O pollentissimi*, either of which would soon run into *opulentissime*.

To return now to (4), *habebat cum te et ultima Britannia*. *Cum te* is impossible, and *uncti* is generally agreed upon; Munro justly objects to it, and accepts the old *ante* of Statius, as favoured by Lachmann, Haupt, and Mommsen. This seems weak, considering the terse style of the whole. I am

strongly disposed to suggest *auri*. The almost invariable transposition of *i* and *e* in our MSS. of Catullus, and the almost equally frequent confusion of *r* and *t* make this change far less unnatural than it at first seems. But another view has occurred to me founded on the fact that *habet* is found in some MSS. and that the whole strain of the poem seems to protest against the *present* transfer of the wealth of Gaul and Britain. May not *Habet comati* be the real text? The long-haired slaves were for a long time a chief export from Gaul and almost the only one from Britain, and would be specially prized whether to retain or to sell by the Mamurras of 53 B.C. The turn of words *quod Comata Gallia Habet comati* seems to me not alien from our poet's style.

And in this connection I desire to suggest an emendation in the poem which is so naturally suggested by the one in hand, namely the Sapphic ode numbered xi, where countless suggestions have been made to cure the eleventh line

Gallicum Rhenum horribiles [que] ultimisque Britannos.

Haupt's *horribile aequor* has generally met with most favour, perhaps because it tries to preserve some trace of the QV which looks very much like an addition. Munro in 1860 proposed *horribilem salum*, i.e. *horribilē salū*,

supporting the masculine by Ennius's *undantem salum*. Ellis gives *horribilem insulam*, i.e. *horribilē īsulā*, of which Munro falls foul 'as doing scant justice to our island,' as if the reference was to the appearance of the island landscape to the invaders. But Caesar's experience of the coast in both his voyages was anything but encouraging. I agree however with Munro and Haupt that the horrors of the passage rather than of the island are specially in question, and suggest *horribilem fretum*, i.e. *horribilē fretū*. Lucretius vi. 364 *seqq.* may be advantageously studied in this connection. On 364 we have the somewhat rare *fretus*, which I introduce here—in 374 the word *freta* has wholly dropped out of the MS., and I believe for the same reasons as here; FR appeared as ET. In Lucretius vi. 385 *extulerit* is written EAtulefit in A, and EAtulerit in B, and the confusion of R and T in our MSS. of Catullus is constant, hence *horribileetētūl* would easily become almost any of the variations which we have of the line.

I have nothing more to offer on the score of emendation; I ask the kind and candid consideration of those that I have presented on the part of scholars of ten times my experience, assuring them that these are not written in haste, or without study.

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NOTES ON ARISTOTLE'S *ETHICS*.

Eth. Nic. iii. 11, 8. 1119 a. 16. τῶν τοιούτων οὐθέν. This is Bekker's reading, the MSS. having all οὐθενός. Rassow (*Forsch.* p. 91) favours οὐθενός, making it depend upon ἐπιθυμεί. But although all MSS. seem to exhibit οὐθενός, three—K^b, O^b, and CCC Oxon. read immediately after it not ὅσα but ᾧ, and are accordingly as good evidence for an original οὐθέν. ὅσα as for an original οὐθενός ᾧ. It seems certain that the letters οσ are original, and that Susemihl's οὐθέν ᾧ is wrong. Are we then to read οὐθέν ὅσα, or οὐθενός ᾧ, or οὐθενός ὅσα? I am inclined to accept the reading of K^b, O^b, and CCC, punctuating οὐθέν ὅσα, and regarding the phrase οὐδ' ὅλως τῶν τοιούτων οὐθέν as adverbial like οὐδὲ μάλλον ἢ δεῖ and οὐδ' ὅτε μὴ δεῖ, the whole clause οὐδὲ μάλλον . . . τῶν τοιούτων οὐθέν being expegetic of μετρίως. 'The σόφρων does not experience the painful longing for certain pleasures which the ἀκό-

λαστος experiences, or only experiences it moderately, i.e. not too strongly, not at improper times—in short not in violation of any of the conditions of moderation.' According to this view, τῶν τοιούτων has the same reference as τὰ τοιαῦτα in *Eth.* ii. 3, 5. 1104. 6. 24, (ἢ ἄς μὴ δεῖ ἢ ὅτε οὐ δεῖ ἢ ὡς οὐ δεῖ ἢ ὅσαχῶς ἄλλως ὑπὸ τοῦ λόγου διορίζεται τὰ τοιαῦτα), and the blank adverbial formula or *et cetera* οὐδ' ὅλως τῶν τοιούτων οὐθέν, added to οὐδὲ μάλλον ἢ δεῖ, οὐδ' ὅτε μὴ δεῖ, and with it qualifying οὐτ' ἀπόντων λυπείται οὐδ' ἐπιθυμεί, is to be filled in ὅσαχῶς ἄλλως ὑπὸ τοῦ λόγου διορίζεται τὰ τοιαῦτα—*e.g.* οὐδ' ὡς μὴ δεῖ would be included in it.

The vulgar οὐθενός ὅσα would easily arise by dittograph of οσ, and would be retained by scribes for Rassow's reason that οὐθενός depends on ἐπιθυμεί.

vi. 3, 3. 1139. 6, 29. ἢ μὲν δὴ ἐπαγωγή ἀρχή ἐστι καὶ τοῦ καθόλου. L^b and Ald.

have ἀρχῆς—a very natural though mistaken conjecture. The *Vet. tr.* seems to omit καί. Καί is unnecessary, and may have been introduced to make the clause coherent by a scribe who read ἀρχῆς.

vii. 2, 5. 1146. a. 9. τῶν γὰρ ἐσχάτων τῶν. Rassow (*Forsch.* p. 127) points out that these words are parenthetical. Τῶν is awkward. Ought we not to read ἐστί?

x. 4, 2. 1174. a. 21. ἡ ἐν ἅπαντι δὲ τῷ χρόνῳ ἡ τοῦτο. This is Bekker's reading. L^b and M^b have ἡ ἐν ἅπαντι δὲ τῷ χρόνῳ τοῦτο, which seems to be the correct reading. Instead of the second ἡ of Bekker's text, O^b and Par. 1417 have δὲ which they omit after ἅπαντι. This misplaced δὲ was probably the origin of the second ἡ. This supposition seems to be supported by K^b, which, omitting δὲ with O^b and Par. 1417 after ἅπαντι, reads ἡ not δὲ before τοῦτο.

iii. 8, 13. 1117. a. 14. οἱ δὲ διὰ τὸ οἶσθαι κρείττους εἶναι καὶ μὴθὲν ἀντιπαθεῖν. Perhaps we ought to read μὴθὲν ἅν ἀντιπαθεῖν:¹ cf. *Rhet.* ii. 5. 1382. b, 31, φανερόν ὅτι οὐδεὶς φοβέεται τῶν οἰομένων μὴδὲν ἅν παθεῖν and 1383 b, 9, καὶ ὅταν ἐπιχειροῦντες ἡ μὴδὲν ἅν παθεῖν μὴδὲ πείσεσθαι ἡ κατορθωσείν οἴωνται.

v. 11, 4. 1138. a. 17. ὥστ' οὐδὲ κατὰ ταύτην

¹ I find, since writing the above, that Heylbut (*Aspasii Comm. praefatio*, p. x.) reads μὴδὲν ἅν παθεῖν after Aspasius.

ἀδικεῖ ἅμα γὰρ κ.τ.λ. After ἀδικεῖ K^b inserts ἅν. Is this ἅν a corruption of αὐτόν which is required by the sense?

v. 8, 7. 1135. b, 19. ὅταν ἡ ἀρχὴ ἐν αὐτῷ ἡ τῆς αἰτίας. Jackson's suggestion ἀγνοίας for αἰτίας is adopted by Susemihl. It is true that ἀρχὴ τῆς αἰτίας (= *principium causae*) is a strange phrase: and I should feel tempted to alter it, or take αἰτίας in the sense of *criminis*, were it not that I find Hippocrates (περὶ ἀρχαῖς ἰητρικῆς l. Littre i. 570) using the same expression (τὴν ἀρχὴν τῆς αἰτίας) in the sense of *principium causae*. The fact that the expression does elsewhere occur (though not in Aristotle), to my mind, turns the balance in favour of retaining it here. If however it be still thought that αἰτίας is wrong here, would not αἰκίας be a simpler change than ἀγνοίας? The term, well known to Athenian law, occurs in Plato, *Legg.* ix. to which this chapter is so much indebted: and in *Pol.* ii. 4, 1262a 26 αἰκαίαι committed by persons who are ἀγνοοῦντες are distinctly contemplated. H^a, M^b and B² with κακίας might be supposed to exhibit a divergent form, which, when compared with the αἰτίας of other MSS., would point to an original αἰκαίαι. On the ground however stated above I prefer to retain αἰτίας.

J. A. STEWART.

ARISTOTLE'S *ETHICS*, VIII. 10.

THE phrase κληρωτός τις βασιλεύς is clearly one of contempt, and the commentators who have gravely searched for such a monarch among the various kinds of kings enumerated in *Politics* III. 14, have naturally earned nothing by their pains. It is curious that nobody before Ramsauer seems to have noticed that the phrase is also found in *Politics* 291a and in a context which makes its meaning clear, though we can hardly commend the learned editor for the use he made of his discovery. The passage in question confirms Coraes' suggestion (which I find in Michelet) of the origin of the expression before us, that it was primarily applied to the chief priest of Athens, the second Archon, a titular βασιλεύς appointed like his brother-Archons by lot; but the very words of Plato are specially interesting because he speaks of κληρωτοὶ βασιλεῖς generically in the plural, and with the same tinge of contempt as Aristotle, though not, I think, in precisely the same sense. These βασιλεῖς in Plato

are in all cases priests; and their function, we are informed with a certain sardonic humour, notwithstanding their great pretensions (their annexation of the crown itself, as in Egypt; of its titles, as at Athens)—their function is the purely ministerial one of communicating between gods and men; of course, then, they are no real kings at all. This negative significance is what Aristotle appropriates; κληρωτός βασιλεύς with him is 'a merely titular king.' It is probable, however, that while taking the phrase from Plato he added some associations to it while dropping others. He thought probably not of the priestly so-called kingship, but of the insignificance of offices to which election was made by lot. That lot was only applied to routine posts demanding nothing but average ability, is well known to all readers of Athenian history; the strategi and other important military officers were appointed by vote. Grant, therefore, though he correctly catches the tone of contempt in κληρωτός, is not

merely wrong but most unfortunate in his translation 'ballot-box king,' for a king elected by ballot-box or *χειροτονία* may quite well be the most powerful and most gifted man in the state, nor is his tenure of power necessarily insecure: we have but to refer to the case of Pericles. The *κληρωτός*, on the other hand, is certain not to rule for long, will be merely an average citizen, and will be trusted with no higher functions than the average citizen can discharge. This rule of practical politics was observed, as we have seen, in the Athenian constitution; an interesting confirmation of it is to be found in *Politics* VII. (VI.) 2. 1318a. 2, where it is recommended that if any ancient office survive a revolution, its power shall be taken away and the mode of election to it changed so as to make it *κληρωτός* instead of *αἵρετός*. Thus *κληρωτός* practically = insignificant.

A further confirmation of this may be supplied, and the true sense given at the

same time to a famous passage in Plato's *Laws* III. 692a, misrendered with truly ovine sequacity by commentator after commentator. The Athenian is speaking of the successive curtailments of the power of the Spartan kings, first through the action of a guardian deity, which split it in halves by the erection of two lines of kings, secondly by the introduction of the *γερονσία*: 'a third saviour seeing it still too exuberant, put on it as curb the authority of the ephors, *ἐγγὺς τῆς κληρωτῆς ἀγαγὼν δυνάμεως*, which last phrase, we cannot now doubt, means 'reducing it to insignificance,' making of its holder a *κληρωτός βασιλεύς*: the reference ordinarily made of the words to the new power of the ephors, and the mode of their appointment—they were in fact elected in a way of which we know nothing except that Aristotle thought it 'childish'—is barely grammatical, and too foolish to need express refutation.

J. SOLOMON.

THE CODEX WITTIANUS OF THE *ILIAD*.

FOR about a century a legend has been afloat concerning a valuable lost manuscript of the *Iliad*, supposed to be, like the Venetus A, supplied with the marginal signs of Aristarchos. La Roche gives a brief account of it under No. 101, on page 474 of his *Homerische Textkritik*, and adds 'Diese Handschrift scheint gänzlich verschollen zu sein. Enthält dieselbe wirklich die Aristarchischen Zeichen, und wenn auch nur den Obelus, so wäre eine Vergleichung mit dem Venetus A wünschenswerth, ja sogar für die Stellen geboten, wo der Venetus A von zweiter Hand geschrieben ist und keine Zeichen hat.'

The legend was started by Villoison in the long note on p. xiv. of his *Prolegomena*. He gives the following history. The MSS. originally in the library of Cardinal Seripandi passed by bequest into that of the Augustinian friars of San Giovanni di Carbonara at Naples. Towards the end of the 17th century, a young Dutchman, John de Witt, destined to become otherwise famous, came to Naples, and at the price of 200 scudi persuaded the friars to part with no less than forty of their most valuable MSS. These he carried off to Holland, and they were ultimately sold with his other books in 1701. Now Fabricius says that

among the books then sold was 'Homerus MS. cum obelis Aristarchi, et scholiis MSS., quae marginibus adscripta bonam partem Porphyrium auctorem agnoscunt, adjecto Procli commentario ad sex libros priores Iliados, ex bibliotheca Antonii Seripandi, cardinalis; tum Odyssea, cum antiquis scholiis copiosis.' The former MS. Villoison identifies with one used by Bergler and Lederlin in the preparation of Wetsten's edition of the *Iliad* and *Odyssey*, Amsterdam, 1707. Bergler's words in his preface are, 'paravit sibi (Wetstenius) utriusque operis codices MSS. tos praestantissimos, scholiis nondum editis insignes, sed alterum profundae antiquitatis nomine longe excellentissimum; alter in frontispicio etiam signa Aristarchi, et *Μνοβατραχομαχίαν*, uti ibi scriptum, habet.' This, then, is what is known of the lost manuscript.

It is characteristic of La Roche that among the references which he gives to those who have discussed this subject he should not mention Heyne, whom he makes a point of ignoring when possible. But Heyne is the only man who has guessed at the truth. In his note on Vol. III. p. xcviii. he says, 'suborta quoque mihi est alia suspicio, an forte hic codex Harleianus 5674 cum altero 5693 ipsum illum codicem Wittianum cum

obelis Aristarchi constituerint: in quo tantam jacturam factam esse conqueruntur viri docti.' Unfortunately for the existence of the pleasant little mystery, his guess can be easily shown to be correct: the codex Wittianus is none other than the MS. Harl. 5693, long known to Homeric students as the Harleianus, being the only one of several MSS. of the *Iliad* in the Harley library of which more than a bare description has ever been published.

In the first place, we can identify it with the MS. described by Fabricius. It has abundant scholia, largely from Porphyrius, and a note at the beginning states that it was in the library of Antonio Seripandi—not the cardinal, by the way, but a near relation who died in 1539; see *Catalogue of Ancient MSS. in the British Museum; Part I. Greek*, p. 15 b. It has too the signs of Aristarchos; but alas—and here we have the link with the MS. described by Bergler—only 'in the frontispiece'; a bare list of six of the signs and their use on fo. 2 r. It is true that it has not got the commentary of Proclus on the first six books of the *Iliad*, but this need not make us hesitate in the identification, for the table of contents says that the commentary is there, and no doubt Fabricius or the writer of the sale catalogue took the existence of it for granted among various fragments of grammatical and prosodical treatises which are bound in at the beginning. Whether the table of contents—which is older than Seripandi's time—was wrong from the beginning, or the commentary of Proclus was taken out at some time after the table was written, I do not see that we can determine.

There is only one small difficulty in the identification with Bergler's MS. Though the Harleianus does actually contain the *Batrachomyomachia*, it is written not as he says Μυοβατραχομαχία but, in the table of contents, *Batrachomachia* and, at the beginning of the poem itself, Βατραχομυομαχία. But that an error such as this is well within the ordinary limits of human fallibility will be doubted by no one who has the most superficial acquaintance with the collation of manuscripts.

We thus have a complete history of the MS. from the beginning of the 16th century to 1701, when Wetsten evidently bought it at the sale. After 1707, the date of Bergler's preface, we lose sight of it for 20 years; it was bought for the Harley library on Feb. 2, 1726/7, from what source appears not to be recorded.

We know the name of one other owner of the MS.; for at the top of the table of contents is written 'RES GASPARIS VOLATERRANI APOSTOLICAE SEDIS PROTONOTARII.' I have failed to make out the date of this Gaspar, but there can be little doubt that he is earlier than Seripandi. This table of contents is on the verso of a vellum leaf having no original connexion with the rest of the codex, which is paper. Near the top of the recto is the following inscription in a florid hand: 'ἀλφάβητος τῶν καὶ γραμμάτων κατὰ τοὺς παλαιούς Ἑλλήνας ΑΒΓ.....Ω.' This is duly recorded in the table of contents in the following curious entry:—

'Alphabetū XXIII. h̄r̄ sedm̄ priscos ḡcos sc̄ptū manu Cyriaci Anconitani.' This of course hardly even raises a presumption that the MS. ever belonged to Cyriac; but it does seem to imply that the making of the table of contents, which seems to be in the same hand as the inscription of Gaspar, was nearly contemporary with Cyriac; for the confident attribution of so insignificant a scrap of writing must be due to personal knowledge; tradition would hardly trouble itself with such a relic of a man of no extraordinary contemporary celebrity. If this conclusion is correct, the ownership of Gaspar of Volterra must date back some way in the 15th century—that is, to within a measurable distance of the writing of the MS., which is ascribed to about 1400.

The data here collected enable us to give the same history of the Harley *Odyssey*—a far older and more important MS. than the Harley *Iliad*. For we see on the one hand that at the sale of De Witt's books an *Odyssey* was sold as well as an *Iliad*, and that beside the Harley *Iliad* Wetsten had obtained a MS. 'profundae antiquitatis nomine longe excellentissimum'; on the other, we observe that the Harley *Odyssey* had stood by the side of the *Iliad* in the library of Seripandi, and was purchased on the same day for the Harley library. The inference is very strong that the two books were never separated. When they came into the Harley collection, they found an old shelf-mate awaiting them in the Harley Lucian, a companion from the time of Seripandi to the sale at Dortrecht, where it had passed into the possession of John van den Mark first, thence coming over to England to Mr. Bridges, to be bought by Lord Oxford in 1726, a year before the two Homers (*Cat. Anc. MSS. ut sup.*).

THE ANDRIA AND HEAUTONTIMORUMENOS OF TERENCE.

The Andria and Heautontimorumenos of Terence, by ANDREW F. WEST, Ph.D., Professor of Latin in Princeton College. (Harper's Classical Series, 1888.)

Our Latin text-books fall more or less distinctly into two classes, those which aim to interpret their selections as literary masterpieces complete in themselves, and those which regard them as parts of a once great literature, the beauty and value of which we can best appreciate from the application of historical and comparative methods.

This book belongs to the former class, and we should do it an injustice if we applied rigidly to it the same standards of criticism that are applicable to such recent editions of Terence as Spengel's, Meissner's and Dziatzko's. The aim of this edition, as we learn from the preface, is 'to acquaint the student with Terence's Latin as a model of refined style, to make clear his truthful view of ancient domestic life, to define his place in the history of Roman literature in respect to his Latin predecessors and his Greek models, and to insure at least a general understanding of what kind of Latin he employed and of its bearing upon his metres.' The preface also suggests the excellent opportunity that the translating of Terence affords for improving one's English, and urges that much be made of it. This last thought has been constantly in the mind of the editor and the commentary is marked with spirited translations and skilful paraphrases.

The introduction of forty pages treats of the development of Greek and Latin comedy, theatres, public games, plots and characters in Terence's plays, language, style, metres, etc. in an entertaining way and, so far as it goes, will be helpful to the young student.

The explanation of the metres (which the editor in the preface claims is unusual in the text-books of Terence) seems to us too scanty, and, without further suggestions in the notes, hardly sufficient to enable the student to appreciate and overcome the difficulties of early scansion. We would gladly sacrifice the comparison with early English metres for more specific treatment of Terentian metres.

Here and there throughout the introduction we find an occasional slip or an opportunity for a difference of opinion. For instance, we would protest against

ranking the *Phormio* (p. x.) as the poorest play, or with the *Hecyra*. The testimony of Donatus, and the condition of the MSS. show that the ancients did not so regard it. It is not clear how much Professor West signifies by the order he gives to the plays when speaking of their merits; but if we were obliged to arrange them categorically in order of excellence, it would be *Eun. Phorm. And. or Adel. Heaut. Hec.* In the statement that actors were disguised by masks (p. xxi.), Professor West takes a position against the best authorities. We learn from *Phorm.* 210 and 890 that Terence did not contemplate masks, and the express statements of Cic. *de Or.* III. 221 and Diom. p. 489 confirm this opinion. Among the relics of archaic quantity (p. xxxvi.), *ūs* in the nom. sing. second declension is erroneously mentioned, and the ending *it* of the pres. ind. 3rd conjugation should not be given with the same assurance as the long vowels in the pres. subj. and perf. ind. We miss among other things any reference to hiatus. While Professor West is clearly wrong in assigning the date of some of the MSS. (they are not named) to the eighth century, we are pleased to see that Calliopius is placed back to the third, thus earlier than Donatus.

The merits of the book lie especially in the successful attempt to make clear to the student's mind the movement of the drama, and we shall therefore give proportionately as little consideration to the text as the editor has. It is 'substantially that of Umpfenbach's,' and the improvements of the last twenty years have received too little recognition. Both here, and in the notes, the editions of Bentley and Wagner—though valuable in their way—have exerted undue influence; and the consideration for the recent literature on early Latin has been far too slight. There is however a commendable advance over Umpfenbach in orthography and punctuation, though we have still such inconsistencies as the following: *exequar And.* 259 and *exsequi Heaut.* 635; *apponi And.* 331 and *adpone Heaut.* 89; *cum* is retained in *And.* 515 and 823, *Heaut.* 726 and 1024, *maxime Heaut.* 407; *libido Heaut.* 573; *siet* is read in *Heaut.* 1021 and *face* in *And.* 712 in disregard of Engelbrecht. *Primus And.* 512 and *mores Heaut.* 239 are misprints.

The notes are placed after the text and, though some in the *Andria* are very diffuse, they are in the main clear and concise

Every effort is made to keep the changes in the dramatic situations clear in the student's mind; and this is done so persistently by analysing the state of mind of the characters and by interpreting pronouns, etc., as to give the impression that Terence was one of the most obscure of dramatists.

Considerable space in the *Andria* is devoted to the subject of antiquities; and occasionally the notes fail to give 'the truthful view of domestic life,' by describing Roman customs when the text suggests Grecian ones. Everywhere that it is possible, Professor West very successfully points out the obligations of Terence to Menander, and displays the process of *contaminatio*. The explanation for the changes in metre showing the harmony of thought and metre is made quite a feature. If the notes seem too scanty for such an author as Terence, it is because so little attention is paid to the subject of language and style. We shall not complain of the neglect to mention some of the notable peculiarities of early Latin, or to trace the history of forms and constructions through other authors; this is plainly not the purpose of the book; but it is in the comparatively few attempts of this kind that we find most to criticize. In the hopes that it may be of use in an early revision we venture to give a brief list of details. The date for the aediles on p. 125 is probably a misprint; we can, at least, find no warrant for thinking that the aediles should have received the *Andria* so long before it was brought out. P. 126: the spelling *tibiis* of the notes, or its equivalent *tibiIs*, is preferable to *tibis* in the text, which is not in accordance with Plautine or Terentian usage. *Tota*, always puzzling to the student, should have a note. If FACTA I means 'performed for the first time,' what does FACTA VI in the *Adel.* mean? The note on *personae* gives the impression that they have MSS. authority. P. 128: *Lanuvinus* is the generally accepted form for the name of the *vetus poeta*. The statement on *And.* 5 contains the long current errors concerning *utor*, *fruor*, etc. These verbs cannot be thrown into the same category in their early use. In Plaut. and Ter. *utor* regularly takes the abl., and *fruor* always takes it with but one exception; *fungor* always has the acc., excepting possibly *Adel.* 603; *potior* is used with the gen. twice, abl. twice, and acc. twice, in Plautus; and three times with the acc., and once with the abl. in Terence. These verbs are thoroughly treated by Langen in the 3rd vol. of the *Archiv.* v. 18: the account of Naevius and Plautus

in the introduction renders a long note here unnecessary. v. 44: the statement that 'nouns in *ius* and *ium*' have the gen. in single *i*, is true of classical Latin as well as early Latin, though we should distinguish between substantives and adjectives. The note on v. 69 contains two errors: *abhinc* is associated with the ablative not only twice but many times; and its future use is by no means confined to 'pre-classical Latin,' cf. Ploen, *Archiv.* vol. 4. A glance in any Lexicon would correct the misstatement that *conflictor* (v. 93) is always found in the passive voice except in *Phorm.* 505. v. 144: *postridie* is regarded a locative by the best authorities. v. 150: the obsolete derivation of *cedo* from *ce* + *dato* is once more presented; and the explanation of *nunciam* (v. 171) as a compound of *nunc-iam* is very doubtful. v. 173: the use of *modo* in present time is not limited to 'pre-classical Latin,' cf. Hand's *Tursell*. In consideration of a number of instances in Cicero's Letters as well as in other authors, the note on v. 183 should read, '*astute*, a word rarely found outside of familiar writers' (instead of 'pre-classical writers'). This illustrates a failure to distinguish the *sermo familiaris* noticeable throughout the commentary. Another error on the same verse is the statement that *prae-video* is not found in Cicero. Two undoubted instances are *Att.* 6, 9, 5 and *Verr.* v. 22. v. 199: *Verberibus caesum* refers to the beating that Davus will receive before he is sent to the mill. On v. 211 we think Professor West is wrong in regarding *hoc* as a neuter acc., instead of the masc. gender in agreement with *amore*. On v. 328 he appears to say that the use of *haec* as an alternative fem. plur. for *hae* is limited to old Latin, when it is of course known to occur more than once in Cic. Caes. Verg. and Liv. The familiar use of *nullus* in v. 370 is pronounced 'not classical,' and such comic parallels are cited as *Eun.* 216 *etsi nullus moneas*. If this is granted as a fair parallel, what objection could be made to *Philotinus nullus venit* Cic. *Att.* xi. 244, and similar expressions in Cicero's Letters? Cf. Haupt *Opusc.* I. 75ff. In speaking of *coram* on v. 490 as 'an adverb here,' the editor might have added 'and elsewhere till the time of Cicero.' v. 580: there have been many attempts to explain the derivation of *ecce*, but none so novel as this: *ce* is an intensive enclitic; a proclitic is formed by reversing the *c* and *e*; *ecce* is proclitic plus enclitic—a sort of reduplication. v. 637: the personal use of *pudent* has a parallel in Lucan 8, 495 (*Harper's Lex.*). v. 679: the derivation of

Sedulo given by Donatus and Servius as coming from *se* (*sine*) and *dolo* has been long given up; probably the most satisfactory is from root *sad*; $\epsilon\delta$; *sed*. In the note on v. 803 and elsewhere, both in the notes and text, the distinction is not maintained between the demonstrative (acc.) *em* (*en*), and *hem* which expresses sorrow or joy. All the later MSS. have confused the two, cf. Brix' exhaustive note on Pl. *Trin.* 3. In saying on p. 207 that 'in Terence *Chremes* is always the name of a *senex*,' Professor West forgets the tipsy youth in the *Eunuchus*. The error, so common in editions and in some of our grammars, of confusing those widely different constructions—the adverbial acc. and the acc. of specification—is found on *Heaut.* 16. v. 40: we do not see why actors would be obliged to exert themselves more in order to

be heard at a *fabula motoria* than at a *f. stataria*. Would not the attention of the audience be held more closely by a play which is lively from beginning to end? v. 161: *faxo* and *faxim* are now regarded as perfects, or more strictly speaking aor. subj. and aor. opt.; cf. Stolz, *Lat. Gram.* § 119.

At the close of each play there is a group of 'Textual Notes' embodying, with others, the variations from Umpfenbach. In an edition of this kind when the different MSS. are not even mentioned textual discussion seems rather out of place. The value of these notes is also much lessened by the large number of erroneous and misleading statements in them. The volume closes with a very good index.

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DE OFFICIIS DI M. TULLIO CICERONE.

I tre libri de officiis di M. Tullio Cicerone commentati da REMIGIO SABBADINI. Torino: Ermanno Loescher. 1889.

THIS edition—forming a volume of the excellent Turin *Collezione di Classici Greci e Latini con note Italiane*—contains an Introduction pp. xxxviii, with Text and annotations pp. 187 followed by a short grammatical Index p. 188—p. 191. The Introduction treats on the Method of the Commentary, the literary aids, the date of the work and its sources, notice of Cicero's Son to whom it is dedicated—but not of the systems of philosophy which the Author followed, points in connexion with these being reserved for the notes. It contains also the Editor's conjectures and emendations and treats of the MSS generally and of one in particular preserved in the Ambrosian Library at Milan—a parchment MS of the XIIth Century (**M**), which the editor has collated and classes with the best MSS—being closely allied to **B**, though it has many points of contact with the second or inferior group. By the aid of this MS the editor restores the probably true reading in several passages, e.g. I c. 3 § 8 where the *quod* of **M** for the vulgate *quoniam* suggests the correct reading *perfectum officium rectum, opinor, vocemus, quod Graeci καθήκοντα, hoc autem commune καθήκον vocant*. The word *officium*, commonly read before *καθήκον*, arose from the false reading *cathicon*, the Latin transcription of

the Greek word. Thus we have Orelli's conjectural reading of the passage confirmed by this MS. The latest German editor, on the other hand, omits *καθήκον*. In I c. 7 § 21 *eo plus si quis sibi adpetet* is a great improvement on the vulgate *e quo si etc.* In I c. 21, 72 it gives the true reading *nihil minus*, where the other MSS have all *nihil minus*. On the *locus vezatus* I c. 29, 104 new light is thrown by the unique reading of **M**, *alter est, si tempore fit, haud remisso animo, homine dignus*, where the usual reading is *ut (et) si remisso animo*. In c. 38, 138 Signor Sabbadini proposes to read *ut quique aderunt* for the *utrumque aderunt* of the MSS. The conjecture is a plausible one. In II c. 3, 10 he solves the difficulty of *haec tria genera (genere) confusa* by supposing that *tria* arose from the abbreviation *nā* or *nra* for *natura*, and he thinks that the following passage—supposed by C. W. Müller also and others to be spurious—was an interpolation due to the false reading *tria*. In II c. 7, 24, **M** alone preserves the true reading *ut eris*, which Baier restored. The conjecture *alae veliti* 'a flying squadron' in II c. 13, 45 for *alae alteri* is ingenious: most editors suppress the *alteri*, which they cannot explain. Signor S. contributes another ingenious emendation of a well known difficult passage III. c. 6, 28, where he substitutes *quae salva fiant iustitia* for *quae vacent iustitia*. The commentary is ample and exhaustive, without being unnecessarily long; it deserves special praise for

its neat renderings. The book is well got up in the style of Weidmann's *Haupt-Sauppe* Series. I have not come across any misprints. There is an error p. xxxii, where the

reference on I 120 should be *de amicitia* instead of *de senect.*

H. A. HOLDEN.

L. MÜLLER'S NONIUS, PART II.

Nonii Marcelli Compendiosa Doctrina, Pars II. Emendavit LUCIANUS MÜLLER. 12 Mk.

THE second part of this work contains text and *apparatus criticus* of books v-xx, followed by *Adversaria Noniana*. Of the four MSS., earlier than the 15th century, which contain the whole of these books, Professor Müller gives the readings of three, the Harleian (H), Leyden, Voss F 73 (L), and Wolfenbüttel (V); the Paris MS. Latin 7667 (P) he passes over. Of the three which contain the whole, except portions of book v., the Bamberg (A), Paris MS. Lat. 7666 (C), and Leyden 116 (X), he supplies us with a collation of the Bamberg only. The three extract MSS., Paris, MS. Lat. 7665 (D), Montpellier (M) and Oxford (O), he omits altogether. The readings of H and L are on the whole accurately given; the collation of A and V is however far from trustworthy. The *Adversaria Noniana* consist of six chapters; I. *De vita Nonii*; II. *De Compendiosa Doctrina Nonii*; III. *De insequentium saeculorum ad saeculum xv. studiis Nonianis*; IV. *Quid profecerint grammatici a saeculo xv.*; V. *De codicibus adhibitis*; VI. *De rationibus editionis*. In the *Vita Nonii* there is little that is new. Prof. Müller says, in speaking of the title of the work, that H and A call him *Tuburgicensis*, V *Tubureicensis*, on the authority of Prof. Heinemann (p. 303 *sub fin.* he says *Tuburticensis* on the same authority), D and M *Tibureicensis*. It would be simpler to say that Florence xlviii. 1 (F) H A and X give *Tuburgicensis*, V *Tubureicensis* (the first *c* looks as if the scribe had hesitated between *g* and *c*), P *Tuburgicensis* or *Tubureicensis*, which it is impossible to decide, C D M and O *Tibureicensis*. L, Berne (B), Geneva (G) and Cambridge (Z) have no title. The most original suggestions in this chapter are perhaps that Nonius called his son *Herculius* as a compliment to the ἄλλος Ἡρακλῆς, who should one day cleanse the Nonian stable, and that the scholars of the present day who have worked at Nonius are descended from some member of his family who came from Africa to the

country of the Vandals to avenge on them the injuries which they had wrought in the land of Nonius.

In the second chapter Prof. Müller suggests that the title of the work should be *Nonii Marcelli Compendiosa doctrina*, not *De compendiosa doctrina*. It seems however more probable that the original title has been retained by the extract MSS. D M and O, which give *Nonius Marcellus, De compendiosa doctrina*. The titles of the different books without exception begin with *de*, and they are quoted by Priscian in this form, *e.g.* *Nonius Marcellus, de doctorum indagine*. It seems then natural to suppose that the title of the whole work would follow the same lines. In the remainder of this chapter he gives a list of the authors quoted by Nonius, and says a few words about the authorities from whom Nonius drew. His general conclusion is that none is earlier than the age of Hadrian, and in the main he agrees with the views expressed by Schmidt as long ago as 1868. Of Prof. Nettleship's pamphlets on this subject he appears to have no knowledge whatever.

In the third chapter he mentions the obligations of Priscian and Fulgentius to Nonius, and quotes the subscription of the Montpellier MS. to show that the text was revised as early as A.D. 402. But is it at all clearly established that this subscription refers to Nonius, and not simply to the Persius, which in the Montpellier MS. immediately follows the Nonius? The remainder of this chapter, dealing chiefly with the MSS., will be more conveniently discussed in connexion with the fifth chapter.

In the fourth chapter he gives a very brief account of previous editions, and discusses the services rendered to Nonius by successive generations of commentators. Of past scholars he speaks with some show of respect; his contemporaries, to quote his own words, '*objurgat leniter ut solet comiterque.*' In the sixth he states the principles which he has followed in the present edition, speaking of himself with the modesty which he says '*insitam penitus sentit sibi et inficam.*'

In the fifth chapter and the second half of the third he gives some account of the MSS. which he uses, and a very brief statement of his views as to their mutual relations and relative importance. His account of L is full and accurate, that of H and V brief but generally correct. With regard to P he is however entirely mistaken. He still maintains the erroneous view, which I myself in common with Prof. Sievers suggested, that it is a copy of the Harleian. This is however a complete misconception. No one who has examined the MS. could doubt for a moment that it is, as Prof. Havet pointed out, a combination of three entirely different MSS. To prove that the first three books of P are not copied from H it is only necessary to say that P has the Index, which is wanting in H, and that it indicates a lacuna after *leat* (3, 14), *carris modium* (5, 13), *Plautus* (8, 23), and *lib. II.* (17, 5), of which there is no sign in the Harleian. The first part of P is, as Prof. Havet suggests, very closely connected with H² V. Indeed it seems almost certain that all three are copies of one and the same MS. The parent MS. appears to have combined the peculiarities of the two classes F L and H² P V, and to have been corrected from a MS. belonging mainly to the second class. H² V generally give the corrected, rarely the original, reading; P generally the corrected reading, occasionally however the original, and sometimes a combination of the two. Thus P has the Index with L, the marginal notes with H² V, and the lacunae at 3, 14 5, 13, 8, 23 and 17, 5 with V. In the title too the scribe of P hesitates between *Tuburgicensis* and *Tubureicensis* and finally leaves it doubtful: the scribe of V also hesitates but decides in favour of *c*. The following specimen readings will serve to show the relations between the three MSS.: 2, 12, ¹*nubuerem* P¹, ^u*puuerem* H² L¹ V¹, *puberem* F H¹ L² V² = *puberem*. 9, 14, *utantur* P¹, *utaurantur* P², *utuntur* H², *utuntuntur* V, *utantur* F H¹ L = *utantur*. ⁱ*ib.* 16, *poetia* P, *poeia* H² V, *poeta* F L = *poeta*. 27, 23, ¹*uocat* P¹, *locat* F³ H P² V, *uocat* F¹ L = ¹*uocat*. 61, 1 *deuorato* P¹, *deuortendo* H² P² V, *deuorando* F H¹ L = *deuorando*. 64, 15, ⁱⁱⁱ*viii* P, *iiii* F³ H V, *v* F¹ L = *v*. 81, 8, *auis* P¹, *avis* H² P² V, *abis* F H¹ L = *avis*. 83, 17, *tabulono* P, *tabulino* F³ H V, *tabulono* F¹ L = ^o*tabulino*. 84, 2, *plocio* P

V², *plocio* F² H V¹, *plocio* F¹ L = *plocio*. 89, 22, *egisit* P V¹, *egisito* V², *egisto* H², *egisio* F H¹ L = ⁱ*egisio*. 131, 20, *sciamaca ia* H² P V, *sciamaca* F H¹ L = ^{ia}*sciamaca* &c. &c. The fourth book of P is a copy, not of the Harleian, but of the Cambridge MS. (Z). This MS. is closely related to G and the first hand of H. Indeed all three MSS. appear to have been copied from the same original at the same time, and perhaps by the same scribe. Z was then corrected either from the same original as the second hand of the Harleian, or at any rate from a very similar MS., but the corrections in Z are only partial, while in H they are complete. These corrections are sometimes introduced into the text, sometimes added in the margin. Thus, where Z is uncorrected, P regularly gives the uncorrected reading, e.g. 247, 30 *pladum* P Z, 249, 20 *fuert* P Z, 314, 28, *fructus* P Z, 315, 11 *gravi* P Z, 342, 13 *uirgilius uerbenis* P Z &c. &c. Some mistakes in P are clearly due to misreadings of Z, e.g. 266, 22 *uidet* P¹, *uideb.* (*uidebis*) Z, 267, 31 *intumenissem* P¹, ^N*intuenissem* (interuenissem) Z, *ib.* 35 *sinen quis* P, *sinenouis* Z, written so as to look like *sinen quis*, with many others which can scarcely be reproduced. Where Z is corrected in the text P gives the corrected reading, e.g. 233, 10 *ieunitatis* P Z², 315, 34 *grauum um fore* P Z², 316, 5 *deploidi arrecta* P, *deploida recta* Z, 334, 4 *nisi abesse* P Z², or combines the two, e.g. 243, 47 *e memiseris* P, ^e*memiseris* Z, 313, 17 *ductiae* P, *ductae* Z, 334, 16 *cornius* P ^{us}*cornia* Z &c. &c. Where the correction is written in the mg. the first two scribes of this part of P, who continue down to 310, 22, either omit it altogether, or add it in the margin, e.g. 235, 7 *filio* P Z tx, *filo* P Z mg, *ib.* 34 *fidi aequales* P Z tx, *fide aequales* P Z mg, 275, 3 *habere* P Z tx, *adhibere* P Z mg, 302, 28 *fero* P Z tx, *ferre* P Z mg. The third scribe from 310, 22 to the end of the book sometimes introduces the marginal reading into the text, e.g. 323, 6 *nunc hinc* P, *hinc* Z tx, *nunc* Z mg, 330, 11 *et ut ille et utile* P, *et utile* Z tx, *et ut ille* Z mg, 331, 10 *claudam claudus* P, *claudus* Z tx, *claudam* Z mg, 342, 38 *sta statuæ esse tu esse* P, *statu esse* Z tx, *statuæ esse* Z mg., the mark of reference in Z being in such a position as to suggest that the correction was to be inserted between *sta* and *tu*. It may be mentioned that the sign in P which Prof. Quicherat calls ‘*signum mendii*,’ Mons. Meylan the

'signe de renvoi,' regularly occurs in Z, where a reference is made to a marginal correction.

The last fifteen books of P are perhaps on the whole most closely connected with the group ACX. Thus Pagree agrees with these MSS. in giving *De numeris et casibus* as the title of the ninth book, while H L V have *de generibus et casibus* in the text, though in the index L has *de numeris et casibus*. In this part of the work however all the MSS. agree so closely that it is scarcely possible to divide them into distinct groups. With regard to F Prof. Müller is still more signally mistaken. No description or collation of this MS. has ever yet been published, and, as it is much the most valuable authority for the text of the first three books, it may be worth while to give some account of it. Professor Anziani holds that it belongs 'more probably to the end of the ninth than the beginning of the tenth century.' It is a large quarto MS., consisting of 93 folia (eleven quaternions and five extra leaves), written in double columns, twenty-six lines to a page, in the same hand throughout. It has been corrected several times probably by the same scribe. The following hands may be distinguished (1) F¹ the original copy (2) F² corrections by the same hand from the original MS. (3) F³ corrections by the same, or perhaps another hand, from a MS. of an entirely different class (4) F⁴ recorections of F² or F³, probably again from the original MS. (5) F⁵ a few conjectures in a 15th century hand. Sometimes the original writing is completely erased, sometimes a line is drawn through, or a dot placed under a letter or letters. Where the correction is effected by erasure it is impossible to determine to which of the different hands it is due. Where a word has been changed or added it may generally be decided, as F² is in darker ink than the other hands. This MS. originally contained both title and index, but the index has been completely erased. Those hands of F which seem to be derived from the original MS. (F¹ F² F⁴) are so closely related to L (L¹ L²), as to lead to the conclusion that F and L are descended from the same parent MS. This seems to have been a MS. of an inferior quality, disfigured by many mistakes and omissions, but preserving as a rule the old spelling, especially the non-assimilation of prepositions. It had also been corrected throughout, the corrector making many alterations, additions and omissions, and regularly assimilating the prepositions. While L¹

generally retains the non-assimilated form of the preposition, F and L² regularly prefer the assimilated form. In other respects the different hands vary very much, though as a rule F¹ corresponds to L², F² F⁴ to L¹. The following instances will show the close relation between the MSS.: 227, 4 *bene* F¹ L, *ib.* 6 *ingremeta gonnemorem* F¹ L, 228, 25 *intectori* F¹ L, *ib.* 29 *apud om.* F¹ L, 230, 11 *plaucidi* F¹ L, *ib.* 32 *masi* F¹ L, 231, 4 *solic* F¹ L, *ib.* 18 *uade* F¹ L, *ib.* 19 *stipidius* F¹ L, *ib.* 21 *suadum* F¹ L, *oportuno pavidet* F¹ L, *ib.* 27 *aetra* F¹ L, &c. &c. And not only is F a twin brother of L, but, when corrected by the three hands, became also the parent of H. It is indeed the precise MS. which Prof. Havet presupposed as the original of that MS., and it will probably be a surprise and pleasure to him to find his theory established beyond all possibility of dispute. The following facts among many others which might be adduced may be accepted as sufficient proof. I. The first three books of F and H both occupy 93 leaves. II. The words *qui orum inspercerant* 117, 8, with which the first scribe of H ends in the middle of a column (f. 53 v), are also the last words of the sixth quaternion (f. 48 v) in F, the precise point at which this part of the MS., consisting of 93 ff. (11 quaternions and five leaves), would naturally be divided for purposes of copying. III. The correct readings of H¹ are regularly given by one of the four hands of F. IV. The peculiarities of H¹ are explained by comparison with F, e.g. 44, 10

naugias H¹ = ^{u a}*nagis* F, 77, 15 *baretere* H¹ =

^a*bretere* F, 97, 20 *atiere* H¹ = ^a*ptiere* F, 137,

15 *sere id* H¹ = ^{i.d.}*sere* F, 182, 28 *ulgare*

^a*decoepit* H¹ = *ulgare coepit* F. Similarly

all the following readings of H¹ are due to marginal corrections in F.: 49, 1 *Trossuli equites Romani dicti trossuli*, 67, 20 *ex atque proletarium pedito*, 81, 11 *farris in farris trite*, 86, 10 *cecuttiunt lippunt oculi mei cecuttiunt*, 87, 21 *clipeat operit clipeat et accum*, *ib.* 23 *audet galeare operire*. So 107, 23 where H¹ gives *incideret q*, 114, 25 where it reads *Tusculanarum q*, the *q* is due to a *q* or *signum mendi* which occurs some dozen times in the margin of F. Numberless similar instances might be brought forward but 'actum, aiunt, ne agas.' In his account of the extract MSS. again Prof. Müller is no less mistaken. Of the one group A C X he says that C X are copies of A. Now of this group C is the most correct and perhaps

the oldest, A the least correct, and there seems no ground whatever for supposing that either C or X is descended from A, though all these may be copied from the same original. In speaking of the other group D M O he says that O belongs to the beginning of the 9th century. Is not 9th a misprint for 11th? It is assigned in the catalogue to the 11th cent., but may be as early as the tenth, ninth it cannot be. These three MSS. again are independent of one another, though all may be descended directly from the same parent MS. The MSS. of Nonius Prof. Müller divides into two great classes, the first comprising F H¹ L¹ G Z B, the second H² L² V the Escorial and the extract MSS. The first class he considers the most valuable and in this class he assigns the chief place to H¹ and L¹. In this view he fails to appreciate the importance of the fact pointed out by Prof. Havet, that in discussing the relative value of the MSS. of Nonius it is absolutely necessary to divide the work into three portions; (1) Bks. I-III, (2) Bk. IV, (3) Bks. V-XX. In the first part the MSS. fall into three groups which may be arranged as follows in order of merit: (1) F³ (H¹) (2) H² P V (3) F F¹ F² F⁴ (H¹), L¹ L². The Escorial I have not as yet been able to collate. The extract MSS., though they offer many independent readings, agree on the whole most closely with L¹ especially in the non-assimilation of prepositions. It should however be mentioned that for the first ten pages, where A C X give the whole, they seem to represent an independent tradition, superior perhaps to any other. In Bk. IV the MSS. may be divided into

two classes: (1) H¹ G Z or (where Z is corrected) Z¹ (P) B. (2) H² L V Z² (P). The extract MSS. vary between the two. The reading of the second group is generally though by no means invariably to be preferred. In the remaining books the MSS. resemble each other so closely that it is very difficult to group them. The nearest approach to a classification is perhaps: (1) H L P? V (2) P? A C X (3) D M O, the first group being on the whole the most trustworthy. In point of orthography however L¹ is *facile princeps* throughout. In the first part, of the entire MSS. F H L P V and the Escorial, Prof. Müller gives the readings of H L V alone; of the extract MSS. A C X D M O and the Zurich MS., A only is represented. Of the entire MSS, containing book IV, H L V G Z (P), he omits Z: of the extract MSS. B D M O, he omits M. and O. The entire MSS. containing the remaining books are four in number, H L P V; of these he passes over P. Of the first class of extract MSS. A C X, we have a collation of A only; the second class D M O is quite unrepresented. We cannot help regretting that Prof. Müller should have devoted his undoubted abilities for so long a time to a task for which he possesses such inadequate materials.

J. H. ONIONS.

[The above has been corrected for the press by Mr. S. G. Owen, the writer of the obituary notice which will be found on a later page of this *Review*. The Editors can only join with him in expressing their deep sense of the loss they have sustained in the death of a most valued contributor, who was always ready with advice and help at whatever cost of trouble to himself.]

GRAMMATIK DES HOMERISCHEN DIALEKTES.

Grammatik des Homerischen Dialektes, von GOTTFRIED VOGRINZ. Paderborn. 1889. 416 pp. 7 mks.

A NEW Homeric Grammar suffers immediate comparison with that of the Provost of Oriel. The German work is about one third larger than Mr. Monro's. One third of the book is devoted to Phonology and Inflection, another third to Word Formation and Semasiology, and the last third to Syntax. No chapter is given on Versification, but many questions of metrical quantity are treated in the first part of the work. The Greek index is nearly twice as full as Mr. Monro's, but this hardly

atones for the entire lack of definite cross-references, and the table of contents, covering four pages, does not compensate for the want of an index of subjects.

The type and paper are clear and good, but the pages are rather crowded. Only one font of type is used. The division into articles is often indistinct and without numbered or lettered subdivisions, which are necessary for easy reference. Nineteen sections cover more than one hundred pages, with no running titles or page headings, or any indication of the current §. The 99th section, on the meaning of prepositions, covers more than 23 pages without a single

subnumber; and the prepositions are not arranged alphabetically or in the same order as in any grammar. The next section (on particles), which is nearly as long, has five subdivisions but classes together, and in this order, *αὐτάρ, οὖν, νῦν, τότε, τῶ, and καί*. Does every reader see the principle of arrangement?

The Germans have been proverbially heedless of details of form, and we are more concerned with the contents than with the external appearance of the book, but this certainly is not conveniently printed for a book of reference.

Since the publication of Mr. Monro's Grammar in 1882, important work has been done on Homeric forms, syntax, and versification. Fick's new view of the Homeric dialect could be mentioned only in a postscript of the English work. Mr. Monro does not seem to have used Meyer's Grammar (1880), nor Frohwein's convenient *Verbum Homericum* (1881), nor does he refer (I think) to Nauck's critical and scientific edition and essays. Since 1882, have appeared the new edition of Meyer, Brugmann's brilliant though brief treatise on Greek Grammar, the 'advanced' editions of Homer by von Christ, Rzach, and Cauer, and the 'radical' editions by Fick and by the Hollanders, and works like Usener's on the early Greek verb and Menrad's excellent treatise on contraction and synthesis in Homer, and valuable studies on Greek dialects. The situation has changed somewhat during these last seven years, and scholars are ready to welcome a new Homeric Grammar, though very many questions remain unsettled.

Some readers may be surprised to find how many questions are still left open. Vogrinz is not dogmatic on matters of Homeric forms and readings. He often merely registers the opinions of others without telling 'how it really is.' He evidently is familiar with the latest views on most subjects. In the mass of details which fill the book, it would not be strange if he had overlooked some theories. He clearly inclines to Fick's view of the Homeric dialect, and often gives Fick's assumed forms, but he does not go so far as he. He calls the dialect 'a kind of old Ionic,' and considers vain all attempts to reach the original form of the poems. He defines a 'kunsstprache' as 'one that is understood by all but spoken by none.' He speaks occasionally of a vowel as 'lengthened under the influence of the ictus,' but again says truly that Fick's law seems to allow any short syllable to serve as a long

syllable, and that the 'verse-ictus of itself cannot make a short syllable long;' yet he explains a short vowel used as the first syllable of the verse, by the 'specially strong ictus on the first foot.' He does not follow the modern Holland School in their cry of 'Analogy.' 'Anomaly' is brought to honour again. The relation to contraction is a cardinal point with Homeric scholars of to-day, and Vogrinz holds that 'the war of extermination on contracted forms is unscientific and vain.' He doubts even whether we may substitute *ἄνδρε* for *ἦνδρε*.

A serious fault in the book is the paucity of statistics; many are given, it is true, but mostly those which are familiar from Curtius's *Verbum*, Hartel's *Homeric Studies*, or Weber's *Final Sentences*. In the chapter on the digamma, we are told how many hiatus are filled by the *f* of each word, but not how often the verse opposes the restitution of *f*. The author does not say definitely whether *-ῶν* or *-ῶν* is more frequent as the comparative ending, nor which declension of *νῖός* is the more Homeric, nor does he state the approximate relation of frequency between *-v* and *-σαν* as the ending of secondary tenses. This fault is still more painful in some parts of the syntax.

The author brings few illustrations from inscriptions, e.g. he discusses the form *δράγματα* (A69), before which an *ε* retains its short quantity, and notes that Fick rejects the verse, and Hartel reads *δάργματα*, without noticing the Arcadian form *δαρχμάς*. He thinks that *τοῖσδεσσιν* was 'an unpremeditated form, wrought under the influence of the metre;' and makes no reference to the Thessalian *τοῖννεον*. He even refers to the example of Latin writers to show that elided vowels may be written in the text, instead of pointing to this fact on Greek metrical inscriptions.

In treating of quantity, the author follows Hartel largely. He prefers *ἰλίοο* with short penult. to *ἰλίοα*, and *οῖες* for *οῖε*, *Αῖδος* for *Αἶδος*. He does not hold with Leeuwen and Da Costa as to the force of a vanished initial *σ* to make position. He still seems to ascribe some occult power to punctuation in weakening hiatus, apparently not feeling that a pause is often in place where not even a comma could stand.

The second division of this Grammar, on the formation of words and semasiology, contains much excellent matter, with more detail than Mr. Monro's work. Much of this is new, at least in such a form. Vogrinz, by the way, does not agree with Monro in his treatment of *κέ* and *τέ*. His explanations

of the genesis and developments of syntactical constructions are extensive and valuable, and the reader regrets that better mechanical devices have not been used to render the different categories more distinct and intelligible.

Vogrinz's Grammar contains more material than Mr. Monro's, fuller discussions and some things which are new, and it is based

on later and revised editions, but the English scholar will not feel that Mr. Monro's work is fully superseded.

Some infelicities of detail might be noticed, but in a book which involves such a mass of details the reader must not be disturbed by a few 'flies in the ointment.'

T. D. SEYMOUR.

GRAMMATIK DER ATTISCHEN INSCHRIFTEN.

Grammatik der attischen Inschriften, von Dr. K. MEISTERHANS, Professor am Gymnasium in Solothurn: zweite vermehrte und verbesserte Auflage. Berlin, Weidmann, 1888. Mk. 6. 50.

THIS careful and scholarly treatise, published first in 1885, has grown too familiar a friend among all students of Greek to require any fresh words of praise or of introduction. It is a full and lucid digest of all the forms, whether of accidentence or of syntax, actually found in the Attic inscriptions. It is not a museum of curiosities, for in truth there are few abnormalities to register. Every page of the book strengthens the conviction that the public documents of the Athenian people were drafted in the every-day language of educated Athens. It is this which gives them their value to the student of Attic grammar or the editor of an Attic author. It is scarcely a paradox to say, that the Greek of the Attic inscriptions of the 5th century B.C. is better Greek than Thucydides or Xenophon: *i.e.*, it more truly reflects the best spoken Greek of the time; it is not affected by archaisms or by conscious literary associations, it is rarely coloured by non-Attic influence. Very rarely in the prose inscriptions are 'poetical' forms found, like ἐπιώψατο, ἄλφη, ἐπιθόντων, or Ionisms like ξινοί, παραιβάτης (pp. 156 fol.). The very strangeness of forms like κατατροκύν, ἀπαντροκύν, κάτροπτον (p. 72), proves them to be only too faithful and phonetic representations of Athenian tricks of speech.

If, for example, the question be asked whether forms in -σσ- or -ττ- (πράσσω πρᾶττω, θάλασσα θάλαττα, etc.) be the purer Attic, the claim must be immediately surrendered to the forms in -ττ-. 'Apart from the form τέσ(σ)αρα upon an early vase of the 7th or 6th century, in appellations and in Attic names ττ is always written for σσ

from the earliest period onwards. Nay, old-Attic vase-paintings go so far as to change Homeric names like Κασσάνδρα, Ὀδυσσεύς into Κατ(τ)άνδρα, Ὀλιτ(τ)εύς. It is an exception when, in the formula of the oath to be sworn by the Athenians to Alexander the Great, B.C. 336, we find θάλασσα. Similarly in a treaty with Naxos (B.C. 400—375) we find διαλλάσσοντες and ἡσσηθῆ' (p. 77). These exceptions are plainly traceable to foreign influence, and do but prove the rule.

The author in his preface makes a generous acknowledgement of the assistance given him by the reviewers of his first edition, O. Riemann, von Bamberg and others. Several independent works also, covering portions of the same ground, have appeared since 1885 (by Hecht, Kaiser, Reinach and others), and these have been placed under contribution. Chief among these new sources of information should be named Klein's work on Greek Vase-Inscriptions. Experience also has given the author a fuller mastery of his copious materials, so that the second edition surpasses the first not only in completeness, but also in convenience of arrangement. Thus the volume has grown from 119 pp. to 237, the increase being partly due to a somewhat clearer and less crowded type, but chiefly to the incorporation of fresh material. It may be worth while to call attention to the more important of the new features.

Ch. I. (*Schrift*) has been expanded from 4 to 11 pp. Here, amongst other additions, a useful summary is given of the old-Attic numeral signs (p. 8), and of the later Alexandrian system which superseded them. A much fuller treatment than before is given to *Punctuation* (p. 10), chiefly based upon Kaiser, *De inscriptionum Graecarum interpunctione*, 1887). No mention however is made of the dotted initial ῥ, which may

be found in *Inscriptions in the Brit. Mus.* i. 125 (Athens), ii. 365 (Melos, Imperial period), as also in MSS. of every date (Scrivener, *Introduction*, p. 35). On p. 3 the author has added a statement which recalls the famous chapter on snakes in Iceland: 'Der Buchstabe F (Vau) kommt nicht vor.'

Ch. II. (*Lautelehre*) has grown from 42 pp. to 77, and it is this part of his work which will win for the author the warmest thanks of scholars, as well from the extraordinary minuteness and fulness of the references, and the admirable way in which the facts are grouped. The paragraph on the diphthong *av* (p. 68) is new, and the discussion of the consonants and their changes has been considerably enlarged (pp. 58 foll.).

Ch. III. (*Wortbildung*) is entirely new, and chiefly deals with proper names. This however is a very large, though subordinate, part of the subject, and cannot be fully treated of in a chapter. Meisterhans says nothing of the peculiar formation of Πεισθέταρος, the name of a hero of the *Birds*, which Bergk wished to alter into Πειρέταρος or Πειθέταρος. The form is abnormal; yet it seems to occur on an Attic funeral monument of pre-Augustan date (*C. I. A.* 4064: Πεισθ[έταρος]). One would like to verify this reading, which Köhler seems to have copied from Kumanudes.

Ch. IV. (*Flexionslehre*) has developed from 41 to 64 pp., a much fuller treatment than before being accorded to the Attic forms of the tenses. Some rare words are mentioned on p. 156; e.g. the verb ἀδουσιάζεσθαι ('to profess one's self'), only known from one inscription and a gloss of Hesychius. But the author might have cited the personal name Ἀδούσιος from *C. I. A.* 53a (B.C. 418), which occurs also in Xenophon, *Cyrop.* Also among rare forms should be included ἔλῃς (= ἔλῃς 'mud,' 'slush') which I read in

a lease of the 4th cent. (*C. I. A.* 1059) and which is recognized by the *Etym. Mag.* (compare the similar use of ἔλῃς, in the document just cited, *C. I. A.* 53a).

By far the largest and weightiest additions have been made in the chapter on *Syntax*, which has grown to treble its size. The structure of the sentence in *Inscriptions* is usually so simple, that they afford us less of illustration in this department than we might desire: thus neither the optative with *ἄν* nor the temporal conjunction ὅτε ever occur in epigraphic prose (pp. 206, 209). The author has, however, made good use of his materials, and there is hardly a page from which the student of Greek syntax may not cull some useful fact. One thing more remains to be done, which does not fall within the scope of this *Grammar*, I mean a study of the phraseology or *Stilistik* of Attic Epigraphy; and perhaps yet more interesting results would reward a similar examination of non-Attic documents as illustrating Hellenistic speech.

I have noticed few misprints, in spite of the innumerable and minute references which are of the essence of a work like this. On p. 62 the first word of note 552 should be [κἀτ]οπτ(ρ)ον; on p. 141 ἀνύτω is for ἀνύτω; and on p. 70, note 658, instead of *D. S.* (Dittenberger's *Sylloge*) Cauer's *Delectus* No. 429 (Nesos) should be cited to support the form Πολυπέρχων found in *C. I. A.* ii. 723 (B.C. 319). The author does not notice the interesting fact that Sintenis has restored the unsibilated form, upon MS. evidence, in two passages of Plutarch's *Lives* (*Dion*, 58; *Demetrius*, 9). I have myself recently found the same form in a Lycian inscription of the early Imperial time, which will shortly appear in the *Hellenic Journal*.

E. L. HICKS.

A SANSKRIT READER.

A Sanskrit Reader: with Vocabulary and Notes. BY CHARLES ROCKWELL LANMAN, Professor of Sanskrit in Harvard College. Parts I and II. (Text and Vocabulary), 1884. Part III. (Notes), 1888. Boston, Ginn & Co.

'WER Vieles bringt, wird Manchem Etwas bringen.' The publication of the long-expected Notes to Prof. Lanman's Sanskrit Reader completes a work for which every

beginner of Sanskrit, and not less every teacher of it, in America and England must be thankful.

The design of the work is thus stated in the preface: 'In the first place, it is to serve as an introduction to these subjects [Sanskrit and comparative philology] for the students of our colleges and universities.' It 'is designed, in the second place, to render a knowledge of Sanskrit accessible to the classical teachers of high-schools, academies,

and colleges. These teachers, if they pursue this study at all, usually do so without the aid of an instructor. And it is especially *the requirements of unaided private study* that I have taken constant pains to meet.' I cannot conceive how these requirements (and every teacher of Sanskrit knows how manifold, and sometimes how unexpected, are the requirements of beginners) could be better met than in this book. The ingenuity and success with which Lanman has divined the student's needs, and the skill and patience which he has bestowed upon the satisfaction of them, are most remarkable.

A list of twenty-six of the most important books for the young Sanskritist's library serves as a finger-post in what so often seems to the beginner a hopeless maze of literature, and the 'Introductory Suggestions,' as well as the 'Explanations' at the end of the vocabulary, greatly facilitate the use of the book.

The Reader proper comprises one hundred and six pages of selections, beginning with the *πολύβατος* but ever-interesting *Nalā*-episode of the *Mahābhārata*, of which the first five chapters, forming a complete story, are here given. Throughout the first three chapters the words are separated in print, to facilitate the reading of the Devanāgarī alphabet; and an 'inset' contains a transcription in Roman type of pp. 1-4, so that an earnest student should have no difficulty with the text. In fact, the reviewer is almost of the opinion that too much has been done in this direction; it is his experience that beginners exaggerate the difficulty of the alphabet largely because so much explanation is offered, and he does not approve of postponing the acquisition of the alphabet until the paradigms are learned, because this method is very apt to make the student think he can dispense with it altogether, so that he finds himself shut out from the use of the Petersburg lexicon and of its abbreviations by Boehtlingk and Cappeller.

Following the *Nalā*-selections come twenty of the best fables from the *Hitopadeca* or book of 'Salutary Instruction,' then six stories from the *Kathāsaritsāgara*, after these a very skilfully made selection of verses from the *Mānavadharmasāstra*, the most famous of Hindu law-codes; and two specimens of Sanskrit riddles close the list of extracts from the later, non-Vedic literature. The Vedic selections, filling thirty-seven pages, include a wide variety of subjects, and comprise hymns (good and bad) to different deities, with some used especially at weddings and funerals; while passages from the

Brāhmanas give examples of early Hindu theological exegesis and speculation, and others from the *Sūtras* contain directions for the performance of the ceremonies alluded to above, and show how the hymns and verses quoted were employed in them.

The whole furnishes material for about one hundred and fifty hours of reading in class. The reviewer read it through with a class (which had had a preliminary course of sixteen weeks, three hours per week) in about one hundred hours. The convenience of the book would have been greatly increased if the selections had been printed in the order in which they are to be read. Some may perhaps think that the choice of pieces has not in every instance been happy, particularly in the Vedic extracts, but then no two scholars would ever make the same choice—indeed, in the Notes Lanman regrets at least one selection.

The chief strength and value of the book lie in the admirable Vocabulary and Notes. Here Lanman has outdone himself in conscientious and skilful work, drawing without stint upon his wide scholarship, yet never without legitimate purpose or for mere display of learning. A German reviewer has characterized his profusion of reference to kindred Indo-European forms as 'des guten zu viel'; but considering the aims of the book, as set forth in the preface, it cannot be too highly commended. The classical philologist finds here exactly what he seeks in his study of Sanskrit. It is true that he could find it still better in lectures by recognized authorities on comparative philology; but to how many students in America (or in England for that matter) are such lectures accessible? Lanman's lexicographical *Scharfblick* approves itself in many articles, as e.g. s.v. *aāka*, *atha*, *√g*, *dāru* (to L.'s comparison of the use of Engl. *tree* in *whiffle-tree* may be added its similar use in *tree-nail*), *√ldhā*, *dhūrta*, *parigha*, *√phu* (to the Germanic cognates add *Fleete*, the water-ways in Hamburg, and Dutch *vliet* in *water-vliet* etc.), *√budh*, *√mad*, *√atru*. He is particularly happy in his many illustrations of Sanskrit idioms by parallels drawn from our own speech, especially our colloquial language.

The copious Notes are so arranged that the classical student, whose time for Sanskrit is limited, can use them to the best advantage; while the elaborate literary introductions to the several sections will be highly prized by the more special student of Sanskrit. In fact these introductions, with their full bibliography, are among the very best

things ever done in this field, and must prove welcome to advanced scholars as well as to beginners. One is reminded on every page of these Notes of Holden's admirable editions of Plutarch, wherein no point of language or archaeology is left without full and pertinent illustration. The references to Whitney's Grammar are extremely numerous. One wishes that Lanman had inserted copious references to Speijer's Sanskrit Syntax, (Leyden, 1886), a most useful work for all students of Sanskrit.

This is not the place to discuss Lanman's interpretation of Vedic passages, of which there are many in his Reader that prove veritable *cruces* to the exegetes; but it may be said that he shows himself a most competent interpreter, at the same time learned and vigorous and independent.

The beauty of the book is very great; the accuracy of the printing, when one considers the weariness of mind, soul and body which befalls the reader of such proof as this must have been, is marvellous. I have noted the following errors in the Vocabulary: p. 120 *ārjuna* should be *ārjuna*; p. 141 (col. 1., s.v. *√kāç*) *-kāçyā* should be *-kāçya*; p. 166 *tvattas* should be added to the Vocabulary¹; p. 198 *prityā* should be *prītyā*; p. 221, col. 1, l. 26, *be* should be *he*; p. 284 *svamikumāra* should be *svāmikumāra*.

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¹ Perhaps omitted intentionally, since it is explained in the Notes on 46²².

ESSAYS BY THE LATE MARK PATTISON.

Essays by the late Mark Pattison. Collected and arranged by HENRY NETTLESHIP, M.A. 2 vols. 8vo. Oxford: Clarendon Press, 1889. vii. 494 pp., and 447 pp. 24s.

UNE main pieuse vient de réunir en deux volumes un choix des essais publiés dans diverses revues par M. Pattison, 'sometime rector of Lincoln College.' Il faut remercier le professeur d'Oxford qui a donné ses soins à cette collection posthume et qui a ajouté à l'œuvre de M. Pattison deux beaux volumes imprimés avec l'élégance ordinaire de la Clarendon Press. Nous n'avons à nous occuper ici que des essais relatifs à l'histoire de la philologie classique, qui tenait, comme on sait, une grande place dans les travaux du biographe d'Isaac Casaubon. Ils sont tous réunis dans le premier volume.

Je ne ferai qu'une mention de la solide biographie de F. A. Wolf, résumée en 80 pages, datées de 1867, et de l'étude sur P. D. Huet, écrite en 1877 et plus spécialement dirigée dans le sens théologique; les travaux sur l'évêque d'Avranches et ses contemporains se sont multipliés depuis et on en trouvera l'indication sommaire dans le plus récent, *A travers les papiers de Huet* par L. G. Pélissier, Paris, 1889. Il faut insister davantage sur les essais relatifs aux Estienne, à Muret et à Joseph Scaliger. Je ne fais aucune difficulté de reconnaître avec l'auteur que les Français de notre temps ont fait preuve d'une indifférence coupable à l'égard

des illustres philologues qui ont honoré leur pays au 16^e siècle. C'est à peine si, jusqu'à présent, quelques monographies leur ont été consacrées, la plupart du temps insignifiantes, tandis que tant d'autres points moins importants de l'histoire littéraire nationale ont été l'objet de recherches considérables. Cette lacune sera un jour comblée, il faut l'espérer, car déjà quelques érudits français commencent à comprendre le devoir de reconnaissance qui leur incombe envers les maîtres des études classiques; mais la France devra savoir gré à un étranger, comme M. Pattison, d'avoir tant travaillé à la gloire de ses grands hommes, tandis qu'elle même les dédaignait.

Les essais de Pattison dans le domaine ne sont pas, à vrai dire, des œuvres fortement documentées et apportant des recherches nouvelles; il prend pour point de départ un livre récemment paru; mais on voit, à la façon dont il s'en sépare, qu'il connaît parfaitement le sujet et qu'il ne tiendrait qu'à lui de faire un autre livre tout différent de celui qu'il étudie. Les jugements, quoique présentés sous une forme attrayante et accessible au grand public, ne perdent donc rien de leur autorité. L'essai sur les Estienne en fournit un exemple. L'auteur l'a écrit à l'occasion d'un mémoire de Léon Feugère sur *Henri Estienne, étude sur sa vie et ses ouvrages*. Il commence par malmenier très fort l'auteur français, qui a été couronné par l'Académie française, fort incompétente elle-

même en matière de philologie, et il montre que cet écrivain n'était aucunement préparé à aborder un si grand sujet. Négligeant bien vite le malheureux biographe, il trace un tableau à grands traits, mais très précis, des principaux travaux de la dynastie des Estienne, depuis 1502. Il n'entre dans la discussion de détail qu'aux p. 120 *sqq.*, où, relevant une bévue plus énorme que les autres de Feugère, il démontre que Henri Estienne ne peut être l'auteur du *Discours merveilleux de la vie de Catherine de Médicis*. (P. 119, ligne 19, lire *souscrit* [*subridet*] au lieu de *souscrit*, qui ne permet aucun sens.) Depuis le travail de Pattison, rien de sérieux n'a été tenté sur les Estienne, qui attendent encore un biographe.

Il n'en est pas de même d'un sujet, moins important cependant, Marc-Antoine de Muret. L'étude de Pattison sur Muret est tirée du livre de Mr. Dejob, *Un professeur français en Italie au 16^e siècle*, Paris, 1881. Divers travaux ont paru depuis qui permettaient de reprendre à nouveau la question, s'il n'y en avait de plus urgents à traiter auparavant. Je citerai un article de la *Revue critique*, 1882, i. p. 483 *sqq.*, qui contient de nombreuses indications bibliographiques pouvant servir à l'histoire de la philologie en France pendant la Renaissance; *Lettres françaises inédites de Muret*, parues dans les *Mélanges Graux* (Paris, 1884); *La Bibliothèque d'un humaniste, Catalogue des livres annotés par Muret* dans les *Mélanges d'archéol. et d'hist.* de l'École française de Rome, année 1883; *Lettres inéd. de Muret* publiées par A. Bertolotti, Limoges, 1888.

Les pages les plus intéressantes du volume sont consacrées à Joseph Scaliger. Il y a, sur cet important sujet, deux travaux distincts de M. Pattison; l'un est un article imprimé dans la *Quarterly*, à l'occasion du livre de J. Bernays sur Scaliger, Berlin, 1855, l'autre comprend deux fragments inédits d'une vie complète de Scaliger que préparait l'auteur et qui eût été le digne pendant de son ouvrage sur Casaubon. Il faut espérer qu'un autre savant reprendra le sujet et donnera une biographie définitive de

Scaliger, devenue plus facile depuis la publication de ses *Lettres françaises* faite par M. Tamizey de Larroque (en 1881, et non, comme l'imprime l'éditeur, 1879). Je crois qu'on s'en occupe en France, mais M. Pattison montre qu'il eût été tout préparé à écrire un tel livre. Le premier fragment est relatif à la jeunesse de Scaliger, à ses premières études, à l'enseignement du grec à Paris au temps de Jean Dorat, aux compositions poétiques grecques et latines de Scaliger. Le second fragment raconte les relations du philologue avec la famille Chasteigner de la Rocheposay, les séjours qu'il fit dans leur terre de la province de la Marche, etc. Sur le premier fragment, le travail peut être repris et complété à l'aide de divers secours: l'édition des œuvres françaises de Dorat insérée par M. Marty-Laveaux dans la collection de la *Pléiade française* (le vol. contenant Dorat est de Paris, 1875), une thèse de doctorat de M. Robiquet, *De Ioannis Aurati poetae regii vita et latine scriptis poematibus*, Paris, 1887, et un article de la *Revue critique* sur cette thèse, 1887, ii. p. 502 *sqq.* Pour le second fragment, on consultera utilement, je crois, un compte-rendu de la même revue sur la publication de M. Tamizey de Larroque, 1882, ii. p. 328 *sqq.*, et des indications de lettres littéraires inédites de Louis d'Abain de la Rocheposay, le diplomate ami de Scaliger, de Piero Vettori, etc., dans le travail cité plus haut sur la *Bibliothèque d'un humaniste* (No. x.). De l'étude d'ensemble sur Scaliger, je n'ai à dire qu'une chose, c'est qu'elle est le tableau le plus juste que nous possédions, sous forme abrégée, de la vie et de l'œuvre immense du grand philologue. Elle serait fort utile à traduire en français, pour le grand public, en attendant mieux. L'éditeur nous dit que M. Pattison laisse en manuscrit une vie de Jules-César Scaliger; on doit en souhaiter la publication, car le père de l'illustre Joseph, malgré les incartades de sa vie agitée, a apporté aussi sa pierre au monument philologique de son temps.

P. DE NOLHAC,
Paris.

The 'Ion' of Euripides, by H. B. L. London, Williams and Norgate. 4s. 6d.

THIS book is a veritable literary curiosity. A few extracts will be more eloquent than any criticism of ours could be.

(1) From the Preface:

'Though this metre [the Greek Lyric] may appear to the eye and ear irregular, it is not so in reality,

for, were the Strophe and Antistrophe of a chorale written, separately, in long lines, they would form a tolerable couplet.' [Italics ours.]

As an illustration of Lucian's statement that 'Greek dialogue on the stage was accompanied throughout by music' the author quotes Thackeray, in a letter to Mrs. Brookfield, as stating 'that in the Roman senate the voice of an orator was sustained by a pitch-pipe.'

A line from Eur. *Rhes.* is quoted exactly as under:

Σάλπιγγός ἀυδὲν προδῶκόν κῆράδ' ὀκεί.

[The last two words presumably corrupted from *προσδοκῶν, παραδοκεῖ.*]

One incident in the plot is thus described:

'Under sacerdotal influence a husband and wife readily consent to deceive one another: a pious young novice becomes *particeps criminis*, and a gallant soldier is shamefully cajoled.'

(2) From the Dialogue as translated:

Phoibos speaks to Hermes:

'To bright Athênai fly, my cognate, (well thou mind'st
the Goddess' burgh, where Gaia human broods produced)
there, 'mongst the hollow'd crags, a new-born baby find:
in 'ts swaddle gear, in 'ts bassinet, with all therein,
to Delphir [*sic*] waft it.'

Hermes relates the intentions of Apollo:

'Marks the occasion Loxias;

(he hides not this from *me*, although he thinks he does;)
by special spell he'll grant to Xouthos, when he quits
the shrine, this springal, let that prince believe that he's
his sire, and guide him straight to his maternal halls,
agnized to be by queen Kreousa.'

(3) From the Lyric songs:

'To the God's thümélē straineth amain some cygnet! Hark! Wilt those [*sic*]
legs, purple in hue, not at once sheer off?
Phoibos' lyre, that chirp though tuned with,
thce shall not save from bolt-points keen!'

The above are Anapaests, like the original. The following are obviously Logaedic:

'Gaze round! Boast can alone Athēnai have raised (with a nobly carved porch to Gods, or a shrine w' statue su'plied for a street-cult?'

(4) From the notes:

On l. 175, commenting on *τίς ὅδ' ὀρνίθων καινὸς προσέβα*; the author says:

'At a distance the boy cannot determine the species of the swallow, whether it is the "hirundo riparia" which dives beneath the water, or the "hirundo silvestris" which inhabits the woods.'

Again on l. 230:

[The Hieros has just given to Kreousa's two Prospoloi the following rather terrible announcement:

'... If ye come sans well-grown sheep, not a hope raise to the nave visit!'
and the queen's handmaid gravely replies:

'Aware am I, Sir,
Abide we by the rules of a Deity!
The outer walls the eyes charm!']

The note on which impressive dialogue is as follows:

'Both women know they cannot enter the nave. The elder apologizes for the impertinence of the younger, who resembles certain persons who, now, try the patience of guides by asking them absurd questions.'

(5) And finally the variety of authorities quoted is simply astounding. They range from Euripides to Murray's *Handbooks*, from Leviticus to the *Standard*, and whether relevant or irrelevant, they are frequently superfluous and not unfrequently absurd. And of their difference in value there is no hint, and usually, we suspect, no idea in the editor's mind.

The whole book is a *mauvaise plaisanterie*. We are tormented by an awful suspicion that H. B. L. has tried to model himself on Browning's *Agamemnon*. If so, it is a warning both to great poets and their imitators.

A. S.

P. Ovidii Nasonis Metamorphoses. Auswahl für den Schulgebrauch, von I. MEUSNER. Vierte Auflage besorgt von Dr. A. EGEN. Paderborn, Schöningh, 1889.

THIS is a useful and cheap selection from the *Metamorphoses*, smaller than that of Siebelis-Polle. There is a short introduction on the life and writings of the poet. The notes, which are printed at the end after the English fashion, seem to leave little unexplained, and are largely grammatical. A mythological vocabulary of proper names closes the book.

S. G. OWEN.

Quaestionum ad Heroides Ovidianas spectantium capita VII. Scripsit JOANNES TOLKIEHN. Lipsiae, Teubner, 1888. 2 Mk. 80.

THE objects of this dissertation are to show that the title of the heroic epistles of Ovid is simply *Heroides*, and to establish the authenticity of the fourteen epistles usually allowed to be by Ovid against the attacks of Lachmann and Lehrs. That the title should be *Heroides*, as given by Priscian, is satisfactorily proved, though Jezierski has lately made out a good case for *Epistulae heroidum*; and it is plausibly suggested that the work may be adapted from a Greek original, the *Ἡρωίδαι* falsely attributed by Suidas to Theocritus, and that Ovid's words *ignotum hoc alibi ille novavit opus* mean merely that he was the first to introduce this form of composition among the Latins. From *A.A.* III. 345, *Am.* II. xviii. 19 Tolkiehn infers that Ovid was engaged at the same time in writing the *Heroides* and *Ars Amatoria*. The largest part of the essay is devoted to the vindication of the suspected Epistles. Lehrs in his Horace, pp. cccxii-ccclv, with German lightheartedness has pronounced them all spurious, but Tolkiehn contents himself with removing the scruples of Lehrs and Lachmann about those epistles which have been assailed by Lachmann as well as Lehrs, viz. III, VIII, IX, XII, XIII, XIV. He shows with slight tediousness that the style and thought of the compositions are worthy of Ovid, and that the proneness of a certain school of critics to condemn particular verses on trivial grounds is troublesome and not advantageous (p. 38). Much learning is employed in tracing the Greek sources used by Ovid: thus it is cleverly pointed out that *Ep.* VIII is based not on Euripides but Sophocles, and suggested that *Ep.* XIII is modelled on Euripides, *Ep.* XIV on Aeschylus. Then the style of all the epistles, and especially those suspected by Lachmann, is subjected to a detailed examination, the net result of which is that those epistles exhibit the same new formations of words, the same standing phrases and usages, the same syntactical peculiarities, the same metrical structure, as the undoubted works of Ovid, and must therefore be considered genuine. Though we are thus after the perusal of 131 pages led gently back to the opinion with which most of us started,

still it is satisfactory to think that probably in the near future no one will have the hardihood to impugn these particular poems.

S. G. OWEN.

Die Ursachen der Verbannung des Ovid. Von J. HUBER, Stadthof [1889 ?].

THE author of this 'Programm' has originated an ingenious if somewhat complicated theory as to the cause of Ovid's banishment. He thinks that Ovid was connected with a court cabal set on foot by Lucius Paulus the husband of the younger Julia (thus explaining Suet. *Aug.* 19), the object of which was to hinder the banishment of Julia. He assumes the publication of a second edition of the *Ars Amatoria* and *Remedia Amoris* at the end of 8 or beginning of 9 A.D., contending with some plausibility that in the first edition there were three books of the *Remedia* corresponding to the three books of the *Ars Amatoria*, for traces of a division into more books than one are found in MSS. and old editions, especially in the codex Parisinus. Julia was banished A.D. 9: Augustus then availed himself of Ovid's connexion with the cabal, which though no real conspiracy was purposely so regarded by him, in order to get rid of the obnoxious Ovid. The republication of the offensive poems according to this view is the real cause of the banishment. The hypothesis is worked out with great skill, and certainly explains Ovid's frequent assertions that his poems brought him into trouble. But the evidence for the existence of the cabal in question appears scanty; and Ovid's allusions to his having seen something (*T. II.* 103-108) compromising can hardly be interpreted as meaning merely 'I noticed the formation of the cabal and so was drawn into it.'

S. G. OWEN.

Iuli Frontini Strategematon Libri Quattuor edidit GOTTHOLDUS GUNDERMANN. Leipzig, Teubner, 1888. 1 Mk. 50.

DR. GUNDERMANN bases his new text mainly on the Harleian MS. 2666, which has never been used before, though it is the only complete representative of the better class of MSS. Of the inferior class, which cannot by any means be neglected, the editor takes the Parisian 7240 as the best specimen.

Iuli Valeri Res Gestae Alexandri Macedonis. Collatio Alexandri cum Dindimo: Epistola Alexandri ad Aristotelem. Recensuit BERNARDUS KUEBLER; Leipzig, Teubner, 1888. 4 Mk. 80.

THE text is based largely on a new collation of the Turin palimpsest, unjustly despised by Mai and ill-treated by Peyron's chemicals in consequence. The other MSS chiefly used are the Ambrosian, on which Mai based his text, and the Parisian 4880.

H. N.

A Translation of the Peshito-Syriac Text and of the Received Greek Text of Hebrews, James, 1 Peter, and 1 John, with Introduction, by WILLIAM NORTON. London, 1889.

IT is gratifying to Semitic scholars to note the increasing interest felt in England in the literature and the dialects of Syria. Mr. Norton's modest and unpretending book is more significant in this respect than the larger and more profound treatise of a professional writer. It does not appear that the author is a graduate; he writes for the unlearned; and indeed sometimes supposes a degree of ignorance hardly credible, as when in Sec. xii. [*Words in the Common Version not well understood by some, in*

words more familiar] he gives other terms for 'idol,' 'alms,' 'ado,' 'nay.' But he is an *amateur* in the fullest sense; and, with a humility not too common, invites 'well-considered opinions and criticisms on the contents of this little work.' If there is a lack of scholarly discernment, there is evidently a true scholar's desire to learn.

The design of the work is declared on p. 71 'to aid in defending the true text of God's Word by means of the Peshito-Syriac.' It pursues somewhat further the design of an earlier essay, 'The Revised English Version of the Old-Covenant Scriptures.' The present essay commences with a long 'Introduction,' which occupies more than half the book; only, why does Mr. Norton so inconveniently number its cxxxii. pages in *roman* numerals? The introduction is followed by a translation 'in every-day English,' of the Greek and the Syriac of Hebrews, James, 1 Peter, and 1 John. We cannot say that this new translation is satisfactory. The attempt at literalism is not sustained consistently. Nor do we endorse the author's opinion, that 'to use in any translation [of the Scriptures] forms of speech which differ from those in common use, is to distort and disfigure God's Word.' That our Lord and his followers lived, dressed, spoke as their contemporaries, who denies? But in our representation of his words and his life, a pretention of realism, even if possible, tends towards irreverence. The archaisms of our Authorized Version are not so obscure to the multitude as Mr. Norton imagines. Every attempt to dilute its old-world beauties to the feebleness of the diction of our modern scribblers is to be deprecated most emphatically.

There is much in Mr. Norton's book which will be useful to those who have not the time or the ability to make use of many and original authorities. He has brought together with much industry, from a large number of the standard works, an important collection of opinions and traditions relating to the history of the Peshitto Version. He has also given a collation (it seems exhaustive, and occupies 40 pages) of the Peshitto text, with the readings adopted by the Revisers of 1881. The results are given in English, and therefore of much less interest and value to the scholar than they would have been had the Greek been quoted. The author justly insists (in our opinion) on the importance of the Peshitto-Syriac; but he is led into exaggeration of its value from a misconception of its relation to the original writings of the New Testament; or, as he prefers to term it, 'The New Covenant.' We fear he is not the only Bible student who supposes that the Syriac, as we have it, represents inspired teaching more exactly than does the Greek. He is right, *pace* Drs. Abbott and Roberts, that our Lord spoke a Semitic dialect. It may be that this was not unlike the language of Edessa. But the Peshitto is a *translation*, as appears not only from internal evidence, but from the terms of the subscriptions to some of the books. Even St. Matthew is not represented as the original of that apostle's teaching, but it is said that 'he preached in Hebrew (ebroith),' a term surely never used for the language of the Peshitto. Yet we fully admit that the Peshitto may be of the greatest assistance in the attempt to recover the *ipsissima verba* which underlie the Hellenistic clothing of the words of the Saviour.

Encomiums on the Peshitto will, however, fall flat on the ears of those who disbelieve its antiquity. When the Clarendon Press issues the new critical edition of the Peshitto Gospels, which is being prepared upon the evidence of some forty MSS., most of high antiquity, it will be seen how far the oldest readings lead us towards the type of text exhibited

in Dr. Cureton's solitary fragment. But we must go behind the MSS. and determine what version was employed by the earliest extant Syriac writers. Little thorough work has been done in this direction. A specimen was afforded in an appendix kindly added by Mr. Woods to my paper (No. viii.) in the *Studia Biblica*, 1885. Perhaps Mr. Norton has the leisure to devote himself to the examination of quotations in all available extant works, or fragments of works, of early Syriac writers. We commend this to his careful consideration. He could not make a more important addition to the literature of his favourite study.

G. H. GWILLIAM.

De Coincidentiæ apud Ciceronem vi atque usu.

H. LUTTMANN. Gottingae, 1888.

IN these days of laborious specializing when scholars can be found who think a life well spent on elucidating the uses of *cum*, one need not be surprised at a book of 116 pp. on 'Coincidence' in Cicero; and a short summary of its contents may be found interesting.

As some scholars may not know even the meaning of the word, a short history of the discovery of this new grammatical species is first given, then a definition follows. When two or more clauses come together [e.g. *cum dico me, te, Brute, dico; quidquid vult valde vult; deicior ego si quis meorum deicitur*] either identical in meaning or one contained in the other (like a minor in a major premiss), they are as it seems called 'coincident.' If 'coincident,' each clause must be coincident in time and so must have the same tense, or what is practically the same tense; but this 'congruence' of tenses which occurs also in 'non-coincident' clauses must be carefully distinguished from 'coincidence' of meaning.

Further as we make no practical progress by repeating identical propositions such as 'when eggs are eaten, eggs are eaten,' practically, coincident clauses must differ somewhere in form of expression, e.g. in subject or in predicate (e.g. by help of adverbs) or in object, sometimes in all three. Forthwith all conceivable forms of these variations are classified under four great *genera* and 12 species with still

more subdivisions, all duly tabulated in the Index at the end. Even the number of times (in Cicero) that *si, quod, cum, &c.* are used to connect these clauses are laboriously registered.

Then, in chapter III, the variations of the related tenses in coincident clauses are similarly classified at still greater length. Congruence of tense being necessary for coincidence (though not peculiar to it or partaking of its essence), the apparent exceptions to the law are explained: e.g. the congruence of perfects with historic presents, of present-perfects with presents: of imperatives and futures, of futures simple and future-perfects, and here it is pointed out that the future-perfect was often used merely to distinguish a *non-continuous* future action from the continuous action of the simple future (cf. p. 69). So too the congruence of indicatives with subjunctives, of present participles and the gerundive (treated suggestively here as a present participle) with finite (imperfect) tenses, of the past participle with perfect and pluperfect tense or *futurum exactum*, of *posse* &c., and pres. infin. with present perfect and future tenses, are illustrated and explained. Lastly dependent infinitives present past and future, and their congruence in coincident clauses with finite indicative and subjunctive tenses, are examined and classified. The whole subject is worked out elaborately and in a scholar-like way, and occasionally some fairly interesting points of grammar crop up: e.g. on pp. 101-2 it is shown that the perfect infinitive in certain cases owing to its collocation with some main future tense has the force of a future-perfect indicative or of a subjunctive, e.g. *omnia a te data mihi putabo si te video; arma qui non habuerint eos inermes fuisse vires*, where also he notices by the way the indiscriminate use of fut. perf. and perf. conjunct. Generally in establishing these practical congruences and coincidences not enough account is taken of the freedom with which a passing change of thought changes the intended regularity and symmetry of a sentence before it is completed. On the whole, though the results are not great or adequate to the labour spent, the book is worth the attention of scholars and teachers as it suggests a somewhat new and sound view of the phenomena of compound sentences.

J. E. NIXON.

ON THE STUDY OF ARCHAEOLOGY IN THE UNITED STATES.

To the EDITORS of the CLASSICAL REVIEW.

YOUR February number contained a survey of the general conditions under which classical studies are pursued in the United States. Among the aids to these studies and more especially to classical archaeology, the growing interest in which is regarded by American scholars as a most hopeful indication for the future of classical philology, collections of casts deserve, it would seem, a prominent place; and it may not be amiss to consider a very praiseworthy effort recently made to enlarge our present opportunities in this respect. There exists a curious lack of accord among our professors of the classics as to the supreme educational value of plaster-casts; the difficulty and expense of procuring a large number of representative casts has led some of them to substitute stereopticon views of the best examples of statuary, and to claim for these views as decided merits for purposes of instruction as the casts possess. But these slides, however excellent in themselves, fail to

reveal to the student the actual size of the object and the details of texture and treatment, in which the eye must be aided by the sense of touch; furthermore, a prolonged comparison between two art-types in which the eye should be able to wander constantly between the two objects is not feasible by means of the stereopticon.

A visit to the Slater Museum, which has been recently given to the Free Academy of the little town of Norwich, Connecticut, would I think, suffice to convert every admirer of stereopticon views. Noteworthy as an example of well directed private munificence, this museum is equally suggestive by reason of the selection and arrangement of the casts, and may therefore serve as a stimulus to similar educational enterprises.

The most evident advantage of this collection lies in its perfect adjustment to the allotted space. There is no overcrowding; for each period a smaller number of representative works is preferred to a congeries of material which baffles study. Many an

inquirer will recall the sense of disappointment experienced in so comprehensive a collection as that of Berlin, where the attention is distracted by the surrounding objects, and an all-round view of a work of art is often rendered impossible by the proximity of other statuary. By a very simple contrivance almost every statue and bust in the Slater Museum can be made to revolve, with what advantage to the student need not be stated. The obvious benefit of examining a statue from every point may be illustrated in the case of a work hitherto only known to us from photographs and wood-cuts; in the sitting bronze figure of a boxer, discovered at Rome in 1885, a cast of which was furnished to the museum by Lanciani, the modelling of the back reveals itself as a marvel of art, quite as remarkable as the battered ears, the scarred neck, and the general air of exhaustion in the countenance.

The governing principle in a collection of limited extent should be the fullest illustration of Greek art in the splendid vigour of its maturity and in the succeeding period of a superb technical ability that grapples with the most intricate problems of emotional expression. Hence the works of Graeco-Roman art are but meagrely represented at Norwich, specimens having been selected with a view to define the dependence on the earlier types as well as the points of conscious departure from those standards; e.g. the Youth of Stephanos, and the Ludovisi-group of Mother and Son ('Orestes and Electra') by Menelaos. And so, on the other hand, the aim to focus the attention on the highest achievements of Greek art has led to a restricted exposition of archaic Greek work. We look in vain for the reliefs from the Harpy-monument, the terra-cotta reliefs from Melos, and the early Spartan grave-reliefs; but we find the Akropolis-figure that is in the act of mounting a chariot, the Leukothea relief, the so-called Hera of Samos (now in the Louvre), the Apollo of Tenea, and several archaic busts; of the Aegina marbles the central group of four figures sufficiently characterizes the epoch, whilst the rest of the pedimental group can be studied from the standard publications. Whenever questions of a peculiar technique are suggested by the marbles, there is no dearth of illustrative material: thus the Doryphoros is known to present, in the entire treatment of the surface and especially of the head, peculiarities pointing to an original other than marble, and attention is invited to this fact by the juxtaposition of a cast from the Naples bronze which affords a much closer reproduction of the original of Polykleitos. So, too, immediately beside the Diskobolos in which the artistic incongruity of the tree-stump is plainly manifest, is placed a cast of the small Munich bronze which reveals the daring character of the original pose.

It is not difficult to recognize in the above-mentioned and similar arrangements of the statuary the hand of a judicious organizer, stimulating to teacher and scholar alike. In just proportions the various chapters of 'Kunstmythologie' are accentuated; no salient type of any of the great divinities is unrepresented. Quite as adequately the several classes of reliefs, the sepulchral, votive, and purely decorative, are represented by instructive examples. A single form of art-work seems however to have received insufficient attention, viz. the sarcophagi.

It may be conceded that the great majority of the themes treated on them is neither highly artistic nor original, yet apart from the fact that the sarcophagus-sculpture is of pronounced value in its bearings upon classical literature, there are a few striking exceptions to the mediocrity of most of these monuments, which ought to be found in our museums.

In the central hall of this delightful Slater collection are gathered the gems of Greek art, the great figures from the Parthenon pediments as well as the frieze, the Apollo-group with Centaur and Lapith-woman from the temple of Olympian Zeus, two sections of the Zeus altar at Pergamon, the Praxitelean Hermes, Venus of Milo, Niobe and daughter, Harmodius and Aristogeiton, the Nike of Samothrace, etc., etc. In the centre is poised the Nike of Paionios on a triangular base, reared to the actual height of the original, about nineteen feet from the ground. To one who has hitherto seen this figure on the ordinary low pedestal, and who has confessedly been disappointed in the impression received, the effect produced by the correct elevation is overpowering; the attitude of the goddess rushing through mid-air is absolutely truthful.

One might continue to speak of the arrangements by which without any meretricious resources a delightfully mellow light pervades the galleries, but it is foreign to the purpose of this notice to herald the praises of this special collection; its aim is rather to indicate that within a moderate compass may be comprehended the material to illustrate satisfactorily the canons of Greek taste.

Together with this collection, and by way of comparison with its arrangement, I had intended to discuss the casts at the Metropolitan Museum of New York. But years may elapse before it will be in proper shape for study. Meanwhile it is to be hoped that some of its more glaring characteristics, such as the immediate fellowship of Assyrian bas-reliefs, Phigalian friezes, and pedimental groups of the Parthenon, or the equally alarming treatment of some of the casts to an oil-saturation, will be definitely abandoned.

JULIUS SACHS, PH.D.,
New York.

NOTES.

ARISTOPHANES, *Acharnians* 347 (Dindorf).

ἐμέλλετ' ἄρ' ἅπαντες ἀνασεῖν βοήν is perhaps the most commonly received reading. R. gives βοῆς. The difficulties of interpretation that beset the various conjectures are well known. They are perhaps less with the reading

ἐμέλλετ' αὖ' ἅπαντας ἀνασεῖν βοῆς: βοῆς being

accusative plural of βοῆς, a sail-rope (cf. *Od.* 2, 426: *Hymn. in Ap. Pyth.* 229).

The sense will then be "So you were going to shake out every rag of canvas (to try every means), were you!" and Diaecopolis twits the Chorus with the sudden collapse of their attack. With ἀνασεῖν βοῆς in this sense maybe compared the Μουσῶν πάντας ἔσεισε κάλως of Crinagoras in the *Anthology* ix. 545 (Jacobs).

ALFRED GOODWIN.

S. JAMES IV. 1-2.—Πόθεν πόλεμοι καὶ πόθεν μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν; ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε.

I offer a short supplement to the note on S. James IV. 2 (ἐπιθυμεῖτε—πολεμεῖτε) in the last number of the *C.R.* (pp. 275-276). It seems to me desirable to give v. 1. We thus get before us the whole passage: hence not only do we see the words ἡδονῶν στρατευομένων fitly associated with πόλεμοι καὶ μάχαι, and these three words anticipating μάχεσθε καὶ πολεμεῖτε: we are, perhaps, more likely to be struck with the needlessness and the irrelevancy of φονεύετε, and more disposed to accept the conjecture of Erasmus, followed by Calvin, Beza, Hottinger, and Ewald—namely that we should read φθονεῖτε, this word having been, as we find in Oecumenius, carelessly written φονεῖτε, and corrected into φονεύετε. If however we retain φονεύετε, we should, I think, remove the following καί.

JOHN HOSKYNs-ABRAHAM.

No doubt the change of φονεύετε into φθονεῖτε gives an easier process of thought. Internal unrest (ἡδοναὶ στρατευόμεναι ἐν ταῖς μέλεσιν) in its two stages—desire without possession (of a thing), envy and jealousy which bring us no nearer our aim (of a person)—is followed by outward disturbance (μάχεσθε καὶ πολεμεῖτε). Compare the stages of ἐπιθυμία in I 14, 15. If it is once recognized that, whatever punctuation we adopt, φονεύετε can only be taken here in its literal sense, it must be allowed that it disturbs the natural order, and strikes, as it were, a false note between the πόλεμοι and μάχαι of v. 1 and the μάχεσθε and πολεμεῖτε of v. 2. But we must not press too far the evidence of the compilation which goes under the name of Oecumenius, a bishop of the 11th century. Though φονεῖτε appears there in the text, yet in the note φονεύετε is throughout assumed to be the true reading; and in the other form of the same compilation (which goes under the name of Theophylact) φονεύετε is the reading given in the text as well as in the note. The chance, for it can be nothing more, that φονεῖτε appears in Oecumenius, can only be made use of as showing how easily the one reading might pass into the other. It is fair to mention also that, as I learn from Theile, Erasmus, after admitting the conjecture in his 2nd edition, withdrew it in the 3rd.

J. B. M.

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FROM the slight summary in the *Classical Review* of Mr. Bayfield's paper read before the Cambridge Philological Society on May 2nd, it is impossible to ascertain how he arrived at the conclusion that 'it is not true that in such a sentence as εἰ τοῦτο ἐποίει, ἡδῖκει ἂν non-fulfilment of the condition is necessarily implied.' I regret not to have had an opportunity of seeing a fuller report, but I can say that many of us have not so learnt Greek, or taught it. The example from Eur. *Ion*, though a noticeable one, proves nothing to his purpose. Paley's explanation seems to me quite correct. 'The conditional way of putting it seems to have been preferred, because Creusa implies, in her despair, ἀλλ' οὐκ ἔστι. Otherwise she might have said, εἴπερ ἔστ', ἔχει μέτρον.' No doubt it is true in the majority of instances, that whenever it is evident that the condition is not fulfilled the reader or hearer does possess this knowledge independently. But this arises from the nature of the case, and while I admit I cannot at the moment point to a

case in which this information is conveyed by the conditional sentence alone, that fact by no means proves that it could not have been so conveyed. Again, assuming Mr. Bayfield's proposition to be correct, what is the difference between e.g. εἰ τοῦτο ἐποίει, ἡδῖκει ἂν and the same sentence without ἂν? Or is there no difference? If so, then Attic Greek is a much less precise instrument of expression than is generally considered. I am of course aware that in this class of sentences ἂν in apodosis is regularly omitted with certain words, ἔδει, ἐχρῆν, etc., also that ἂν with the imperf. in apodosis does not always refer to an unfulfilled condition, but that is the 'iterative use'—something quite different, and there, if it occurs in a hypothetical sentence, the protasis is usually εἰ with the optative.

R. C. S.

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NOTES ON PERSIUS.—Students of Persius, especially at Oxford, may be interested to know that there is in the University Library at Harvard a collation of a cod. Bodleianus (β of Jahn), made on the margin of Casaubon's third edition. The book bears the name *Gualt. Harte* on the fly-leaf, and on the reverse the following: 'The satires of Persius are here collated with the finest and oldest MS. of that author now probably extant. It is in the Bodley Library, No. 2455, joined with Boetius, *Consol. Philos.* which at the end of it has this remarkable inscription, (here follow the words printed in italics on page cxi. of Jahn's edition of 1843, to the effect that Leofric, Bishop of Exeter, bequeathed the MS. to his successors): 'Leofric was Bishop of Exeter and Cornwall about the year 1050. W. Harte.'

On the Rev. Walter Harte, A.M., of St. Mary Hall and Canon of Windsor (*ob.* 1774), who was presumably the owner of this book, see a note of Croker in his edition of Boswell, also the *Gentleman's Magazine*, 1836, 2, p. 236. Of this Bodleian MS. Jahn had only *vv. ll.*, which he got from the Berlin Library and not directly from the MS. itself. His readings do not always agree with those in Harte's collation, e.g. *Sat.* vi. 51 and 69, also vi. 26, where Harte's reading *metuas* is not mentioned by Jahn, but has been received into the text by Bücheler, although existing for him only in two codd., one being however cod. C (*Mp.* 125). The cod. Bod. in *Sat.* vi. 46 disagrees with C, giving for *captis* the generally rejected *victis* with codd. *Mp.* 212 and R. In other doubtful cases its readings are often of interest, sometimes of value, so far as I know them.

A new collation of this manuscript with an account of its history would seem to be desirable.

M. H. M.

SAT. iii. 43.

intus

pallcat infelix, quod proxima nesciat uxor.

Most people will agree that Mr. Housman's ingenious emendation of *ulcus* for *intus* (in this *Review* for May) is an improvement on the received text. But I should like to ask him whether on consideration he feels that it is improbable that Persius wrote *intus*. Even the poet's admirers, of whom I confess myself one, must admit that his diction is not seldom awkward and his figures harsh. But I always think of what Coleridge said: Persius 'had a bad style: but I dare say if he had lived, he would have learned to express himself in easier language.' Is not *intus pallcat* just the sort of mistake that a youthful poet might make? Yet it is not without resemblance in

other writers. It is true that 'paleness is an outward symptom of an inward disorder, existing nowhere else but in the complexion'; but the same thing might be said of sweat of which Juvenal writes (i. 167):—

tacita sudant prae cordia culpa.

'When a man is dissected,' and not till then, his heart is cold and his liver dry, yet Juvenal (i. 45) does not hesitate to speak of a *siccum iecur*, nor Silius (ii. 338) of *frigida corda* in the living subject. Persius seems to have been almost as great a 'bowel-searcher' as the Etruscans themselves. See his familiarity with man's inward parts as illustrated in his use of this very word *intus* in *Sat.* i. 50; iii. 30; v. 129. And a poet who fancies a wild fig-tree sprouting in the human breast (i. 24) would hardly be stopped by the improbability of a little pallor in that region. Professor Gildersleeve has already remarked on Conington's doubts about *intus palliat*, and thought them sufficiently resolved by the lines 'but I shame to wear a heart so white.' Would Mr. Housman think that we assume too great a knowledge of intestinal colour when we call a coward 'white-livered'? I have never thought that *intus palliat* meant 'paleness from an inward cause,' but 'paleness within,' (*intus in animis*, as Cicero says of mental passions). The cause of the pallor is contained in the following words, the thing 'which is hidden even from the wife of his bosom.'

MORRIS H. MORGAN,
Harvard University.

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PERSIUS III. 43.—If I recur to this passage it is not so much out of inordinate affection for my own conjectures as because the discussion started by Dr. Postgate on p. 275 may prove interesting to pursue. The 'white liver' of the coward as well as the 'black heart' of the traitor was present to my mind when I objected to 'intus palliat,' but I think there is a difference. Cowardice and treachery are qualities, and inherent in the man: the bloodlessness attributed to the craven is with him from his birth and, to be prosaic, may be expected to reveal itself at a post-mortem examination; and so too the traitor's black heart. But I think it is otherwise when one has to speak not of a quality but of an emotion, as here in Persius of guilty fears: emotions may be held to cause by their presence some such internal disorder as the flight of blood from an inward part; but they come and go, and they all depart with life. The difference is of this sort: in the darkness of night a white rose may be called a white rose still, but can a face in the darkness of night be said to turn pale? Next, as to transferring the external signs of a feeling to its internal origin: some signs, a shudder for instance, you can transfer to the inner man because you are not forced definitely to image the inner man when you do so. But if you will transfer thither such signs as the pallor of fear or the blush of shame, which belong not to the whole surface of the body but to the face alone, and owe their significance to that, you must figure the inner man with features and a complexion; and I do not think you can. As for Ovid's 'pectora lacte candidiora,' it is very bad, and justly censured by Dr. Postgate; but it is of another class. 'Candidus' has a regular and frequent metaphorical meaning, candid: Ovid, writing with his eye on words and not on things, confounds this meaning with the literal one: he often does the like: *met.* xi. 125 contains I think his crowning exploit in this department of

folly. But in 'intus palliat,' though there is incredible confusion between effect and cause, there is no confusion between a literal and a metaphorical meaning: 'palleo' does indeed sometimes connote fear besides denoting paleness, but it is not then metaphorical. The passage of Ovid would be parallel to ours only if the following rule-of-three sum were correct, *whiteness: candour: pallor: fear*. On Pindar's *λευκαῖς πιθήσαντα φρασίν* I dare no more give an opinion than on our old friend *φρένες ἀμφιμέλαιναί*, though I think that *φρεσὶ λευγαλέσσι πιθήσας* is a *μέγας ὀφθαλμός*. It would however in itself be quite defensible to interpret *λευκαῖς* as 'blanching the cheek,' since many adjectives acquire a similar extension of their use: 'tarda crura,' lame legs, 'tarda podagra,' laming gout: Persius himself at v. 55 has 'pallentis grana cumini' for 'quod pallidos faciat' as the scholiast there says; but these facts of course are no good for the verb and for 'intus palliat.'

The nearest apparent parallel that I know of is *Iuv.* i. 166 sq. 'rubit auditor, cui frigida mens est | criminibus, tacita sudant prae cordia culpa.' But I suppose that 'prae cordia' here means what it means in Ovid, *met.* vii. 559, 'nuda sed in terra ponunt prae cordia,' the external part which is 'prae corde'; so that we should compare Pers. ii. 53 sq. 'sudes et pectore lacus | exortiat guttas laetari praetrepidum cor.'

A. E. HOUSMAN.

P.S.—Since the above was printed I have been allowed to see Mr. Morgan's note on the passage: he urges mainly the points I have discussed, so I will only add a word or two. I 24 sq. is a metaphor in the regular sense of the word: the heart is riven by poetic travail, masonry by the wild fig: these are two analogous operations, and a term proper to one is rhetorically transferred to the other. But 'intus palliat' is another sort of *μεταφορά* altogether. It is the transference of an outward sign to the inward seat of feeling, and so far it resembles 'quanta siccum iecur ardeat ira' and 'formidine turpi frigida corda tremant'; but the chilly shudder of fear, as I said above, and also the parching heat of indignation, are signs which can be so transferred without losing their significance, and differ herein from the pallor of fear which owes its meaning to its appearance in the face. Mr. Morgan says with truth that Persius is a faulty writer; but when a fault of this sort is laid to his charge by MSS. written eight hundred years after his death I think we ought not to lend them too credulous an ear.

A. E. H.

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CATULLUS XLV. 8 sq.

*Hoc ut dicit, Amor sinistra ut ante
Dextram sternuit approbationem.*

The passages quoted by Ellis prove that the ancients regarded a sneeze as ominous. They do not however show whether the omen varied according as it came from the right or left. It may therefore be of interest to note that amongst other peoples the omen did so vary. Thus in Bombay 'a sneeze on the left insures success; on the right prognosticates evil; in front portends ruin, and at the back promises help from God' (*Indian Notes and Queries*, vol. iv. no. 611). In Fiji 'some take an omen from the fact of a man's sneezing out of the right or left nostril while he holds a certain stick in his hand.' (Th. Williams, *Fiji and the Fijians*, I. p. 229). It is indeed a general rule in Roman and all augury that the significance of

an omen varies according to the side from which it is heard or seen, and it would be strange if sneezing were an exception to the rule. Probably the absence of classical evidence on this head is a mere accident. Considering the small chance any popular superstition had of getting into classical literature, and, if it did get in, of surviving the shipwreck of ancient books, this lack of evidence is not surprising.

J. G. FRAZER.

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LIVY II, 10. Quae (tela) cum in obiecto cuncta scuto haesissent, neque ille minus obstinatus *ingenti pontem obtineret gradu*, iam impetu conabantur detrudere virum, cum simul fragor etc. The commentators quote εἰς διαβάς, and Mr. H. M. Stephenson adds 'gradus signifies the firm immovable stand of the man.' This no doubt is the usual force of *gradus* in such places, as it is of the Greek phrase; but Livy seems to convey something more here. Hector poises a rock; but Horatius is barring a path. The following is suggested as more nearly parallel, 'Then Apollyon straddled quite over the whole breadth of the way, and said, "I am void of fear in this matter, prepare thyself to dye, for I swear by my Infernal Den that thou shalt go no further, here will I spill thy soul."'

T. W. II.

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PROPERTIANA. Book I.

I. 1, 13. For, Ille etiam Ilyaci percussus vulnere rami, perhaps we should read

Ille et Maenalii percussus vulnere rami :

cf. IV. 9, 15, Maenalia jacuit pulsus tria tempora ramo Caenis.

The corruption would be easy from an accidental transposition of *m* and *a* in *Maenalii*. The steps would then be, Ille etiam malii (*m* being written like *p* alii), and then, Ille etiam psilli, the reading of N.

I. 8, 19. Here it seems advisable to adopt Pucci's *persaeva* and read

Vites felici persaeva Ceraunia velo,
Accipiat placidis Oricos aequoribus.

In any author but Propertius the disjointedness and absence of connecting particle would appear strange. H. A. J. Munro's *provectam felice* Ceraunia, though palaeographically ingenious, is improbable because Propertius always uses the abl. in *i*: cf. I. 16, 33, felici nixa lacerto, and I. 17, 26, felici choro, although Catullus (68, 99) allows himself the abl. in *c*, 'Troja infelice sepultum.'

Velo is preferable to *remo*: it was a sailing vessel, cf. 13, tales subsidere ventos.

Vites, a subjunctive, is here better than an imperative as corresponding more closely with *accipiat*. It would easily be corrupted into *Ute*, the final *s* dropping, and so into *Utere*.

Prævecta, I suspect, crept in from line 14, *provectas*.

The ellipse of *te* after *accipiat* is not a serious objection: cf. the omission of *me* in the MSS. of

Catullus 66, 33, where for, atque ibi pro cunctis, L. Müller reads, atque ibi me cunctis.

Palmer's *Utere* is defensible as imperative for optative: cf. *Aen.* vi. 546, Melioribus utere fatis.

PROPERTIANA. Book II.

II. 11, 12. Palmer reads *primo* with the MSS. and *Mercurio Ossacis* for N's *Mercurio satis*. Robinson Ellis reads *Brimo*, as Turnebus, undoubtedly a name for Hecate: cf. Apoll. Rhod. III. 861, and concludes that the connexion of 11 and 12 with 9 and 10 must be made by supplying a *qualis* from 9 to 11. Is it not possible that the second word of line 11 which has caused so much discussion was originally the necessary *qualis*? The text will then be:

Mercurio et qualis fertur Boebeidos undis
Virgineum Brimo composuisse latus,

and the connexion and general sense is perfectly intelligible. Palaeographically I think the corruption of *et qualis* into *Sais* or *satis* possible. *Mercurio et qualis* would appear like *Mercurio a Qualis* with a *Q* much resembling an *S* as N has in *Quippe*, II. 4, 9; *u* might possibly drop out as *u*, *n*, and *m* have a tendency to do. Thus we should have *Mercurio a Satis*: the *a* would be either merged in the last letter of *Mercurio*, or dropped through appreciation of the difficulty of scansion.

II. 8, 31. Viderat ille Phrygas, fractos in litore Achivos.

N has *viderat ille fugas, tractos in litore Achivos*, while the Groninganus gives *fugâ tractos*, which is probably nearest right. *Ille* almost certainly should be altered to *ire*: for (α) an infinitive is wanted to correspond with *fervere*; (β) *ille* is not necessary here any more than in 33, *Viderat informem* etc. Thus we should perhaps follow N as closely as possible and read

Viderat ire fugâ fractos in litore Achivos,
Fervere et Hectoræa Dorica castra face :

thus keeping up a most effective alliteration in *fuga, fractos, fervere, face*.

II. 17, 3. *Noctes amaras*. The repetition of the phrase here is perhaps some confirmation of the reading *noctes exerceat amaras*, I. 1, 33.

13. The substitution of *heu* for *e* in this line would be more than pardonable. This free use of the preposition is too free even for Propertius.

3. What does *horum* refer to? Is it neuter? Is it masculine agreeing with *amantum* supplied from *amantem*? Or should it be rather *harum* (i.e. manus infectas) = 'I am a prophet of blood-stained hands (i.e. of suicide) when &c.'

II. 18, 5. *Canis...canesceret* is harsh. If the *imperfect* is necessary, as Palmer holds, the reading might be *Canis aetas marcesceret annis*. But the present subjunctive with *quid si* is used in ironical taunts: cf. *Eclog.* V. 9, Quid si idem certet Phoebum superare canendo = I suppose he will strive: and Plaut. *Poen.* V. 3, 43. So perhaps the right text is, Quid si jam canis aetas mea marceat annis Et faciat (the tense as H). = I suppose (she will urge) my age is declining: yet Tithonus in his age was not spurned. But there is a similar harsh expression found in Tibullus. I. 10, 43, *liccatque caput candescere canis*.

S. E. WINBOLT.

OBITUARY.

T. S. EVANS.

[b. 8 March 1816, B.A. 1839, Assistant-Master at Shrewsbury 1841, at Rugby, 1847, Professor of Greek at Durham, 1862, *d.* 15 May 1889.]

AT RUGBY.

I WENT to Rugby at the age of fourteen, in August 1852: I entered in the fifth form, and was promoted at the quarter to the form called 'the Twenty'—a name which had ceased to have any numerical significance—over which 'Tom Evans' presided. By the rules of the school no boy could enter the sixth form, and be entrusted with monitorial power, under the age of sixteen. I had therefore a year and three quarters to stay in 'the Twenty,' without the stimulus of ordinary school ambition, and without the stronger sense of responsibility that the work of the sixth form naturally brought with it. Under these circumstances I recall all the more vividly and gratefully the higher kind of stimulus to eager and careful classical study which T. Evans' teaching supplied. If I can trust my recollection of a period of life so remote, I should say that when I entered 'the Twenty' I conceived of grammar as a dull aggregate of rules, that had to be learnt and applied exactly in order to avoid blunders in translation and composition, but had in itself no interest. When I left 'the Twenty,' I conceived it as an imperfect but indispensable attempt to delineate the features of a living thing of thought, profoundly interesting in the way that a great personality is interesting, a thing of which all the parts and elements had an inner coherence that could be felt when it could not be expressed, and the apprehension of which required a combination of subtle intellectual sympathy with precise and elaborate comparison of particulars. And I believed that by the guidance of a master I had been brought face to face with the essential features of the two entities of this class called Greek and Latin, and that whatever knowledge remained for me to learn I could acquire for myself. In this there was doubtless some illusion as to the completeness of my master's insight and considerably more as to the extent of my own acquirements: but it was an illusion which testifies to the remarkable impressiveness of Evans' teaching. Though I had at Rugby, and since, classical teachers to whom I have owed much,—still when I think of subtle discussion on language I

always find the most natural embodiment of it in recalling 'the Twenty,' and 'Tom Evans' tall figure, grave face, with hair *then* raven-black, his slow deliberate emphatic statement, and the bright inspiring smile that used occasionally to break out, when he came to the really cogent argument, the really luminous distinction, the really close-fitting English equivalent.

I have spoken of grammar and linguistic subtleties: but though it is this element of his teaching that individualizes him most in my recollection, I do not think that it was the chief source of his impressiveness at the time. From this point of view I should be inclined to lay even more stress on his—as it seemed to us—unique gift of writing Latin and Greek verse, especially Greek, as if it was the natural mode of expressing his feelings; and on the fine literary sensibility shown in his translations of the work done in form, made more effective by his slow and loving delivery of the passages on which he had spent special care. There are several fine passages in the books we read with him, which I cannot sever in memory from his translations, because they made me appreciate the beauty of the original far more than I had done before—*e.g.* the last four stanzas of Horace III. 5, 'Fertur pudicæ conjugis osculum,' and the passage in *Æneid*, Book VI. beginning 'Ibant obscuri'...

I do not think he was *ready* in translation: he could not easily satisfy himself: he often did not give us his translations until some days after the passages had been construed in form: but I always felt that they were worth waiting for. In other ways I should think he was not an effective teacher for boys who were unwilling to learn, or unwilling to make the least effort to understand the subtleties of his discussion. Before I came to the school he had been master of one of the lowest forms, and the tradition was that when his form came to be examined, they were found to have learnt absolutely nothing! Indeed some of us knew by heart the Greek anapaests in which he relieved his feelings after this discomfiture.

There were many stories current, which we found very amusing—they have faded

from my memory and were probably of doubtful authenticity—illustrating his simplicity and a certain quaint and formal elaborateness of phrase, sometimes excessive for the occasion, which was undoubtedly characteristic of him. But I do not think these in the least diminished the respect and admiration—and in my case and doubtless many other cases, affection—which he inspired. He had no defects of character, or at least none that we detected: his kindness was unfailing: and his simplicity was never undignified.

H. SIDGWICK.

AT DURHAM.

CANON EVANS' life at Durham has been sketched by an exceptionally well-qualified hand in the *Durham County Advertiser* of May 24th, and the *Durham University Journal* of May 25th. The following interesting description of his teaching may be extracted.

'Combined with long and careful practice (his rich gift of imagination) gave him a peculiar facility in detecting the common idea underlying the apparently diverse applications of the same word or expression. He picked up missing links and traced latent ligaments of connexion by intuition. His pupils will remember countless instances in which by presenting to them this common element he put into their hands a key which opened many locks.

'The same imaginative power enabled him at the first sight of a passage to discern more possible interpretations than ordinary scholars would ever have dreamed of. He would then, in order to fix the true one, strictly interrogate the context and take down its evidence. He would make besides as exhaustive induction as possible of all passages in any way parallel to the one under consideration, and by careful comparison would draw his inferences, importing such modifications as the special case to be decided made necessary. By that process he eliminated one interpretation after another, and set up the residuary as the only tenable one, adding the positive arguments in its favour. Such we believe to be a fair sketch of his general method. One thing which particularly distinguished him was his power of discerning where general rules break down, and what limitations are to be imposed upon them in their application to particular cases.'

It was not my good fortune ever to hear a lecture by Canon Evans, but during the

seven years that I was at Durham (1876—1883) I had many walks and talks with him, which are among my most delightful recollections of that period. He was fond of talking about scholarship, and I was only too glad when he would do so, as that was a field which he had made specially his own, and on which he revealed to me depths which I had but dimly suspected. As a scholar I suppose that he would be rightly described as treading in the steps of G. Hermann, of whom I have heard him speak with marked respect. His scholarship belonged to the days before the invasion of comparative philology. It was an application to language of severe logical analysis based upon the usage primarily of the best writers, checked also by close observation of the laws of common speech. As practised by Canon Evans, the method of this analysis was (within its limits) rigorously scientific. In most of the characteristics of his mind he stood unique amongst men, and I have certainly never known any one who possessed his power of ruminating over a word or phrase or point of grammar. He would take it into his mind and let it lie there for weeks or months or years till the desired solution was found, or the tentative hypothesis fully verified. He would bring to bear upon it every example which came in his way. 'I thought of that,' he would say, 'twenty, twenty-five, thirty years ago' (it was about that range of time to which he used most frequently to refer, and every point seemed to carry a date with it), 'and I have tried it ever since; I think it is right.' He had a graduated scale of expressions corresponding to the degree of his confidence in his conclusions, but seldom rising beyond the phrase I have just used. What he did was done by sheer thinking. At the time when I knew him he seemed to read little, almost nothing that was new. Conscious of his own mastery, yet without the slightest air of assumption, he would express himself somewhat magisterially about his contemporaries. 'They know the rules, but they don't know when the rules are right and when they're wrong,' was a favourite way of describing some popular and meritorious but (as he thought) not first-rate work. 'Erudition but not intuition' was another characteristic phrase. Shilleto and H. A. J. Munro were scholars for whom he had especial esteem.

The time at which I knew Canon Evans was probably his period of greatest production so far as published results go. Writing was always an effort, and an irksome one to him. The real work at his *Commentary on*

1 *Corinthians* was, I believe, compressed into some two or two and a half years which preceded its issue in 1881, the last few chapters being rather hastily finished under strong editorial pressure. The appearance of the Revised Version also gave a stimulus to his critical energies, and led to the production of several very characteristic articles in the *Expositor*. Thus I believe that most of the points about which he used to talk to me will have found their way into print. Among the subjects on which his views seemed most original would be: the force of the termination *-μα* (see note on 1 Cor. v. 6), the force of the middle voice as *never* directly reflexive (1 Cor. vi. 11, cf. x. 2), the uses of *iva* (1 Cor. vii. 29-31; cf. *Expositor*, 2nd ser., vol. iii., 1882, p. 455ff.), *ὥστε* with infin. (*ibid.* p. 3ff.), participial tenses (*ibid.* p. 161ff.), *εἵ γε* (*ibid.* 176f.); but all the uses of the particles he seemed to have thoroughly fathomed.

At the present time it is not necessary to say much about the *Commentary*. The judicious reader will not go to it for that which he will not find; but he will find (especially in the first ten chapters) the most searching grammatical exegesis, inspired by profound knowledge of Greek, and expressed in language singularly plastic to shades of meaning, and rising through all its apparent quaintness to passages of striking lucidity and force. It was a fresh and independent *Commentary*, a product of pure English thought and training, if ever there was one.

About the same time (in 1882) was published a Latin poem, *The Nihilist in the Hayfield*, the contents of which corresponded to the curious juxtaposition in the title. It was an extraordinary *tour de force*. The metrification was marvellous, and rivalled Virgil himself in the elaborately studied variation and surprises of cadence and rhythm. It had sometimes even more than Virgilian strength, but rather less than the Virgilian delicacy of touch, and a certain broad humour which could not be called Virgilian. I should prefer to quote as a specimen of the author's powers a translation of Tennyson's epitaph to Sir John Franklin, written, I believe, in response to an invitation addressed to a number of our

leading scholars but, if I am not mistaken, too late to be printed along with the rest. I quote the lines from memory.

Non habet hoc marmor tua, navita nobilis, ossa;
 Albens Arctos habet, perpetuaeque nives.
 Non mare sed caelum nunc transas umbra, polumque
 Sidereum cursu prosperiore petis.

Whatever justice description may do to the works, it cannot do justice to the man—to that transparent simplicity of character along with the flashes of insight to which such simplicity is often allied; to the old-fashioned politeness beautiful to see because it sprang from genuine kindness of heart; to his equally old-fashioned and unaffected piety; and to all those lovable oddities of habit and manner which must have sorely tried the patience of those who were responsible for the due and exact performance of his public duties, but which only helped to endear him to all whom he met in any other relation, and which made him the hero of so many delightful stories. Just one such story I must allow myself to tell. It concerns one who is associated with me in these remarks. All the world knew what a stumbling-block mathematics had been to the young scholar in his University career. He took his revenge by a peculiar fondness for mathematical diction and for little feats of mathematical gymnastics. He was discoursing to me once on the value which he attached to the signs of real originality, and he exemplified this by a paper on the Epistle to the Philippians which he had set at Rugby. It was generally well done. 'I gave A. four hundred and twenty, and B. four hundred and fifty marks out of five hundred. And what do you think I gave S.? I gave him *seven* hundred marks out of five!' We were walking in the cloisters at Durham, and I can remember as if it were only yesterday the way in which he suddenly wheeled round in front of me, beaming all over at his own joke, and broke into a peal of laughter which must have startled the worshippers (if there were any, as very possibly there were) inside.

W. SANDAY.

[We are glad to learn that a selection from Canon Evans' compositions in Greek, Latin, and English will shortly be published.—ED.]

JOHN HENRY ONIONS, M.A.

MR. J. H. ONIONS was born in 1852, educated at Shrewsbury, and in 1871 came up to Christ Church, Oxford, as a Junior

Student. His University distinctions, first class in the Honour School of Moderations 1873, Ireland Scholarship 1875, second class

in Literis Humanioribus and Craven Scholarship 1876, gave promise of a brilliant future. In the same year he was elected to a Senior Studentship at Christ Church, at which college he remained, with a short interval of study under Prof. Bücheler at Bonn, as a Student and Tutor until his death, which took place on Wednesday May 22 in his college rooms after a short illness.

As a teacher Mr. Onions was very successful. Patient and careful, he possessed also the rarer faculty of kindling interest and enthusiasm; many of his old pupils can testify that it was through him their minds were first turned to serious study. He had a most retentive memory, and carried much of his knowledge in his head; from which it unfortunately results that he has left few papers behind. He wrote Latin easily and with idiomatic force. Mr. York Powell tells me that on one occasion when he had to make the annual Latin speech to the Curators of the Bodleian, after writing his speech in English, he asked Mr. Onions to translate it into Latin in the style of the Silver Age. Mr. Onions at once complied, and read it off with hardly a moment's hesitation into excellent Latin of the kind desired.

As a scholar he was sound, acute, learned, enthusiastic. For the last seven years he had devoted his leisure to the preparation of an edition of Nonius Marcellus, *De Compensiosa Doctrina*, at which he worked with dogged determination, spending some part at least of every holiday in the collation of MSS. His edition was nearly complete when he was overtaken by death; some specimen sheets were already in type; and he had collated all the important MSS., except one at the Escorial, which he hoped to have examined this summer. His faculty of minute observation, combined with his industry, his wide and exact knowledge of Latin literature, his acuteness and quiet enthusiasm for his subject, justify the belief that, had he lived long enough to complete it, his *Nonius* would have been one of the most solid achievements of English scholarship. Fortunately the greater part of the work is done, and has been entrusted, by his own wish, to Mr. Lindsay to publish as nearly as possible as he left it, only adding a collation of the Escorial MS. His original design was an edition embracing both an apparatus criticus and a commentary; the commentary was to have been the joint work of himself and Professor Nettleship, who had handed over his notes to Mr. Onions. But for the present the commentary was postponed, and the critical edition was to

have appeared as soon as possible. He began his work on Nonius by a new collation of the Harleian MS. 2719, which had not before been collated throughout. This was published by the Clarendon Press in 1882, and attracted much attention in Germany (see e.g. Baehrens, *Fragmenta poetarum Romanorum*, p. 4). I remember a few years ago buying for him from a German bookseller a copy of Mercier's *Nonius*. When it arrived it contained the autograph of Georges, who had written on the fly-leaf some complimentary remarks about Mr. Onions' own book.

His arrangement of the MSS. of Nonius (as far as we have it imperfectly set forth in the scattered papers which he has published) shows an unusual power of grappling with the classification of MSS. Few whose experience of MSS., those tantalising relics of antiquity, and the endless puzzles they present, has not been acquired at first hand, can appreciate how much he must have laboured and thought, before the mass of materials could be induced to assume that harmonious scientific order which it bears under his hands. Nor was his interest in textual criticism confined to Nonius. He lent me a short time ago the *Quæstiones criticae et palaeographicae de vetustissimis codicibus Livianis* of W. Heraeus (Berlin, 1885), telling me that he considered it, though unambitious in form, one of the most instructive books upon that subject; and whoever reads it will, I am sure, endorse his opinion.

Of his numerous contributions to the *Journal of Philology* the larger part are directly or indirectly concerned with Nonius, showing how uniformly he kept his attention upon his author. They are: vol. xi. p. 75ff., *Notes on Placidus, Gellius, Nonius* (the foretaste of his studies of the Harleian MS.); vol. xii. p. 77ff., Continuation of the same paper; p. 90, *Notes on Verg. Aen. I. 18, Petronius 43, Plautus Most. 142*; vol. xiv. p. 53ff., *Notes chiefly on the Menaechmi of Plautus*: appended is a note on Propertius I. 21, which resulted in a small controversy with Mr. Postgate, p. 289, and vol. xv. p. 152ff.; Ibid. p. 165ff., *Notes on Plautus Mercator*: p. 167ff., *Notes on Placidus*; vol. xvi. p. 161ff., *Notes on Nonius*; vol. xvii. p. 289ff., *Notes on Tacitus, Histories*. To the *Classical Review* he contributed in Vol. i. 304 a review of Schöll's ed. of the *Captivi* and *Rudens* of Plautus, p. 242 a note on the 17th *Epode* of Horace, in vol. ii. 23 a review of Sloman's *Phormio*; also two searching criticisms of the two volumes of Lucian

Müller's *Nonius* (vol. ii. p. 314 and in the present number), besides a paper of emendations upon Nonius in the last June number. In Professor Nettleship's *Lectures and Essays on subjects connected with Latin Literature and Scholarship*, p. 295ff. will be found some notes upon Nonius furnished by Mr. Onions.

Though depressed at times, he was usually cheerful, and talked readily about his own work or any other subject. He had a fund

of quiet humour to which the usual gravity of his countenance lent greater piquancy. Those who knew him personally have to mourn a friend who was warm-hearted, honest, and unassuming; those who knew him only through his writings must feel that in him England has lost a scholar of no ordinary promise, and more than ordinary performance.

S. G. OWEN.

HENRY WILLIAM CHANDLER.

By the death of H. W. Chandler Oxford loses a scholar of a kind which is every day becoming rarer in our modern Universities—a man of unique attainments and great intellectual power whose life was one long devotion to learning. 'The few are now fewer' was what he said when Pattison died; and we may with good reason say the same again now that he too has left us.

The story of his life is soon told. Born in London in 1828, he entered Pembroke College as a commoner in 1848; became a scholar of his College (in succession to the late George Rolleston) in 1851, and a fellow in 1853, having taken a 'First' in Literae Humaniores in the preceding year. In 1867 he succeeded his friend Mansel as Waynflete Professor of Moral and Metaphysical Philosophy. In 1884 he became one of the Curators of the Bodleian, and, if he is at all known to the world, I suppose it is in connexion with the 'Bodleian question.' Regarding the Bodleian as the one remaining institution that represented the best traditions of the University, he thought it a matter of duty to come forth from his retirement and do what in him lay to keep the library intact.

Chandler was never at any public school; when he came up to Oxford at the age of twenty he was, as far as the ordinary subjects of academical education are concerned, a self-educated man, but on the other hand he had already a very considerable experience of books and, what is more, he knew how to use them. As a boy, through the kindness of a friend, the then keeper of the Guildhall library, he had had the run of a fine library, where he revelled in books and learnt the great art of reading for himself. Such training or want of training however, though it may be conducive to intellectual independence, has certain obvious disadvantages, if one has to enter the race for

University distinctions. As an undergraduate, Chandler was not thought 'strong in scholarship.' He was accordingly sent to read with a scholarship 'coach,' the learned and eccentric Hyman of Wadham, whose name is saved from oblivion by the generous recognition of his merits in Pattison's *Memoirs*. Whether he also read with Mansel I cannot discover; but he certainly came quite early under his influence, and in after life he always spoke of Mansel in a way which showed how strong this influence must have been.

After taking his degree Chandler in a very short time found himself with an established reputation as an Aristotelian scholar; and for several years he was the great 'coach,' to whom most of the best undergraduates resorted for light and instruction in the 'Ethics.' Those who enjoyed the privilege of thus reading with him are unanimous on one point—his excellence and success as a teacher. It was indeed no small thing to be brought into personal contact with one who knew as well as taught his subject, one familiar with the whole of Aristotle, and gifted with a power of logical analysis and interpretation such as is rarely found in us feeble moderns. But Chandler besides his knowledge had a real genius for getting at men's minds and making them think things out for themselves. 'He made us think' is what one of his pupils says of him, and there is surely no higher praise than this.

He was in a sense a born Aristotelian. Aristotle was to him something more than an important moment in the history of thought; his philosophy was in its aims and method the type and model of what a philosophy should be. His attitude therefore as an Aristotelian scholar was somewhat peculiar. Though familiar enough with modern critical views and theories as

to the Aristotelian writings, he had in his heart, I think, no great sympathy with this direction of study; and in fact, with certain reserves and exceptions, no doubt, he accepted the Aristotle we have as he now stands. A certain inner affinity of mind drew him rather towards the older interpreters of Aristotle—the scholars of the 16th and 17th centuries, their scholastic predecessors, and above all the Greek commentators. As for these last, Chandler studied them and knew them in a way in which no man of our century has known them. I well remember the impression he made on Torstrick, who came to Oxford to investigate the MSS. in our libraries for the purposes of the grand series of *Commentaria in Aristotelem graeca*, now in course of publication under the auspices of the Berlin Academy. Torstrick could not conceal his surprise at finding such a scholar in Oxford: 'We have no one in Germany who knows this literature as your friend does.'

It is sad, inexpressibly sad, to those who knew the man himself, to think that so much learning has passed away without leaving behind it some enduring monument. Even on the subject of Aristotle Chandler produced very little—nothing more in fact than an anonymous pamphlet on an indifferent edition of the *Ethics* (1856), a paraphrase (likewise anonymous) of the First Book of the *Ethics* (1859)—drawn up no doubt for the use of his pupils—a little brochure of *Miscellaneous Emendations* (1866), and two short but truly admirable contributions to the Bibliography of Aristotle (1868—1878). The great work which he contemplated at one time, and for which he collected a mass of materials, an edition of the Aristotelian Fragments, was necessarily dropped on the appearance of Rose's book; and a similar work for the Fragments of Theophrastus was never more than just begun. The book by which he may possibly be remembered hereafter is in a very dif-

ferent department of knowledge—I refer to his *Introduction to Greek Accentuation*, undertaken, I believe, at the suggestion of the late Dr. Jeune. The ironical tone observable in the preface is perhaps enough to show that the subject was not of his own choice, and had no real interest for him; but for all that the work is executed with Chandler's characteristic thoroughness, and it must have given him at times a real satisfaction to be able to show the untenableness of some of Goettling's theories. There was, in fact, a considerable vein of scepticism in Chandler's nature, and it extended even into the region of Greek accents. In philosophy proper, as distinct from Aristotle, we have only one acknowledged writing of his, his *Inaugural Lecture* (1867); I have reason, however, to think that the translation of Raue-Beneke's *Psychology*, which appeared at Oxford in 1871, was really due to him, though for some reason or other he withheld his name. In the preface to the book the translator speaks of interruptions occasioned by ill-health. From this point onward ill-health made Chandler shrink from any prolonged or serious literary effort; and he was much too fastidious to allow anything to go forth in his name that did not come up to his idea of scholarly accuracy and finish. A book illustrating the mediaeval system of land-tenure in England (1885)—a subject in which he had a passing interest—and sundry pamphlets on Bodleian matters represent the literary labours of the last years of his life.

He once told me that the insomnia from which he suffered began at the time of his taking his degree; and I learn from a friend who read with him at the time that even in those early days his face was often marked by the pained and worn look which afterwards was habitual with him. The marvel is that, suffering as one knows he did, he lived so long and was able to do so much.

I. B.

ARCHAEOLOGY.

THE MEANING OF 'FULCRUM' AND 'FULCRI GENIUS.'

IN the British Museum there is a group of bronze ornaments which, though hitherto unnoticed, are highly interesting, from a philological no less than an artistic point of view.

They all represent the head and shoulders of a mule or ass, turning sideways and backwards, with ears put down and a vicious expression, which is rendered in a peculiarly natural manner. The head is in almost every case decorated with a garland of vine-leaves entwined with tendrils and bunches of grapes, while the shoulders are covered

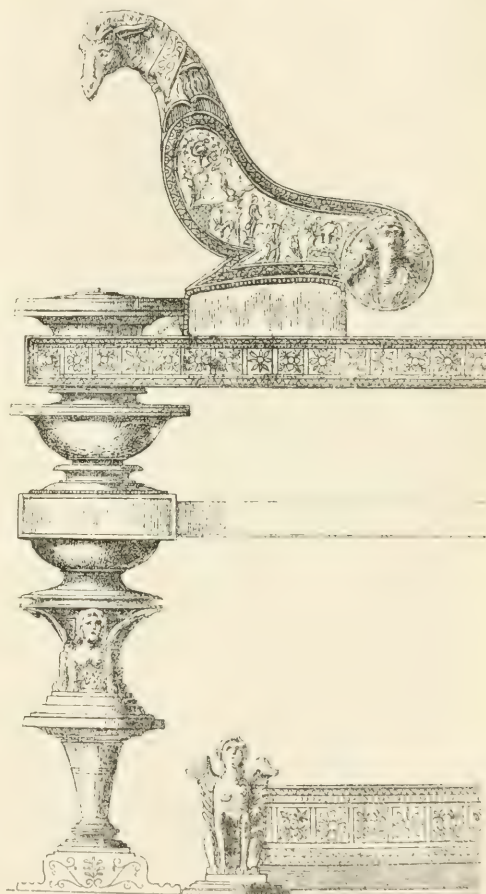
with a curious leather collar, the top of which is turned down just where it joins the shaggy skin of some wild animal, which is thrown over it. This collar seems to be almost unique in its kind, and well deserves investigation, for it is evidently borrowed from actual life and is of a fixed type in all these bronzes. The workmanship in all cases is very careful, and in one specimen from France rises to a high artistic level. As for the purpose of these ornaments, there can be no doubt whatever, for they have been found *in situ*, surmounting a characteristic part of many Roman couches and chairs. This part, or more properly parts, for they are always found in pairs, has been generally regarded as ornamenting the space between the seat and the crossbar below which joined the legs. They are to be seen restored in this fashion in the two Pompeian chairs in the Museo Borbonico, ii. 31 (Smith's *Dictionary of Antiquities*, illustration to art. *Sella*, and in many other places), and in the chair from the Hamilton Collection in the British Museum. Measurement has shown that such a restoration is quite incorrect, and the true position of these ornaments has been proved by the bed discovered at Pompeii in 1868 (Blümner *Kunstgewerbe*, ii. Fig. 20, and Baumeister, *Denkmäler*, p. 314), which shows beyond a doubt that they formed the ends of the framework on which the pillows of a couch or the cushions of a chair were placed, a purpose for which their shape fits them admirably, for they are in fact not unlike the head of a modern sofa. They are invariably ornamented with inlaid bronze, which is sometimes of the richest kind, as in the case of the *bisellium* described by Castellani in the *Bulletino della Commissione Archaeol. Municipale*, 1874, p. 22, from which the following cut is taken, and are always surmounted by bronze ornaments of the type described above, the ass's head being supplanted by a boy's head or a goose's head and neck in only a few stray instances. The lower part is decorated with a round boss of some size, from which springs a bust of a Genius in full relief or of some jovial young deity, like Bacchus or Hercules. Such bosses are undoubtedly prophylactic and bear a close resemblance to *phaleræ* of the *Lauersfort* type, but are larger. They have been found *in situ*, but are much more common alone, and indeed form one of the best represented classes of bronze busts springing from a vertical base. By a fortunate chance, a passage in Juvenal describes the framework

to which these ornaments were attached so accurately that its identification with the *fulcrum* is absolutely certain.

In the eleventh Satire Juvenal says, speaking of the good old times:—

*Nemo inter curas et seria duxit habendum
Qualis in Oceano fluctu testudo nataret
Clarum Trojugenis factura et nobile fulcrum
Sed nudo latere et parvis frons aerea lectis
Vile coronati caput ostendebat aselli.*

[93-98.]



Here the *aerea frons* is plainly identical with the *fulcrum*, and that it is the framework we have been describing will be denied by no one who compares the *coronati caput aselli* with the specimens in the British Museum. By a very curious coincidence Juvenal supplies us also with a reference to the other ornament of the couch, the little

genius who lurked at the lower end. In the sixth Satire he says:—

*Antiquum et vetus est alienum, Postume, lectum
Concutere et sacri genium contemnere fulcri—*
[21–2.]

a passage which gains new meaning when we see the little urchins, whom he makes guardians of the inviolability of wedlock.

There is no doubt a reference to the same *genius fulcri* in Propertius iv. 8, 68, where he says:—

*Lygdamus ad plutei fulcra sinistra latens
Eruitur geniumque meum prostratus adorat—*

and there is perhaps a possibility that something similar is intended by Virgil's use of *genialis* in *Aen.* vi. 603–604, *lucent genialibus altis aurea fulcra toris*. This meaning of *fulcrum* is of course not that of the dictionaries, which all agree in taking the word as meaning, (1) 'the post or foot of a couch, a bed-post,' (2)—*pars pro toto*—'the bed itself'—and (3) a conjecture of Forcellini's, 'a staff' (though this last is only to explain Ovid, *P.* 3, 3, 13).

It would be interesting to know how the mistake arose, for the true meaning was known to Isidorus, who says:—*Fulcra sunt ornamenta lectorum dicta, quod in iis fulcitur, vel quod toros fulciunt sive caput, quae reclinatoria vulgus appellat*, which is a perfectly plain and unmistakable description of the framework as seen in the specimens in our Museum. The mistake of the dictionaries is all the more curious because almost all the passages quoted to support their view are manifestly inconsistent with it. Thus, they cite Pliny's phrase *tricliniorum pedibus fulcrisque* (*N.H.* 34, 2, 4) and yet maintain that the *fulcra* are, in a general way, identical with the *pedes*. This however is all of a piece with their other citations, for they also appeal to Aulus Gellius (*N.A.* 10, 15, 2) who describes the couch of the *Flamen Dialis* as follows:—*Pedes lecti in quo cubat luto tenui circumlitos esse oportet—neque apud ejus lecti fulcrum capsulam esse cum strue atque ferto oportet*; a passage which places the difference of the *pedes* and the *fulcrum* beyond a doubt. The consequences of this carelessness on the part of the lexicographers have been far-reaching, and have led to the misunderstanding of most of the passages where *fulcrum* occurs. The most flagrant instance is undoubtedly Ovid, *P.* 3, 3, 13:—*Stabat Amor vultu non quo prius esse solebat Fulcra tenens laeva tristis acerna manu*, because it is

impossible to regard the *fulcra* as identical with *pedes*, or to resort to the commentators' *deus ex machina* and treat it as *pars pro toto*. Indeed so perplexing did Forcellini find the lines that he ventured a conjecture that *fulcra* meant a staff, which none of his followers have felt able to accept. Most of them have been fain to risk an anachronism and to assume that the Roman bed had posts. Such an interpretation is however put absolutely out of court by Suetonius (*Claud.* 32), *Adhibebat omni coenae et liberos suos cum pueris puellisque nobilibus qui more veteri ad fulcra lectorum sedentes vincerentur*, for no commentator has yet had the hardihood to suggest that the Romans dined in fourposters. These passages however become perfectly simple when the true meaning is substituted, for what place can be more appropriate for love than the poet's pillow?—does not Propertius say *Cynthia namque meo visa est incumbere fulcro?* (4, 7, 3)—and what can be more natural than for children to sit at the pillows on which their parents recline? But then a commentator probably never noticed a child breakfasting in bed.

One might have thought that the epithet *plumeum* given by Ammianus (28, 1, 47) to the *fulcrum* would have led the lexicographers on the right track, especially with Isidorus to tell them the traditional meaning, and the later Latin use of the word for the pommel of a riding saddle (*Sid. Apoll. Ep.* 3, 90, quoted by Rich) to guide them, but their faith in the *pars pro toto* solution was too strong, and they still continue in their dogmatic slumbers.

The writer is aware that several points yet remain to be answered, such, for instance, as the relation of the *fulcra* to the *pluteus* in one of the passages from Propertius, and the meaning of *capsula, strue* and *ferto* in that from Gellius, but this is owing to lack of monumental and literary evidence sufficient to solve the question, a want which he trusts may be supplied in time. As to the wider inquiry into the origin and history of the use of the ass's head suggested by Hyginus (*Fab.* 274, *antiqui autem in lectis triclinioribus in fulcris capita asellorum vite alligata habuerunt*) he has at present nothing to add to the notes in Mayor's *Juvenal* on xi. 97, and would be sincerely glad to learn of any other passages bearing on the subject.

W. C. F. ANDERSON.

Papers of the American School of Classical Studies at Athens. Vol. II. *An Epigraphical Journey in Asia Minor.* Vol. III. *The Wolfe Expedition to Asia Minor.* By J. R. SITTLINGTON STERRETT, Ph.D. Boston, Damrell and Upham, 1888. Pp. 344 and 448.

MR. STERRETT'S two journeys in Asia Minor of 1884 and 1885 have added a vast mass of material, containing much new and useful information. To study fully the whole set of inscriptions, and to gather from them all that can be gathered, requires years of work and very wide knowledge. Every step in our growing knowledge of the country is accompanied by the detection of new meaning in the inscriptions: but the process is slow, and the thanks of all students are due to the Committee and to Mr. Sterrett for publishing with so little delay the texts, which will facilitate the progress of research, instead of delaying for years until he could publish them with an elaborate commentary. What we expect from the various schools of Athens is that they should show by exploration and investigation how much new material they can furnish rather than do by literary work what students might do at home in the way of annotation and exposition. For the present, after expressing my admiration for the skill and thoroughness with which Mr. Sterrett has made his explorations, and for the valuable material which he has collected and placed before the world, I shall best utilise the space at my disposal by pointing out some improvements that will add to the value of the next exploration, which we hope his University may soon permit him to make, and by adding a few interpretations of obscurities or incorrect readings. I shall avoid repeating any correction which has already been made either by Professor G. Hirschfeld in the *Göttinger Anzeiger*, or by a reviewer in the *Athenaeum*, November 24th, 1888.

One series of inscriptions suggests some observations on the relation of explorers to their predecessors. Mr. Sterrett's way of acting seems the right one, when we consider the limits he has imposed on himself. He simply gives the variations of reading from his predecessors without any further remark: when this is correctly done, it is probably the fairest way. But perhaps an account of the circumstances may not be out of place.

Nos. 38 to 75 are an important, though uninteresting, series of inscriptions, from

which conclusions about the state of the district under the Empire are drawn in *American Journal of Archaeology*, 1888, p. 267. They are rather hard to read, and Messrs. Sterrett, Smith, and myself devoted several days to them in 1884. They were seen first by Schönborn, whose copies of parts of them are published in *C. I. G.* Afterwards they were in great part copied anew by MM. Duchesne and Collignon, and published in the *Bulletin de Correspondance Hellénique*, 1878. I had suggested to Mr. Sterrett that he should take with him copies of these earlier publications. We therefore had the older copies to work on, except in Nos. 72-75, which were copied by Mr. Smith and myself alone. Experience then showed me how much easier it is to compare and correct a previous copy than to copy for the first time, and therefore we owe a debt to our predecessors while we improved on them. Schönborn's inscriptions are often hastily and inadequately copied: and even MM. Duchesne and Collignon, who are skilful epigraphists, have not in this case avoided inaccuracies. The reasons are easy to see, and suggest a moral. A most interesting account of Schönborn's equipment and his hardships is printed as an appendix to his copies of the Lycian Inscriptions: he sacrificed his life in the work. No one who has not gone through the same hardships has any right to speak depreciatingly of his mistakes, and he who has done the first will not be too ready to do the second. I regard Schönborn as second only to Hamilton among the travellers in Asia Minor in respect of carefulness and accuracy, and Hamilton travelled with far greater advantages. MM. Duchesne and Collignon were the first young students that attempted to explore the interior of Asia Minor. They were new to the task and unacquainted with Turkish (as I gather from their rendering of the native names); the country they traversed was almost unknown, and they had to learn by the way the distinction between what is expedient and what is inexpedient in dealing with the natives. But they were the first to show that such exploration was possible and fruitful. It is quite clear that they were too hurried in copying their inscriptions, but this is a mistake which young travellers are most liable to fall into, and to which the circumstances of their journey were likely to make them prone. We on the other hand were in a much more favourable position, and were able to make decidedly better copies. It was the fourth year in succession during which I had been

travelling, and Mr. Sterrett had travelled on behalf of our Exploration Fund for three months and a half during the preceding year. Moreover we were a most imposing company, for Mr. Smith and I had three mounted servants, and Mr. Sterrett had the same number: doors in Turkey are open, and all men are ready servants, to such a display of wealth and power. This is a very important matter. I have tried many different styles of travelling, sometimes going with a single servant and one baggage horse led by us, and my experience is that from the point of view of the results attained it is folly to travel with less than two servants, and that a third servant and even a fourth add greatly to the possibilities of work. What may be fairly claimed is that, while we had great advantages over our predecessors, we used them. The major part of the work and of the honour falls to Mr. Sterrett, in whose route lay the village of Karamanli. Nos. 38 to 52 were done by him, comparing the older copies with the stones. Yet even in these I was able to make one slight addition in 1886: time did not permit me to verify the entire inscriptions, but I paid a hurried visit to Karamanli to verify the dates on the stones. In No. 46, I observed that part of a line could be read at the beginning, giving the date: Ἀγαθὴ Τύχη ἔτους ρβ', where Mr. Sterrett has conjectured ἔτους τβ' from No. 43. His No. 45 is really a mere fragment of No. 46. His restoration [ἔτους] τβ' in No. 43 seemed to me correct, but in line 4 where he reads and claims the support of the impression for ΤΡΝ, I agreed with MM. Duchesne and Collignon that the stone has ΤΡΙΝ. Probably the Ι is faint, and has not left a mark on the impression paper. The moral of this tale is that equipment and time, *i.e.* money, are important factors in research.

It is important to state as exactly as possible when inscriptions are imperfect on any side, and to give the probable extent of the part lost. Mr. Sterrett gives No. 27 as imperfect on both sides in every line, and his restoration suggests that a good deal has been lost. I copied the inscription on the same day, and drew a sketch to show the position of the letters on the stone. Line 1 (I give Mr. Sterrett's numbering, but according to his copy it should be 2) is complete on the left, and has lost two or three letters right, which gives the restoration Διονύσιος Σαβάλους. On the left, 3, 4, 5, 8 have each lost one or two letters, while the others are perfect. On the right it is possible but not certain that 3, 4, 5, 6, 8 are perfect, while 2 and 7 have each lost 3

or 4 letters. In 1 I read ζ as fourth letter, where Mr. Sterrett's copy is more correct than his transcript. In 2 for his Τ I read only a horizontal stroke, giving the text Σαβάλους ἐκ τῶν [ιδίων]. In 8 I read Π where he has Γ. It is obvious how slight these differences are, yet the one copy gives the complete last eight lines of an inscription, the other gives an unintelligible fragment broken on all sides. The following names have a different appearance in my copy. Ξυλο[σῶν]τος for [Σ]υλο[σῶν]τος (confirmed by the other copy also), Μου[...]η, Μήνως Διοσκουρίδου, Ἀπελᾶ (*i.e.* Ἀπελλᾶ) for Ἀγελά[ου]. The inscription ends with Ἀπελᾶ. The appearance of my copy suggests that only a small letter can be lost at the end of 6, giving the genitive Βαιβ[ί]ου, a Roman name added to the Greek Dioscorides; but it is possible that Mr. Sterrett's suggestion Βαιβαίων may be correct, and that it and Μου...η andαπρία are ethnics.

In 255 no hint is given that the lines are imperfect, yet a good deal must be lost. The text must be something like ἐνθα κ[ατα]κῶν[ται] Σχολ[?]άστικ[ι]ς ὁ εὐγεν[ε]ς[τατος] ἀπὸ [προγόνων] κ[ε] τούτου ἡ [σύμβιος] Μαρία ἡ [εὐσεβ[ε]ς]τάτη. Ἀνάθημα [ὅς] ἀνορύξε[ι] τὸ κύμη[τήριον] τοῦτο.

Mr. Sterrett often states the variations of older copies with apparent minuteness, but he has not been sufficiently careful in the task. The sole justification for doing this is that it should be done quite correctly, and that when no variation is mentioned we may understand that the copies corroborate each other. But in several cases he mentions no variants, when really important variants occur which are required for the constitution of the text. In many other cases he fails to give the variants completely: *e.g.* in 263 he gives a minute list of the variations in my published copy, but does not mention that I have Ν in line 4 where his copy gives Ο, and his cursive transcript makes the correction in brackets. Illustration of these faults may be found in the inscriptions of Heraclea, Nos. 13-24, several of which were copied by MM. Paris and Holleaux (*Bull. Corr. Hell.*, 1885, p. 330ff.). I quote one or two instances.

In No. 17 Mr. Sterrett gives a complete line which, deceived by the same beginning of lines 5 and 6, MM. Paris and Holleaux omitted: but in line 11 he tacitly corrects his copy to suit their copy and restoration. In No. 18 he gives ΗΝΤΑΦ where the older copy has ΗΝΕΝΤΑΦ: there can be

no doubt that the longer text is correct. None of these variations are mentioned. The note 'ΜΙΓΑ is the adverb' should be corrected to 'preposition.'

In No. 19 Mr. Sterrett's copy is the more complete, he has observed certain interlinear letters which are omitted in the other copy; but his remark that 'between lines 1 and 2 the real names of the woman and her father have been inserted as an afterthought' is hardly correct. There is no room for the restoration 'ΕΛ[ίνη] or [Μ]ελ[ίτων], and it would be absurd that the woman should be called Agrippina Aurelia in the text and her real name added above in smaller letters. The name of the father, which is omitted in the text, was perhaps added above the line: such corrections are common. Possibly also ΕΛ may be the end of the woman's third name, but as there is room for only one more letter, the name must end (in the genitive) ...έας. In ἦντινα ὠνήσατο ὑπὸ Mr. Sterrett puts the mark of interrogation less correctly than his predecessors, who however do not explain the engraver's error; the latter should have written ἀπό, but was misled by ὑπό in the preceding line. The grave had been bought by Agrippina from Poseidippos. I add a few notes, avoiding any repetition from previous reviews.

In No. 21 Mr. Sterrett rightly notices the remarkable expression Νευκίου τοῦ Μελτίνης. A parallel to it may be found in No. 38, as quoted above, Ἀρτεμείας Λαδίκης [Ἐλινος] ἀπρία.

No. 13 records the dedication to an emperor whose name has been lost, but who is marked by the nineteenth tribunicia potestas and the sixth consulship as Trajan. The restoration of the introduction is therefore easy and certain, with the exception of the exact number following αὐτοκράτορα. The restoration at the end is incorrect: γενομένου ἀρχιάτ[ρου καὶ στεφανηφόρου] τοῦ κυρίου Καίσαρος. It is supported by the note, 'the office of stephanephoros is connected with that of the ἀρχίατρος in an inscription of Heracleia given, &c., so that it must probably be restored here.' But the order is in every case the reverse: the offices are associated several times, but ἀρχίατρος is always last in the list of honours. It is therefore unjustifiable to restore στεφανηφόρος in a gap after ἀρχίατρος. Moreover a fatal objection is that στεφανηφόρος is a municipal office, and not connected with the emperor. We want some restoration like ἐπιτρόπος (proc. Aug.); but the gap is so considerable (not less than nineteen letters after the end of ἀρχιάτρου) that more is needed.

No. 26 may be restored ἐτέρω δὲ οἱ ὑκ ἔξεστι

ἐὰν δέ τις ἐ]νκηδεῦσαι το[λμήσῃ, ἀποτείσει εἰς τὸ ταμείον? δηνάρια ββ' καὶ ὑπεύ[θυνος ἔσται δίκη τυμβωρυχίας, &c. Mr. Sterrett discusses the date with the reading [ἔτους] κθ', but there is every probability that it should be [ἔτους ρ]κθ' = 44 A.D.

On No. 28 we read 'Franz gets rid of ΤΥΧΟΙΤΟΝ very unmethodically in two different ways.' Mr. Sterrett's explanation 'Pisidian syntax for τύχοιεν' seems to me not more acceptable. The love for middle aorists is a feature of these inscriptions, written by bad speakers of Greek (as I have shown in *Philologus*, 1888, p. 755), and the ν at the end of the third singular is an addition.

In 282 the text seems clear ἐγὼ Θεόδ[ω]ρος ἐν εἰ[ρήνῃ] Θεοῦ, ἀναγνωστής. In 281 Mr. Sterrett transcribes an ο in the first line, where a punctuation mark is intended on the stone. Nigde is incorrectly mentioned on p. 230 as a Greek-speaking town. I was told there that it was only in the villages that the Greeks had retained their language: in the large towns such as Nigde they had entirely adopted Turkish, and only recently have the schools again begun to spread Greek among them. No. 235 is erected by a father and mother to their children, viz., δύο κασιγνήτου[ς] Ἰνάνῃ Ε[ἰ]ασίῳ τε καὶ Θέκλῃ, where an attempt at rhythm may perhaps justify a more poetic κασιγνήτουσιν Ἄνα. In 259 and in 260 δέσις occurs in place of θέσις.

The forty-four inscriptions of Konia, given on the authority of a Greek physician, appear to come from various places in the country round Konia. I have copied 138 and 139 at Khadyn Khan, twelve hours from Konia (see *Athen. Mittheil.*, 1888, p. 272). Some of these forty-four seem to me very suspicious, as one does to Mr. Sterrett (No. 243).

The note on 207 is incorrect: ζῶντες does not go with νείων, but with Ἡρακλῖα σὺν τῶν νείων. On p. 188 we read of 'the great commercial road between the Seldjuk Konia and the sea-board.' The road in question does not go to the sea-board but to the other important early Turkish cities, Sparta, Karagatch, &c. The Seldjuk sea-board was only on the south coast, for the Ionian coast was in Christian hands.

In No. 168, read [Π]απίου and ἰδίοις δὲ ἀδελφοῖς (cp. 235): apparently Asclepiades is adoptive father of Pantaleon, son of Papias, and he buries him and his wife and their two sons.

No. 165 is quite clear, with a slight correction of the copy, ἀνεκεν[ί]σθη (i.e. ἀνεκανίσθη) ὁ ναὸς ἰ ὑπεραγία Θεοτόκος, &c., διὰ συνδρομῆς Ἰωάννου, &c. Ὁ ἐπισκεπτήτης see

Reiske's notes on Constant. Porph. *de Cerim.*, ii. pp. 840 and 846.

No. 33 is given from the copy of Smith and myself: my copy has an additional letter at the end of the first line Z. Mr. Sterrett does not observe that *C.I.G.* gives it correctly 3953 l, down even to the Z: he prints μέγαν in l. 3, but it is a proper name Μέγαν. No. 34 is also given from our copy, but we have nine lines, whereas Mr. Sterrett gives only three. It also is given in *C.I.G.* (3953 m). In Mr. Smith's publication (*J.H.S.* 1887 p. 234) read in l. 7 [κ]αὶ Ε]ία ἡ μήτηρ: the stone is erected by the sister and mother of the deceased brothers. In confirmation of the general accuracy of Mr. Sterrett's texts, I may add that, besides a number of cases mentioned by him, I have copied nos. 28, 30, 98, 101, 103, 106, 110, 115, 122, 126, 139 (read in 5 ΠΗΓΕΙΝ), 141 without any variations of importance.

In 157 for [ἐκ τῶν ἰδελ]ων read ζῶν. In 162 the beginning seems to be more probably γῆς or [τ]ῆς Μανίδος. If we find Ba and Tas as names, it is possible that Tes or Ges may be a feminine name. In 155 perhaps read Δεὶ Ζευεταῖν εὐχην: I have discussed the Phrygian datives in -n in *Zft. f. Vgl. Sprachf.*, 1887. Ναὸς Ὀκηνός perhaps means a temple at a village Oka, where the marble was dedicated to the god Zeus.

No. 149 is an epigram on an aqueduct made in Byzantine time: the copy needs correction:

ὁρᾶς τὸδ' ἔργον ἡ . . . ον πῶς δαψιλῇ
νυμφῶν ὁδη[γ]εῖ τῇ πόλει τὰ νάματα

The third line begins perhaps σοφὸς δι-κ[αστής], and the last ἡγε[ύ]ρεν αὐτὸς [ε]ῖς.

In no. 145 for the 'new and probably indigenous' name Οὐρία, it is probable that Οὐ[β]ία should be substituted: the latter is a natural name in a Roman colony. In no. 86 'the names Antiochus and Attalus (the latter restored) give an approximate date to the inscription.' But the names Antiochus and Attalus are used throughout the Roman period very frequently, and the inscription belongs, not to the times of the great Antiochi or Attali, but to the first or second, more probably the second century after Christ. In 93 Mr. Sterrett corrects his own copy to read [λ]εγεωνάριον: it may be so, but I should like to trust his copy and see a reference to the *regiones* which are so often mentioned in Asia Minor.

The inscriptions would be much clearer if the cursive transcript were placed opposite the epigraphic text. A considerable amount of space might have been economised if this

had been done. Where the lines are too long to admit both texts being printed side by side in one page, they should be printed on two separate pages opposite each other, which, while much handier, would not have required any more space than the present arrangement.

But all these defects are minor matters. The important point is the skill and care with which the work of exploration and searching for inscriptions was done. In this respect Mr. Sterrett deserves unstinted praise, and the best news that could be brought to those who are interested in Asia Minor would be that he had started once more for a long journey through the country, with all the additional experience that he must have gained in the task of editing these inscriptions.

W. M. RAMSAY.

Terra mater noua miracula suis ex uisceribus numquam emittere cessabit, exclaims the Göttingen professor, whose philological prophecies have so often been realized, and whose *Isyllos von Epidaurus* deals with one of the great epigraphical finds of the past decade. Dr. Sterrett has not, it is true, unearthed any inscriptional miracles which will startle the epigraphist as did the Gortynian Tables, or stimulate philological speculation as did the great Larissæan inscription discovered by Lolling, or the Lemnian 'Pelasgic' document. He has, however, in giving to the world a body of inscriptions equal to one-tenth of the total number contained in the Greek *Corpus*, offered another proof of the epigraphical wealth of the outposts of Greek and Roman civilization, such as has already been presented by Latyshev and others.

The American School has therefore appropriately devoted two of the four volumes that have thus far appeared under its auspices to the record of so important an accession to our knowledge of a region, the epigraphical resources of which have of late been rising upon the horizon of the archaeologist with ever-increasing distinctness. The second volume of the report of the Austrian Expedition under Dr. Benndorf has recently been published. Thus are the foundation-stones being laid, over which Professor Ramsay's work on Asia Minor is to be erected.

Dr. Sterrett has brought to the work, whose results are recorded in the two volumes before us, the experience gained by his explorations in Phrygia, and by his

editions of the Homeric Hymns and of the inscriptions of Tralles. Throughout his work we observe an energy in overcoming difficulties, proofs of a wide knowledge of the civilization and language of the countries visited, and a skill in dealing with inscriptions which entitle him to an honourable place in the list of epigraphists.

The *Epigraphical Journey*, begun at Knjudjak about the middle of May and concluded at the beginning of September 1884, yielded 378 inscriptions. The first part of the *Journey* was made in company with Messrs. W. M. Ramsay and A. H. Smith, the latter part in conjunction with Professor Haynes, now of the Central Turkey College. Twenty inscriptions from Tralles, added by way of an appendix, are designed to supplement those published in the first volume of the *Papers* of the American School. The territory covered by the *Epigraphical Journey* may be learned by the citation of the names of the following ancient cities visited: Heraclea, Tabae, Sebastopolis, Antiochia Pisidia (which yielded 61 inscriptions), Iconium (59); thence across the desert to Archelais. In Cappadocia, which was especially fruitful in Roman documents, the sites of Comana, Cocussus, Arabissus, Melitene, Tauium, and Pteria were investigated. In Western Cappadocia Greeks are quite numerous at the present day, nor have they abandoned their Greek, though the Greeks of most other parts of Asia Minor speak only Turkish.

The expenses of the *Journey* were borne in great part ἐκ τῶν ιδίων. For the second trip of exploration Dr. Sterrett was able to avail himself of the gift of the late Miss Catherine Lorillard Wolfe of New York, whose well-known devotion to art and learning led her to provide the necessary funds for the expedition to Babylon in 1885. Starting from Lamas, not far from Tarsus, on May 19th, Dr. Sterrett reached Sarai Kieu, the then terminus of the Ottoman railway, on October 3rd. The collection of 622 inscriptions in this brief working period records the indefatigable industry of a scholar who seems to have taken to heart the πάντα κινῆσαι λίθον of the poet. Proceeding by way of Claudio-polis, the following sites were visited: Laranda, Derbe, Astra, Artanada (63 inscriptions), Palaea Isaura (25), Lystra, Isaura Noua, Anabura, Cremna, Seleucia Sidera, Agrae, Conana, Apollonia (38), Tymandos, and Ilias. At the modern Fassiller, a Hittite *stèle* with two men and two lions in high relief was discovered. In Isauria no one seems to have been properly

interred unless his tomb was ornamented with the figure of a lion.

If we include Dr. Sterrett's work at Tralles, his range of exploration covered no less a field than that part of Asia Minor which lies between the 26th and 36th degrees of longitude, embracing parts of Cilicia, Lycaonia, Pisidia, Phrygia, and Cappadocia.

It is to be lamented that among a thousand inscriptions there should prove to be but few of capital importance from the point of view of internal interest. Perhaps honorific and sepulchral inscriptions make up three-fourths of the entire number. Occasionally the dreary phraseology of an ἐπίμνησεν document is relieved by a touch of individuality. Thus in iii. 240, the Sedaseis state in a formal decree: σὺνηδόμεθα τῇ(ι) γαμικῇ(ι) ἐοπτῇ(ι) of a son of a local worthy. But it is rarely that we leave the dead-level of the monotonous formalism so common in the inscriptions after Christ. Perhaps the most notable document of the entire collection is iii. 558, a Roman inscription dealing with the *civitas* of Tymandos, communicated by Dr. Sterrett to Mommsen, published by the latter in *Hermes*, xxii. 321, and incorporated in the last edition of Bruns' *Fontes*. The oracular inscriptions (ii. 56-58; iii. 339-342; iv. 437) claim the next place of interest, perhaps because recourse to such aids for discovering the future have not disappeared from among the Greeks of to-day. ii. 36, iii. 181, 473 show the part played by the Roman merchants in the organization of the cities of the East, traces of whose influence Sallust has recorded in his *Jugurtha*. iii. 410 affords a proof of the displacement of the cult of the Olympians by that of the emperors; iii. 438 is a philosophical poem on ἐλευθερία.

The inscriptions are all of late date. Unfortunately not a single document antedates our era. The earliest is placed about the middle of the first century, A.D., the latest date from the eleventh century.

The value of the discoveries of Dr. Sterrett may best be shown in the confined limits of this notice by a summary of some of the additions to our knowledge from the points of view of geography, religion and manners, and language.

I. *Geography*.—The site of the following cities has been determined: Tauium, ii. p. 310, which up to this time has been located at no less than six different places, Dr. Sterrett places definitely at Büyük Nefezkieu; Síricae, ii. p. 262, where it is shown into what confusion the Antonine Itinerary

of the Antitauran region has fallen; Nora, ii. p. 232; Delendis, ii. p. 301. Perhaps Pappa is to be placed at Tcharük Serai (ii. p. 177), which is divided into seven quarters, doubtless ancient *uici*. In Yalawadj (Antiochia Pisidia) there were twelve such quarters. Schönborn's account of the topography of the region near Cremna is corrected, iii. p. 318, Tchihatcheff's, ii. p. 239. Furthermore in vol. iii. the following cities: Lystra, no. 242; Isaura Noua, 257, the story of the siege and conquest of which by Seruilius has come to light in the recently discovered Sallust fragment (see Hauler's *Neue Bruchstücke zu Sallust's Historien*); Arassus, no. 324, Timbrias, p. 280, Artanada, no. 74, Sedasos, p. 141, Minassos, p. 332. Derbe, iii. p. 22, is represented by the ruins of Bosola and Losta; Astra, a mountain town (iii. p. 47), where there is a temple to Zeus Astrenos, is regarded as giving the correct reading for the Σάατρα of Ptolemy V. 4; though we have Σάατρα and Sauatra in other writers. A side light thrown upon the name Balaklava is interesting. Kiepert suggests that the name of the village, which sounded to Dr. Sterrett as Balüklagho, is in reality Balüklava (*fish-pond*); and if this is so, the laureate's spelling is not correct.

Three excellent maps (scale 1:600,000) prepared by Kiepert from Dr. Sterrett's field notes accompany the volumes. Routes pursued by other travellers are clearly indicated. The Latin spelling has crept in in *subterraneus* on the large map.

II. *Religion and Manners*. Interesting information as to the favourite Hellenic deities in the sections of Asia Minor visited by Dr. Sterrett may be gleaned from the inscriptions. Zeus has the following titles: Σανάζιος, Μέγιστος, Ἐπικάρπιος, Ἀστρινός, Λαράσιος, Σώζων, iii. 344; Ἐρμῆς Τετραγώνειτος, and Καθηγεμών by an easy correction of Dr. Sterrett's reading ii. 91; Ἀθηνᾶ Νεικηφόρος a deity of Pergamum, iii. 532 (cf. Νικηφόρος θεά ii. 263); Ares (Θούριος iii. 341₁₅), Demeter, Dionysus, Poseidon (Ἐπήκοος iii. 80), Plouton, Dioscuri (Σαμοθράκων ἐπιφανείς θεοί iii. 277), Νεμέσις ii. 246, Εὐφροσύνη iii. 341₂₅, Cybele (Μητρί Ὁρείαι iii. 400, cf. iii. 342₁₁), Themis iii. 416, 472 and frequently, Εὐβοσία, referred to iii. 317, Sarapis iii. 57, 421; Helios in conjunction with Selene protects the grave from desecration, ii. 31. The inscriptions fully attest the great rôle played in Asia Minor by Men (πάριος θεός ii. 135, Μεσάνβριος ii. 61, Τολησέων ii. 61, Καταχθόνιος ii. 211, iii. 284, Φωσφόρος iii. 342, 6). No example of Men Tyrannos, whose worship was introduced

into Attica in the imperial period, seems to occur. Cf. Wadd.—Le Bas, *Inscr. d'Asie Min.* iii. p. 214. With the cult of the emperors is associated that of other gods such as Aphrodite and Zeus Serapis.

Curses are imprecated upon any one diverting a tomb to another use than that designed for it by its builder. In iii. 604 we read: ἔσται αὐτῷ(ι) πρὸς τὸν θεόν, μήτε [οὐ]ρανὸς τὴν ψυχὴν αὐτο[ῦ] παραδέξ[η]ται, in iii. 514, by a certain conjecture of Dr. Sterrett, [ὅστις β]λαβερὰν χίρα π[ροσάξει] | [ὀρφανὰ τέκνα] ἔξ<ξ>ί, χήρον βίον, οἶκον ἔριμον. Cf. also iii. 251, 284, 353, ii. 28-31, 138, 144. Marriage of brother and sister appears to survive in iii. 11. θνητὴν πόλεως and other inscriptions show that women are the recipients of civic honours. The title υἱὸς πόλεως, often found in inscriptions of Asia Minor, is not infrequent here (iii. 417) &c., and recalls Apuleius: *speciosus adolescens, quem filium publicum omnis sibi civitas cooptavit*. Waddington's view that the υἱὸς πόλεως was a poor child brought up at the expense of the state is, I believe, generally abandoned at present. The method of reckoning descent μητρόθεν is not attested without peradventure, ii. 21. A ξόανον is mentioned iii. 422. That ξόανα still formed part of religious ceremony in the imperial period we know from an inscription of Cyzicus. Pausanias tells us that in his time the ξόανα caused the ridicule of the sceptics and excited the reverence of the faithful.

III. *Language*. Traces of dialect in the sounds and inflections of the prose inscriptions are not noticeable. In iii. 438, a poem by a disciple of Ἐπικτατος (*sic*), we find that the Aeolic κέν, ἔλλαχεν, ὄκνημι, λέγην form part of the poet's apparatus. τίν occurs in the course of some verses above the average, iii. 439. The only instance of a deflection from the Attic norm is τᾶ(ι) θρεπ-τᾶ(ι), ii. 206A, in case this be the correct reading. The Pisidian genitive in -ιος in proper names need not I think be referred to the influence of Ionic, though the instances in Carian make for this view. A recent examination of all the Ionic inscriptions published by Bechtel shows that -ιος was displaced only after a stubborn resistance. It is retained oftentimes when -εω and -κλεῦς have given way. -η and -ηι (dat.) held their ground sporadically till the Roman period. The Lycæonian proper names, iii. 22 &c., and the long list of Pisidian ethnics, iii. p. 271, offer abundant material for the study of the speech of Lycæonia and Pisidia from this point of view. It is uncertain whether

the Pisidians have a monopoly of such syntax as: *ἔ τις τὸ μνημεῖον ἀδικήσει θεῶν Πισιδῶν κεχολωμένον τύχουτον*, ii. 29 (cf. ii. 28, 30); so far there are no dialect parallels. A noteworthy feature is the presence of indeclinable proper names (Οὔσου, ii. 156, Βάκου, iii. 100, Κνω, iii. 152, and many others). There is no end of case twisting and other *horrenda*, such as σύν with gen., ii. 207, iii. 292. ii. 174, 175 are Phrygian; cf. Bezz. *Beitr.* xiv. 50.

Itacism is of course rampant. *πολείτην* we find iii. 413, *ἡμῖν* iii. 240, forms which obtained an unenviable notoriety and which must be a nightmare to Gustav Meyer, if a man is haunted by the sins of a first edition of his book. Evidence of later Greek pronunciation is afforded by *εἰδία*, *ἡδία*, *γυνεαί*, *κατακίτε*, *κέ κή*, *κατακίμει*, *ἀνέσπεσεν*, *Σωκράτη* (dat.) iii. 297, *ὅς ἂν θελήσι*, *κεχολωμένων*, *ἀπέδοκεν*, *γονίσιν*. In some localities the old sounds do not yield to Dionysius' τὸ ἔσχατον. *Ἑρακλείδης* we find iii. 151, and *γυνήκος* iii. 85, *αἰαντῶ*(ι) iii. 93 (Artanada). *ν* for *οι* I have met with in *ἐπήρσεν* iii. 363, 505, *ἔκον* iii. 395, *ὶ* iii. 597, *πραγματενόμενν* ii. 36. *εον* = *εν* in *κατεσκευάσαν* iii. 279. Intervocalic *ν* is expelled in *ἐατῶ*(ι) iii. 251, *ἐατοῖς* iii. 602, *αὐτῆς* appears under the guise of *ἀτῆς* iii. 235, *εἰλαβέστατος* under that of *ἐβλαβ*. Prosthetic *ι* before two consonants is not infrequent. The examples given ii. 59, to which add *ισφαγέντι* ii. 156, which has not been recognised by Dr. Sterrett, though clearly given on the stone, will swell the list drawn up by Mr. Bourne in his defence of the old-time etymology of *Istamboul*, *A.J.P.* viii. 78; cf. also *Ἰμμοῦλις* iii. 39 and *Μοῦλις* iii. 22. Interchange of *θ* and *τ*, *χ* and *κ* is frequent (*Μενιστεύς*, *ἔνοκος* *ὄκλος*, *γυναίχι*). In iii. 621 *κηποτάφω*(ι) should not have been altered to *κηποτάφω*. *δ* for *τ* occurs but once, *δῆ*(ι) ii. 200. The general avoidance of sentence *sandhi* is very noteworthy. The foreign names offer many instances of the reduction of double consonants, especially *μ* and *ν*. Such forms as *πατέραν*, *γυναῖκαιν* are rare but find analogies in Wagner's *Quaestiones de epigram. ex lapidibus collectis*. The latter form ought scarcely to have been written with the *ν* between < >. *ἀναπαύσεος* iii. 3 stands for *-εως*; cf. *Σεράπεος* iii. 57, a rare form of the genitive of the latter word; *χάρητος* and *χάρηδος* appear in close conjunction (ii. 38₇, 39₃₅).

Dr. Sterrett's procedure in not showing in his minuscule text whether *iota adscr.* is on the stone or not, I regard as unfortunate, since scholars generally are careful now-a-days in this regard. Thus *ἀδελφῶ* would be

correct for iii. 337, but in iii. 492 *ἀδελφῶ*(ι) should have been written. This impatience of details is not without its parallels in other portions of Dr. Sterrett's work, and contrasts strangely with his heroic efforts to reach apparently inaccessible inscriptions (cf. ii. 352). The following are interesting forms, *ἦτω* ii. 31, *γενάμενος* ii. 25, *ιεράσεται* ii. 60, *ἀπηγειοχότα* iii. 174, *ὁ(ῆ)...* *καί*, in such expressions as *Εὐφροσύνη ἡ καὶ Βαβείς...*, is of frequent occurrence (iii. 22, 160, 336, 364, 417, 480, 528, 612, 623, 637). The phrase has been commented on, *Classical Review*, ii. 262. *μύγα*, known to us from the Anthology, appears ii. 18A.

In his editorial capacity Dr. Sterrett evinces no little fertility of resource in his restoration of fragmentary or palimpsest inscriptions. His command over proper names, which play only too great a part in the documents he has discovered, yields oftentimes surprising results. The number of unfortunate restorations is on the whole small. It is therefore greatly to be lamented that a work which is the result of so much toil and so considerable an amount of critical ingenuity should be disfigured by one great defect and by more than the 'irreducible minimum' of petty errors. The great defect is the inability of the editor to recognize the existence of metre. In vol. ii. there are no less than seven metrical inscriptions out of a total of about twenty, where our editor can see no metre whatsoever. In 143 the ending *μνημοσύνης ἔνεκεν* is guide enough, in 148, 149 we have fragments of distichs, 182 is certainly metrical, and lines 4 and 5 of 184 recall the *οὐκ ἤμην, γενόμεν' ἤμην, οὐκ εἰμί* given in Reinach's translation of Newton's papers, *Traité*, p. 169. Nos. 235, 236 show metrical bits (*ὄφρα, ἔργοισι*). The last two together with many others were furnished by Dr. Diamantides, whose copies (ii. 191, 195) do not awaken confidence. ii. 298 has metrical colouring, but is as indifferent as iii. 29. Touches of metre seem to occur where the rest of the inscription is hopelessly prosaic.

In permitting his minuscule text to be only too frequently an unfaithful reproduction of his copy, Dr. Sterrett falls below the standard set, for example, by the editors of the *Sammlung der griechischen Dialekt-Inschriften*. We do not desire to be accused of petty fault-finding, yet it seems to us necessary to insist upon greater accuracy than our editor displays. Without reproducing here the long list of deflections from the facsimiles and incorrect accents which we have jotted down, it is sufficient to say

that Dr. Sterrett's text will bear looking after. In vol. ii. between Nos. 10 and 19 there are no less than seven, between 36 and 50, five inscriptions with minor mistakes. In iii. 92 $\sigma\tau\acute{\eta}\lambda<\lambda>\eta\nu$ a well-known form does not need the $<>$; cf. ii. 18A, where $[\sigma\tau\acute{\eta}\lambda]\lambda\eta\varsigma$ should be read. In iii. 106 we have $\sigma\tau\acute{\eta}\lambda\eta\nu$, but $\piαρακοίτ[ιδι]$ must give place to $\piαρακοίτ[η]$; $\betaαχχ\acute{\upsilon}\lambda\omicron\nu$ iii. 406 is correct (cf. Curtius' *Stud.* i. B. p. 89). These and similar slips give the impression that Dr. Sterrett's MSS. have not passed before the eye of another epigraphist. The Committee of Publication are however to be absolved from any complicity in the matter, as they state that Dr. Sterrett is solely responsible for the substance and the form of all that appears under his name. I can find no justification for the ever-present tendency to correct the phonology of late documents into conformity with the best Attic.

Of comment upon the inscriptions there are but sporadic traces, and these, when of any value, deal with the citation of the pertinent 'literature.' We can only echo the words of a writer in this *Review* in his notice of Ellis' *Avianus* upon the necessity of indices. It seems incredible that, with the example of Roehl and of Dittenberger before him, Dr. Sterrett should not have added a few hours' labour to the many that he has so nobly devoted to the cause of epigraphy and thus not have suffered a thousand inscriptions to appear without that aid to their illustration which renders Dittenberger's *Sylloge* so invaluable.

The following list of words and forms not noted in Liddell and Scott, which I have jotted down, may atone in part for the absence of one of the indices.

$\alpha\gamma\gammaαρία$, iii. 1, *postal service*. Cf. $\alpha\gamma\gammaαρος$ and *angarius*; a Persian word.

$\alphaναφαιρέτως$, iii. 518. The adj. in Menand. and Dion. Hal.

$\alphaρμάμεν[τον]$, iii. 1, *arsenal*. Perhaps $\alphaρμα-μεντάριον$.

$\epsilonρμαιον$, iii. 501, 585, an offering of a husband to his wife. Dr. Sterrett suggests that $\epsilonρμαιον$ here has the force $\epsilonρμαξ$ or of $\epsilonρμεϊον$. I would regard it as = $\epsilonρμα$ (*Antig.* 849).

$\epsilon\upsilon\betaοσιάρχης$, iii. 317, 339. L. S. give $\epsilon\upsilon\piοσιάρχης$ from *C.I.G.* 3385₃. $\epsilon\upsilon\betaοσία$ and $\epsilon\upsilon\betaοσία$ are names of a goddess in Asia Minor.

$\epsilon\upsilon\sigmaοφος$, iii. 175.

$\eta\muνος$, iii. 335A. $\eta\muν-$ for $\eta\muι-$ comes to light in Attica early in the fourth century, and has spread over a wide extent of terri-

tory (Thessaly, Megara, Delos, Thasos, Teos, Halicarnassus—Bechtel, No. 241).

$\thetaελίως$, ii. 60, for $*\thetaελέως$.

$\kappa\eta\piόταφος$, iii. 621. L. S. give the diminutive. $-ταπω(ι)$ is written in the inscription.

$\lambdaυγοστρόπος$ for $-στρόφος$, ii. 49₁₀, *withetwister*.

$\muαρτυρία$, iii. 74, see Hicks, *Class. Rev.* i. 46.

$οικονόμισσα$, iii. 345 = $\eta\ οικονόμος$; cf. $\iotaέρισσα$, iii. 17.

$\omicron\rho\thetaοπαΐα$, iii. 275, in a paneratiast's code ($\tauο\upsilon\varsigma\ \piανκρατιαστὰς\ εἰδέναι\ μῆτε\ ἀφῆ(ι)\ εἰς\ τὸ\ πάσσειν\ χρᾶσθαι\ μῆτε\ παλαίσματι\ ἀλλὰ\ \omicron\rho\thetaοπαΐα(ι)\ ἀγωνίζεσθαι$), a *straight blow* from the shoulder.

$\omicron\rhoοφύλαξ$, ii. 65, 165, probably the god Men in his capacity as protector of boundaries.

$\piρεσβύτερος$, ii. 333, probably an engraver's error. The regular form occurs ii. 89.

$\piροάγων$, an official in a Christian inscription, ii. 89; also ii. 41A₆, 43₁₄.

$\piροβωμείδι$ is conjectured iii. 468.

$\sigmaιτωνεϊκός$ (= $\ικός$), iii. 612, of $\chiρήματα$.

$\sigmaνισφόρος$, iii. 362 = $\sigmaνεισ-$?

$\sigmaύστρωσις$, iii. 409.

$\tauετραγώνειτος$ of Hermes, iii. 342₃₁.

$\tauριβόινος$, iii. 212.

$\tauρίστοον$, iii. 4, of a stoa.

$\upsilonποπροάγων$, an official in a Christian inscription, iii. 465.

$\epsilonναρέτως$, iii. 174, $\epsilonνδαψιλευσάμενον$, iii. 240, $\sigmaυγγενεύς$, iii. 15 are rare words. For $\piαραμονάριος$, $\muαείστωρ$, iii. 292, see Sophocles' *Glossary of Later and Byzantine Greek*.

HERBERT WEIR SMYTH.

Bryn Mawr.

I add a word to Mr. Weir Smyth, whose remarks and criticisms seem to me to be very just. (1) Accusatives like $\piατέραν$ are far from rare in these late inscriptions; they are formations by analogy like the modern Greek declension, and similarly almost all the so-called dialectic forms which he or Mr. Sterrett quotes are due to pure ignorance on the part of uneducated Lycaonians and Pisidians imperfectly acquainted with Greek; $\tau\acute{\alpha}\ \thetaρεπτ\acute{\alpha}$ is a false interpretation, and should be written $\tau\acute{\alpha}\ \thetaρεπτά$. Cases like $\sigmaύν$ with the genitive are to be explained through the utter confusion of the genitive and dative cases, which began as early as the third century and is almost complete in the fourth century in the popular Greek (if Greek it can be called) of the Anatolian plateau. All spoken Greek on the plateau is derived from the koine in late times, and has no real trace of living dialectic variety.

(2) I differ from him about III, 106. In my copy the restoration of the last line noted is [τ]ῇν στήλην ἐπέθηκε τὰ ξυστὰ δὲ ἡ παράκοιτις. Either the copy or the engraving (most probably the latter) is bad. 184 contains almost the exact phrase of an inscription of Brouzos (*Bull. Corr. Hell.*, 1882), οὐκ ἤμην ἐγενόμην· οὐκ εἰμί· οὐ μέλει μοι ὑγίαινε παροδείτα. I prefer τετραγωνεῖτης for his repeated τετραγώνειτος.

Mr. Sterrett only repeats Hamilton's identification of Nora: neither of them give any reasons, and none can be given. He also merely quotes Prof. Kiepert's remark about Delendis: he must surely have misunderstood, as no such name is known. Ariassos is in a totally different country. It is utterly unjustifiable to correct Ptolemy's Σαύατρα to Ἀστρα; the reason is given by Mr. Smyth. While he quotes these and some other almost equally doubtful identifications, he omits Mr. Sterrett's best, viz. Lauzada, Lalasois, and Domitiopolis (incorrectly given as Domitianopolis) in Isauria: that of Neronopolis is wrong, as no such city existed and the site is Eirenopolis.

W. M. R.

MYCENAEAN TOMBS IN CARPATHOS.

A DEALER in Athens recently told me that some very fine fragments of terra-cotta figures had been brought to him by a Carpathian mason, who assured him that they came from Carpathos and that any number were to be found on the same site. I recently visited Carpathos with the view of making inquiries, but I could hear nothing of any discovery of the kind, and I conclude that the fragments in question (which I did not see) came from some site in Greece, and that the mason's statement was meant to mislead.

There are in Carpathos at least two Mycenaean necropoleis. Some vases which were shown to me were found near Pegadia, the ancient Poseidion. The bulls-head and other vases now in the British Museum come from a place called Pilai. It is not near any of the three ancient towns, but about half way between the village of Olympos and Vourgounda (Brykous), at the head of a valley which descends to the sea on the E. I could not hear of any ancient remains in the neighbourhood. Not far away is a spring known to the shepherds as the spring of Apollo. Two tombs were discovered; the vases in one were all broken to bits by the women who found them. Numbers of fragments are still lying about. Together with ordinary ware of the third style are portions of some very large and thick vessels made of very coarse clay, full of large black grains which have reddened with the clay where it has been well burnt. Two fragments of necks which I picked up must have belonged to vases, the diameter of which at the mouth was about 10 in. They are decorated with parallel lines, triangles, and spirals.

W. R. PATON.

IASOS.

THE destruction of the wall at Iasos continues, and some new inscriptions have come to light. I was not

able to see the marbles. The following is from a copy made by Mr. Kaiserlis of Boudroum. The forms of the α, σ, ω, seem to be Α, Σ, Ω. The iota subscript is omitted throughout.

Τίτος Φλάβιος Δ(η)μ(η)τρίου υἱὸς Κυρεῖνα Μητρόβιος
νικήσας καὶ τὴν ἐξ Ἀργους Ἀσπίδα καὶ Ὀλύμπια τὰ ἐν
Ἐφέσῳ
καὶ Κοινὰ Ἀσίας ἐν Ἐφέσῳ δις, ἐν Περγάμῳ Κοινὰ
Ἀσίας τρίς,
ἐν Ζυμόρῃ δις, ἐν Σάρδεσι Κοινὰ Ἀσίας δις, ἐν Μειλήτῳ
[δ]ις,
5 ἐν Ἀθήναις Ἐλευσεῖναι καὶ Παναθήναια, ἐν Λακεδαίμο-
νι Καίσάρηα, ἐν Ῥόδῳ δις, νικήσας δὲ καὶ ἄλλους
ἁγῶ-
νας πενταετηρικοὺς καὶ τριετηρικοὺς ἑκατὸν εἴκοσι,
Ἡρακλεῖ Πρ[ο]φ[ύ]λακι τῆς πόλεως

In l. 1 the transcript gives ΔΙΜΙΤΡΙΟΥ, probably, as Mr. Hicks suggests, the transcriber's error for ΔΗΜΤΡΙΟΥ. In the last line Mr. Kaiserlis read ΠΡΦΛΑΚΙ. Προφύλαξ, if right, must refer to the situation of the shrine of Herakles outside the walls, or at the gate, and will thus be nearly equivalent to προτύλαιος. Mr. Hicks points out that Titus Fl. Demetri Fil. Quir. Metrobius is already known from a similar inscription, *C.I.G.* 2682 = Lebas-Waddington, 300.

W. R. PATON.

PISYE IN CARIA.

The following inscription from Tristoma in Carpathos has been recently discussed by Schumacher, *Rhein. Mus.* 1887, p. 635. My copy differs slightly from that of Mr. Beaudouin (*Bull. Hell.* viii. p. 356). The inscription is complete at the top. The marble is in bad condition.

ΙΚΑΓΟΡΑΣΠΑΜ
ΘΥΘΕΣΙΑΝΔΕ
ΟΡΑΤΑΤΙ ΣΑΣΕΙ
ΤΑΠΟΛΕΜΟΝΕΚΠΑ
ΡΑΚΙΣΚΑΙΤΑΝΤ
ΛΙΤΑ ΡΟΥΡΙΑΑΙ
ΑΝΤΑΔΙΑΦΥΛΑΞΑΣΤΕ
ΚΑΙΑΝΑΚΤΗΣΑΜΕΝΟΣΤΑΙ
ΠΙΣΥΗΤΙΝ ΧΩΡΑΝ ΚΑΙΤΑΙ
ΥΜΙΑΝ ΚΑΙΤΑΝΚΥ/ΛΑΝΔΙΑ
ΙΤΑΕΝΑΥΤΑΙΣΦΡΟΥΡΙΑ
ΤΕΙΔΑΝΙΠΟΡΘΜΙΩΙ

- 1 Νικαγόρας Παμ[φίλον
καθ' ἰσοθεσίαν δὲ
στρατα[γ]ήσας ἐπὶ Κερῖαν?
καὶ τὰ πόλεμον ἐκ πα
- 5 τετ[ρ]άκις καὶ τὰν Τ[αρμιαν]
καὶ τὰ φρούρια ἀ[κέραια]
πάντα διαφυλάξας τ[ε] δάμω
καὶ ἀνακτησάμενος τὰν
Πισυήτιν χώραν καὶ τὰν
10 Ἰδ[υμ]ίαν καὶ τὰν Κυλλανδ[ια]
καὶ τὰ ἐν αὐταῖς φρούρια
Πο[ρ]τειδῶν Πορθμῖφ.

In l. 3 I cannot read στραταγήςας; both on the stone and on the impression I seem to make out an Ο

at the beginning and the 6th letter appears to be T or I. Between this and the next Σ I only see one upright stroke, but there is room for more than I. It seems however to be almost certain that *στραταγήσας* is right. Schumacher had suggested *Ἰδυμῶν* in l. 10 and *Ταρμιναν* in l. 5. I think there is no doubt that *Ἰδυμῶν* at least is right. There is no room for more than two or at most three letters before YMIAN.

Idyma is the modern Giova, the Tarmiani were in the neighbourhood of Mughla. If we leave Mughla by the high road leading to Mylasa, and after following this road for two or three miles turn to the left, and cross a low range of hills, we reach the upland plain in which lies the large village of Pisi. Near the road as we descend the hill are some ruins. Pisi is undoubtedly the ancient Pisyæ, which has retained its name. I could not hear of any inscriptions there, but I only spent a few hours in the village. The identification of Pisyæ strengthens the probability of the restorations *Ταρμιναν* and *Ἰδυμῶν* in our inscription. Kyllandos must be in the same neighbourhood. As these places were not in the Peraea but near the Ceramic Gulf, I have restored in l. 3 *ἐπὶ Καρίαν* instead of *ἐπὶ τὸ πέραν*, but in this I am possibly wrong. *στραταγὸς ἐπὶ τὸ πέραν* was the official title of the Rhodian commander in Asia, and Rhodian possessions beyond the limits of the Peraea proper were probably included in his command. In l. 5. *τετράκλις* is doubtful. I am not sure of the K which Beaudouin reads E.

W. R. PATON.

Athenische Mittheilungen, 1888: parts 3 and 4. Athens.

1. Ramsay: Laodiceia Combusta and Sinethandos: 141 inscriptions from Ladik, Serai, and Khadyr Khan, extending from the 2nd to 5th century A.D. 2. Dümmler: notes on the earliest art handiwork upon Greek soil: (i) the tombs at Halicarnassos: the race to which the Necropoleis in Caria belonged treated their graves as shrines of the family, and so of the race: they were accustomed to burn their dead, and this custom was carried on even after they took to a form of grave which properly was intended for burial without burning. He compares these graves with the Greek cupola tomb, showing that the iron weapons, fibulae, and pottery are related partly to the Rhodian, partly to Mykenaeen ware: (ii) the Cypriot-Geometric style: this style was older than the Dipylon style, but started from the same Mykenaeen basis: (iii) on the necropolis of Dipylon and the style of the Dipylon vases. The earliest Greek inhabitants of Athens buried their dead on both sides of the street; in course of time their custom changed from that of burning to that of inhumation; the large vases of this class are from graves with inhumation and therefore later. The burial of iron weapons in these tombs points to a high antiquity for iron in Greece. 'The superior quality of their armour must have helped the hardy hordes who broke in from Epirus to a speedy victory over the effete races of Mykenaeen culture: but they were not yet for a long time able to wrest from them the control of the sea, until they had won their settlements on the strongly fortified hills. Of this period of battle for the mastery we have a picture in the "Warrior" vases: and in certain of them there is undoubtedly Egyptian influence: twelve cuts. 3. Lolling: inscription from Kyzikos, giving a list of prytaneis: proving that in imperial times there were at least eight *φυλαί* in Kyzikos: and, by comparison with Miletos and her colonies, giving materials for the construction of the Kyzikene year. 4. Wolters: the gravestone of Antipatros of Askalon: the relief is here given (in wood-

cut) for the first time: it was supposed that it represented the dead person on a couch: a lion seizing the body: a youth protecting it: and a ship in the background. It is clear however that the 'ship' and youth are one fantastic whole, a 'Mischwesen,' half man, half ship. It seems to show that a solemn burial is indispensable to rescue from the vengeance of the lion (*i.e.* the god of death): Antipatros' friends have rescued him by providing him with a grave. The ship-man may refer to some special mythical representation of the Phoenicians: cut. 5. Treu: the dedication of the Leonidaion (S.W. building) at Olympia: restores Δ[ε]ωνίδ[ης] Λεώτου [N]άξιος ἐποίησε καὶ ἀνέθηκε Διδ. Ὀλυμπίῳ. Possibly this inscription was in Roman times smeared over with plaster: Pausanias saw nothing of it, and called the Leonides erroneously an Ἡλείος: cut. 6. Dörpfeld: the Altis wall at Olympia: from the identification of the site of the Leonidaion, he concludes that in Roman times this wall was altered in the S. portion: apparently the builder of the Roman door to the Altis misplaced the route of the procession, erecting the S.E. door in the form of a triumphal arch; he entirely defaced the old sacred way to the Leonidaion and made the way from the S.E., from the Hippodrome, enter the Altis. Later, the Eleans again altered this arrangement, and directed the sacred way into the old route from the Leonidaion. Various evidence points to Nero as the originator of the arbitrary alterations. The question as to the Hippodameion remains doubtful: plate. 7. Milchhöfer: record of antiquities from Attika. 8. Brückner: the gravestone of Metrodoros of Chios, now in the Berlin Museum: on this square block was a row of sixteen sirens playing music, below, a battle of Lapiths and Centaurs, and a row of Nikae. In front is only *Μητροδόωρος Θεογείτονος*: on the right and left sides scenes from the life of the deceased: the back is destroyed. He classifies it in the series of funeral monuments: the date is the time of Attalos I. of Pergamon: plate and two cuts. 9. Reich: the Thrasyllos monument. In B.C. 270 the son of Thrasyllos put on the building of his father an Attika: and the seated Dionysos Melpomene dates from the same year. Gives a stylistic analysis of the statue: later history of the monument: and a facsimile of the principal inscription, an early example of the letters with apices which came later into use: plate. 10. Graef: the sculptures of Olympia: proposes certain emendations in the restorations of Treu. 11. Lampros: Aeschylus *Pers.* 419 is additional proof that the *Χοῖράδες* were small islands in the bay of Salamis, the modern *Κυράδες*. 12. Pappa Constantinou: two inscriptions from Tralles: (i) an agonistic victory (*δρόμος, εὐξία, ἀκοντισία, τοξική*); (ii) close of an honorary decree (name lost) which was to be set up in the hieron of Zeus Larasios. 13. Winnefeld: the sanctuary of the Kabiri at Thebes (continued, pt. iii.). The vases may be divided into three groups, (i) Attic painted ware, only very few; (ii) Boeotian painted ware; (iii) black varnished ware. Half of the pottery is of local fabric, evidently made expressly for this particular shrine: thus one is inscribed *Σμικρὸς ἀνέθηκε Καβίρῳ*. The ornament consists of ivy, tamus cretica, vine and olive branches: and representations of the cult of the Kabiri: and in these, both men and heroes are always caricatured, both as regards the form of their bodies and also the whole composition. There were also found painted terracotta cones (*σπρόβιλα*). The black glazed ware is without interest: three plates, eighteen cuts. 14. Schliemann: two Attic sepulchral inscriptions. 15. Dörpfeld's current report on the recent discoveries in architecture; and 16. that of Wolters on the antiquities.

C. S.

SUMMARIES OF PERIODICALS.

We have received a copy of the June number of the *Eagle*, a magazine supported by members of S. John's College, Cambridge, which has just completed its thirtieth year, and which certainly deserves its success if we may judge from the excellence of the present number. Among the notices of recently deceased members of the College we find one of T. S. Evans signed J. E. B. M., another of F. A. Paley by T. Field, and a very remarkable paper on Dr. Kennedy at Shrewsbury by W. E. Heitland, which throws more light on Kennedy's extraordinary power as a teacher than anything we have seen elsewhere.

Journal of Philology, No. 35. vol. xviii. 1889.

A. E. Housman, emendations on Hor. *Serm.* I. 2, 77—82; 3, 38—42; 99—105; 117—124; 4, 100—103; 6, 100—104; 8, 33—36; II. 2, 123—125; 6, 28—31; *Epist.* I. 1, 53—60; 2, 27—33; 5, 8—11; II. 2, 87—90; A. P. 60—63; 101—104; 391—401; 431—437. J. Armytage Robinson, a classification of the MSS. of the *Philocalia* of Origen with a short account of the MSS. *Contra Celsum*. A. C. Clark, excerpts from the *Verrines* in Harl. 2682, which he proves to be the parent of the Erfurt MS. (E) and derived from a common ancestor with the Regius Parisiensis 7744 (P). J. H. Onions, *Adversaria Noniana* on Books I—III. A. Platt, notes on Homeric Scansion; on Spondee in the 4th foot in Homer; on the text of *Iliad* A 18, B 22, Γ 347, E 181, 183, 403, Z 285, H 436, 437, 453, Θ 94—97, 349, I 310, 538, K 373, A 110—112, 678; on the text of *Odyssey*, α 157, γ 7, 120, 418, δ 244, κ 191, 425, μ 28, τ 209, 246, φ 142; on Plato and Geology, H. Nettleship, *Adversaria* on Cic. *de Orat.* I. 241; *Verr.* 2, 5, 119, 125; *Legg.* I. 17; Ps. *Caes. B. Afr.* 48, 1; Hor. *A. P.* 245; Frontin. *Strat.* I. 5, 1; Tac. *Hist.* 2, 77; *Pervig. Ven.* J. P. Postgate on Catullus *Attis*.

Rheinisches Museum, xliii. 4, contains:—

R. Kekulé, *Euphorbus*. On the divergence between II. Bks. 16 and 17 in account of death of Patroclus.—J. Freudenthal, *Ueber die Lebenszeit des Neuplatonikers Proklus*. 'Died 484/5 at 75, therefore born 410. The horoscope in Marinus therefore faulty.'—C. Wotke and C. Hosius, *Persius-Excerpte*.—R. Foerster, *De Loxi Physiognomonica*. On the relation of L. to Pseud.-Arist. and Polemo.—E. Graf, *Nomos Orthios*. 'Difficulties caused by ambiguity of ὀρθιος, in metre "of like parts," in music "high-toned."'—G. Oehmichen, *Kritisches und Exegetisches zu Vitruv.*—E. Oder, *Der Wiedehopf in der griechischen Sage*. On the birds of the Tereus-legend.—F. Bucheler, *Oskische Inschriften*. Two short inser. found at Capua.—A. Ludwick, *Zwei Homerischen Hymnen*.—C. Trierber, *Die Romulusage*. 'Naturalized from the Greek legend of Tyro: probably by Dioecles of Peparethos.'—H. Rassow, *Zu Aristoteles*.—F. Rühl, *Die Zeit des Vopiscus*. 'The Aurelian must have been written later than 305, the *Probus*, about 322.'—Th. Kock, *Versuchsschiebungen bei Athenaeos*. *Ath.* 9, 379d., 9, 377f., 3, 101, 2.—*Nachschrift* Zu S. 53—57 und S. 196 dieses Bandes.

Miscellen:—

O. Crusius, *Zu Theognis*.—W. Schmid, *Kritisches zu Thucydidēs* ii. 14, 4, παλαιῶν for καὶ ἁλλων, ii. 29, 3, lacuna after ἐχων, ii. 38, 1, ἱεροὶς δὲ καὶ for ἱδῆαις δέ.—R. Hitzel, *Die Eupatriden*. Traces the founding of the clan to Orestes.—C. Weyman,

Zum Fortleben Catulls.—W. Ribbeck, *Zu der Phaedra des Seneca*. Finds references to Messalina and Silius.—H. J. Müller, *èque, bei Livius*. 'In 35, 32, 2 read *Menippumque*, in 2, 33, 7; 21, 39, 2; 41, 23, 6—*èque* must stand.—F. Becher, *Zu Quintilian Inst. Or.* xi. 1, 51, read *minimū* for *nimum*.—J. Werner, *Zu Priscians Perigesis*.—Register.

The same, xlv. 1, contains:—

F. Blass, *Demosthenische Studien* (continued). On the usage with respect to *ὄστος*, *ὄστος*, &c. and the article.—L. Jeep, *Bemerkungen zu den Lateinische Grammatikern*. Discusses the relation of the *Excerpta Cod. Bob.* to Dositheus and Charisius.—S. Sudhaus, *Zur Zeitbestimmung des Euthydem, des Gorgias und der Republik*. Dates them 387, 876 and 354 B.C. respectively, from their relation to Isocrates.—O. Rossbach, *Die handschr. Ueberlieferung der Periochae des Livius*. A collation of two MSS. (Heidelberg, cod. Pal. Lat. 894, Paris. cod. Lat. 7701) with conjectures.—E. Schwartz, *Quellenuntersuchungen zur griechischen Geschichte*, I. On the discrepancies between Xenophon and Lysias in respect to Tharmenes—the Agoratos conspiracy.—A. Gercke, *Alexandrinische Studien*. *Der Streit mit Apollonios*. 'Both Theocritus and Callimachus wrote with a definite intention to satirize Ap.'s Epic poetry.'

Miscellen:—

C. Wachsmuth, *Zu den Akrostichen des Dionysios Periegetes*. 'Il. 112—129 give the author's name: Il. 109—111 do not belong to the acrostic.'—C. Wachsmuth, *Kykloboros und Kyklos*. 'κύκλοι (or γῦροι) were the circular trenches round vines and olive trees.'—J. E. Kirchner, *Kleons Strategie Jahre 424/3*. Proof that Aristoph. *Clouds* 581 ff. refers to this year.—Th. Zielinski, *Das Wiesel als Braut*. A conjecture that one word for 'weasel' may have been *νύμφη* (mod. Gr. *νυμφίτζα*) and hence the legend.—F. Schöll, *Zur Chronologie von Ennius' Annalen*. Varro ap. Gell. xvii. 21, 42 must refer to the last book, as Cic. *pro Arch.* 9, 22 and Plaut. *Truc.* 929 prove that six books had been published before B.C. 284.'

The same, xlv. 2. :—

E. Schwartz, *Quellenuntersuchungen zur griechischen Geschichte* II. On the personal element in Xenophon's writings.—A. Ludwich, *Johannes von Gaza*. 'Flourished under Anastasius 491—518 A.D.'—J. Ilberg, *Ueber die Schriftstellerei des Klaudius Galenos* I. Biographical and chronological arrangement of works.—A. Gercke, *Alexandrinische Studien*. *Der Streit mit Apollonios* (continued). Ap.'s poetry criticised: chronology.—L. von Ulrich's *Pliniana*, Notes 1. on *praef.* 26—27; 2. on 34, 59.—H. Selzer, *Von Gutschmids Diorthose der ägyptischen Königsliste des Eratosthenes*.—E. Klebs, *Das Consulatsjahr des Geschichteschreibers Tacitus*. Demonstrating against Asbach that A.D. 97 is the true date.—F. Schöll, *Zu Terenz' Adelphen*. '1. 117 read *scortator*, om. 118, 119. 1. 199 read *Domo mi.* 1. 162f. omit *hanc—esse*: other conjectural omissions and interpolations.—P. Krumbholz, *Wiederholungen bei Diodor*. 'These are intentional and not due to corruption.'—O. Immisch, *Ad Cypria carmen*. 'The *ῥεῖκος* referred to in Hom. Od. ix. 73 ff. was narrated in the *Cypria*.'

Miscellen:—

M. Schanz, *Zu Sophokles*. Reads δῆν in O.R. 1267.—O. Ribbeck, *In Sachen der Theophrastischen Charaktere*.—H. Weber, *Der Tod des Phidias*. 'In Philochorus ap. schol. on Ar. Pax, 605 read *εἰλεῶν* for ἡλεῶν.'—O. Crusius, *Die Kynoi αὐτοφωνία* des

Oinoimaios. 'Explain as "sayings from the Dog's own lips."'—W. H. Roscher, *Ueber Bedeutung und Ursprung der Wortform ἐνδοεικότα auf den Tafeln von Herakleia*. 'δῖον is Doric equivalent for Attic βῖον; the word therefore means "having taken root."'—G. Kaibel *De epigrammate Catalepton Verg.* ii.—'F. B.' *Zu Horaz Od.* iv. 2. On the name *Iulus*, and the writings attributed to him.—H. J. Müller, *Zu Seneca rhetor*, *Contr.* 1, 1, 3 omits *non*, inserts *qui te* before *quid desperandum*, *Ib.* 10, 2, 1, 'MSS. have *et virtutes*, prob. *gloriam* lost.'—H. D. Darbishire, *Zu Tacitus Annalen* i. 32. Reads *sexagenis*.—C. Wachsmuth, *Lateinische Hendekasyllaben in Athen*.

Berliner Philologische Wochenschrift.

Jan. 5. Bruns, *Fontes iuris Romani antiqui*, ed. 5. (Gradenwitz): 'Enlarged and improved; a real help to all students of Roman antiquities, but especially to students of Roman Law.'—Sterrett, *An Epigraphical Journey in Asia Minor* (in 1884), (Gurlitt): 'Author, a good traveller with keen eye for geographical relations, affords raw material rather than results: a large number of inscriptions here first published.'—12. R. C. Jebb, *Sophocles*, p. iii. *The Antigone* (Wecklein): 'Has the same excellences as the two previous volumes. Textual criticism shows judgment and true taste: editor shows great respect for documentary evidence, impartiality in estimating conjectures of other scholars, and cautious reserve in introducing his own, of which several are very good, others doubtful. The exegesis is, in the main, no less good, being only in a few cases open to objections.'—F. J. Snell, *Lysias, Epitaphios* (Stutzer). 'Text little more than a reproduction of Cobet's; monographs of Eichmann and others neglected. Notes show diligence and wide reading.'—19. Peiper, *D. Magni Ausonii Burdigalensis Opuscula* (Stowasser): 'Introduction of the MSS. well discussed, and documentary evidence well presented; but editor is over conservative, and mistrustful of conjectural emendation.'—L. von Sybel, *Weltgeschichte der Kunst bis zur Erbauung der Sophienkirche* (Brueckner): 'Has many merits, though the arrangement is in some respects peculiar.'—26. J. La Roche, *Materialien für einen Kommentar zur Odyssee* (P. Cauer): 'A series, in the main, of notes on recurrent words, &c.; often suggestive and seldom wrong.'—Collitz u. Bechtel: *Sammlung der griechischen Dialektschriften*, B. iii. H. 1: *Die Megarischen Inschriften* (Leitfeld): 'In spite of a few defects, is a valuable and meritorious work.'

Feb. 2. R. C. Jebb, *Homer: an Introduction to the Iliad and the Odyssey* (P. Cauer). 'Has interest both for the general student and for the specialist; comprises, in concise form, results of thorough work and exact acquaintance with material. Of the four chapters the first is remarkable for the comparisons adduced of modern ballad; the second gives a good account of the Homeric world, with a notice of Helbig's book; the third, on 'Homer in Antiquity,' contains much useful matter, though insufficient as regards the Alexandrine critics: ch. 4, on 'The Homeric Question,' exhibits sound method in analysis of the Epics, and clear presentation of the mode of their gradual growth. The book is rich in matter of mature thought.'—9. J. J. Hartmann, *Analecta Xenophontea* (E. Weissenborn): 'Instructive and interesting.'—B. T. Wheeler, *Analogy and the Scope of its application to Language* (H. Ziemer): 'A book to be commended to students: gives a classification of the various manifestations of Analogy.'—16. K. Sittl, *Mittheilungen über ein Iliadhandschrift der römischen Nationalbibliothek* (A. Ludwich). 'An important contri-

bution to future criticism of text of the *Iliad*, of which the MS. contains the first quarter.'—Syr. P. Lambros, *A Collection of the Athos Codex of the Shepherd of Hermes*, tr. and ed. J. A. Robinson (Hilgenfeld): 'Much thanks due to Lambros for his careful collation; some also to the English editor, though his judgment regarding the MSS. L.²⁻³, is over-confident and rash: the 2nd Appendix on 'Hermes in Arcadia,' is good.'—23. W. Rzach, *Homeri Iliadis carmina* xiii-xxiv. (Peppmüller): 'General plan, &c., the same as in vol. i.; the edition is, in essentials, similar to Nauck's; but has a text somewhat more Aristarchean, and which names—though not always quite accurately—the originator of each modern correction or improvement.'

March 2. W. Wecklein, *Des Euripides Alkestis* (Heiland): 'A revised edition of Bauer's edition for schools. The improvements are manifold.'—K. Köstlin, *Geschichte der Ethik*, B. i. pt. 1 (Lortzing). 'This first part goes as far as Plato inclusively. Author develops each system on basis of a thorough knowledge of the sources. An introductory chapter sets forth briefly the foundations of Ethical science. As regards Plato, K. agrees in the main with Zeller, but adds much that is valuable, especially touching the *Philebus* and *Politics*, and the *Laws*.'—O. Bie, *Die Musen in die antiken Kunst* (Kroker). 'Of great merit; will be the basis of future study of the subject.'—Gröber, *Grundriss der romanischen Philologie* (Hagen). 'Includes contributions from a number of specialists. A book to be highly recommended.'—9. Kunst, *De Theocriti versus heroico* (Klotz). 'Good.'—Jacobsmuehlen, *Pseudo-Hephaestion de Metris*.—Grossman, *De doctrinae metricae reliquiis ab Eustathio servatis*.—Shuscl, *De vi atque indole rhythmicorum quid veteres indicauerint* (Klotz).—16. Hultsch, *Polybii Historiae* (R. Wagner). 'The 1st vol. of a 2nd edition. Valuable in every way.'—Ussing, *T. Macci Plauti comoediae*, v. iii. p. 12 (Seyffert).—'Contains the *Epidicus*, *Mostellaria*, and *Menacchi*. 'A good deal better than the previous volumes.'—23. R. Schoell, *Procli commentariorum in rempublicam Platonis partes ineditae*, *Anecdota varia*, Gr. et Lat. ed. Schoell et Studemund, vol. ii. (O. Seyffert). 'Good.'—Rossbach, *De Senecae philosophi librorum recensione et emendatione* (Gertz): continued in next number: 'Full of valuable and various matter.'—30. Maass, *Scholía graeca (Townleiana) in Homeri Iliadem* (A. Ludwich): continued in two following numbers. 'Affords much new and needed material, but is altogether inadequate.'—Domburt, *Commodiani carmina*. 'Good.'

Apr. 6. Gitlbauer, *Cornelii Taciti ab excessu divi Augusti libri* (i.-vi.), (Eussner): 'Good, like his other books.'—13. A. Colbeck, *A Summer's Cruise in the Waters of Greece, Turkey and Russia* (H. P.). 'Contains nothing new; gives the chief facts and stories attaching to each spot visited or described.'—Steinthal, *Der Ursprung der Sprache*, 4. Aufl. (Ziemer). 'Differs from 3rd ed. by taking count of recent theory, especially of the work of Wundt, with whom author agrees in most points, though not as regards the function of the Will.'

Wochenschrift für Klassische Philologie.

Aug. 22. Dumont et Chaplain, *Les céramiques de la Grèce propre* (Heydemann). 'A lasting memorial of Dumont's importance and of Pottier's fidelity and gratitude.'—H. Usener, *Epicurea* (A. Döring). 'A magnificent piece of German erudition, German industry, German method, and German discernment! A work of absolutely permanent utility.'—G. Kalkoff, *De codicibus epistolae Harporationeae* (K. Boysen). 'Work careful and methodical, results not absolutely

certain.'—K. Pauli, *Das sogenannte Weihgedicht von Corfinium* (O. Gruppe). 'Shows thorough acquaintance with the subject, but results not satisfactory.'—A. Zingerle, *Livy I.* (E. Krah). 'Worthy of Z.'s other editions.'—Aug. 29. D. B. Murdoch, *A note on Indo-European phonology* (H. Ziemer). 'Contains nothing new, and its object is a mystery.'—O. Crusius, *Plutarchi de proverbii Alexandrinorum* (L. Cohn). 'The method is the correct one, and that which must be followed in reconstructing the rest of the corpus paroemiographorum.'—A. Dau, *De Martialis libellorum ratione temporibusque* (W. Gilbert). 'Distinguished by exhaustive examination of material, discovery of new points of view, and not a few safe results.'

Sept. 5. K. Wessely, *Ephesia Grammata* (C. Haebelin). 'The subject (magic and mysteries) is of importance for the history of culture, and we hope to see more work of this kind from the author.'—O. Rossbach, *De Senecae librorum recensione et emendatione* (W. Gemoll). 'Most serviceable in consequence of R.'s wide knowledge of literature, laborious investigation of well-known and discovery of many new MSS.'—Sept. 12. K. Krumbacher, *Griechische Reise* (S. Herrlich). 'A very remarkable performance, warmly recommended as stimulating and instructive in the highest degree.'—G. Sotiriadis, *Zur Kritik des Johannes von Antiochia* (Ludw. Jeep). 'A very laudable and discerning piece of writing.'—*Poetae Christiani minores*, I. (M. Manitius). 'To all engaged on later Latin poetry the appearance of this the 16th volume of the Corp. S.S. Eccles. will be a real source of rejoicing.'—Sept. 19. E. Kroker, *Katechismus d. Archäologie* (P. W.). 'The author shows complete command of his subject, and knows how to state briefly what is best worth knowing.'—Faesi-Franke, *Iliad*, 1 Bd. 7 Aufl. (R. Peppmüller). 'An improved edition truly, but the principles on which the text is dealt with are so conservative that this edition of the *Iliad* has quite a different look from Faesi's *Odyssey*.'—E. Gaiser, *Hilfsbuch für d. Unterricht in der latein. Syntax* (H. Ziemer). 'Comprehensive, cleverly put together, laborious and careful, but practically useless.'—Sept. 26. H. Droysen, *Kriegsaltertümer*, 1. Hälfte (Hyska). 'Quite up to the level of modern science, but not always right on disputed points of detail.'—E. Kurz, *Miscellen z. Plutarchi Vitae u. Apophthegmata* (A. Brunk). 'Most meritorious.'—G. Schwarz, *De vita et scriptis Juliani imperatoris* (C. Haebelin). 'Short, but not unfruitful.'—D. Rohde, *Adiectivum apud Sallustium* (Th. Opitz). 'The result is tolerably certain that the regular position of the adjective in Sallust is in many cases before the substantive.'

Oct. 3. E. Curtius, *Griechische Geschichte* II. 6 Aufl. (W. Nitsche). 'The notes, welcome to learner and investigator alike, are again considerably amplified.'—F. D. Allen, *On Greek Versification in Inscriptions* (C. Haebelin). 'A serviceable contribution, worthy of all recognition.'—M. Wohlrab, *Platonis Euthyphron*, 3. Aufl. (K. J. Liebhold). 'Constitutes a fresh proof of the editor's valuable services.'—Oct. 10. J. Byrne, *Origin of the Greek, Latin, and Gothic Roots* (H. Ziemer). 'Contains something of genius and also of eccentricity. A marvellous amount of toilsome labour is lavished on a lost cause. The fundamental idea is so new, so ingenious, so peculiar, that inability to share the author's point of view prevents us from understanding him.'—J. Gow, *A Companion to School Classics* (W. Nitsche). 'Careful revision is urgently needed for another edition.'—M. Schneider, *Isokrates* (Br. Keil). 'A much improved edition of the best commentary on Isocrates.'—G. Linker, *Sallustii*

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Nov. 7. D. A. Danielsson, *Grammat. u. etymologische Studien*, I. (H. v. d. Pfordten). 'Partakes of the uncertain and hypothetical nature which characterises the present stage of Indo-Germanic etymology.'—G. Amsel, *De vi atque indole rhythmorum* (H. G.). 'A most meritorious work.'—Aem. Nierhardt, *Quaestiones Aeschyleae*, I. (Nast). 'The work of an industrious and able philologist, who is inclined to allow his undoubted abilities to indulge too much in conjectural criticism.'—Joh. Tschiedel, *Quaestiones Aeschinae* (J. Kohm). 'The author has on the whole succeeded in his object—that of furthering the comprehension of Aeschines.'—Nov. 14. Fr. Schulthess, *Ritter and Preller's Historia philosophiae Graecae* (Fr. Susenihl). 'The new editor has performed his work admirably.'—Ettore Cicotti, *La famiglia nel diritto attico* (O. Schulthess). 'It cannot be said that Cicotti for all his laudable endeavour gets much beyond Van Es.'—Nov. 21. B. Haussoullier, *La vie municipale en Attique* (O. Schulthess). 'Ought to be read by every one interested in the internal organisation of the Attic community.'—A. Drigler, *Ovid als Sprachbildner* (G. Wartenberg). 'Its utility is unquestionable.'—G. Gundermann, *Frontini strategematon libri* (Fr. Rühl). 'These excellent investigations.'—Nov. 28. L. v. Sybel, *Weltgeschichte der Kunst* (P. W.). 'The author has performed his task in a most brilliant manner, the illustrations excellent, the price (12 M.) low.'—O. Schulthess, *Vormundschaft nach attischem Recht* (H. Landwehr). 'Deserves full recognition, though in many places it does no more than state what point investigation has at present reached.'—Schmolling, *Pronomina auf attischen Inschriften* (S.). 'The work is distinguished by care and by the certainty of its results.'—R. Bitschowsky, *Studien zu den scriptor. historiae Augustae* (W. Gemoll). 'The author has studied the linguistic usage of the *Script. h. Aug.* as affectionately as he has circumspectly used it for the criticism of the text.'

LIST OF NEW BOOKS.

ENGLISH BOOKS.

- Ellis* (Robinson). A Commentary on Catullus. Second edition. 8vo. lxxii, 516 pp. Oxford: Clarendon Press. 18s.
- Lightfoot* (J. B.), D.D., &c. Bishop of Durham. Essays on the work entitled 'Supernatural Religion,' reprinted from the 'Contemporary Review,' ix, 324 pp. Macmillan. 1889. 10s. 6d.
- Mayor* (John E. B.) The Latin Heptateuch, published piecemeal by the French printer William Morel (1560) and the French Benedictines E. Martène (1733) and J. B. Pitra (1852-1888). lxxiv, 268 pp. Cambridge University Press. 10s. 6d.
- Nettelshup* (H.) Contributions to Latin Lexicography. 8vo. xxiv, 624 pp. Oxford: Clarendon Press. £1 1s.
- Owen* (S. G.) Ovid Tristium Libri V. 8vo. cxi, 271 pp. 2 facsimiles. Oxford: Clarendon Press. 16s.

FOREIGN BOOKS.

- Burchardi* (Th.). Elementargrammatik der griechischen Sprache des Neuen Testaments. Nebst einem grammatisch geordneten Wörterverzeichnis für nicht akademisch Gebildete bearbeitet. 8vo. vii, 138 pp. Berlin, Wiegandt und Grieben. 2 Mk.
- Dümmler* (F.) Akademika. Beiträge zur Litteraturgeschichte der sokratischen Schulen. 8vo. xiii, 295 pp. Giessen, Ricker. Mk. 6.50.
- Fabia* (P.) De orationibus quae sunt in Commentariis Caesaris de Bello Gallico. Thesis. 8vo. 102 pp. Avignon.
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- Kiepert*. Wandkarte der Reiche der Perser und Macedonier. 1: 3,000,000. 6 sheets. Folio. Berlin, D. Reimer. 9 Mk.
- Kirchhoff* (A.) Hesiodos' Mahnlieder an Perses. 8vo. viii, 84 pp. Berlin, Hertz. Mk. 2.40.
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- Livy*. Liber XXII. Text für den Schulgebrauch mit geographischen Namensverzeichnis herausgegeben von S. Widmann. 12mo. 78 pp. Paderborn, Schöningh. Bound. 60 Pfg.
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- Wilamowitz-Möllendorff* (A.). Commentariolum grammaticum III. 4to. 30 pp. Göttingen, Dieterich. 80 Pfg.
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- Pindar*. Le Pitoniche, tradotte da L. Mariani. 1888. 16mo. 74 pp. Napoli, Giannini e figli.
- Plessis* (F.) Traité de métrique grecque et latine. 12mo. x, 346 pp. Paris, Klincksieck.
- Ruthardt* (K.) und *R. Boehm*. Verzeichnis der griechischen verba anomala, sowie der schwierigeren Einzelformen, im Anschluss an die Klasseneinteilung von Curtius und Koch bearbeitet. 2te vielfach veränderte und durch Anhänge vermehrte Auflage besorgt von R. Böhm. 8vo. viii, 57 pp. Cannstatt, Bosheuer. 75 Pfg.
- Simon* (J. A.) Xenophon-Studien. Teil IV. Die Präpositionen σύν und μετά cum genitivo bei Xenophon. 4to. 24 pp. Leipzig, Fock. Mk. 1.20.
- Tacitus*. Germania für den Schulgebrauch erklärt von J. Prammer. 2te verbesserte Auflage. 2 Abteilungen. 8vo. Wien, Holder. Mk. 1.30.
- Contents: I. Text mit Vorwort, Inhaltsangabe und Verzeichnis der Eigennamen. vi, 24 pp.
- II. Einleitung, Commentar und Register. viii, 76 pp.
- Tocpffer* (I.) Attische Genealogie. 8vo. vi, 338 pp. Berlin, Weidmann. 10 Mk.
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The Classical Review

OCTOBER 1889.

ΑΣΤΥΝΑΞ.

Τόν ρ' Ἐκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ
ἄλλοι
Ἀστυνάκτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἐκτωρ. Z
402 f.

Mr. Leaf, in his excellent edition, says: 'The derivation of the name is not very fortunate; for in no sense was it true that Hector "ruled" Ilios (for this sense of *ρύομαι*, cf. I. 396), and if we understand it to mean "protected" (in battle) it does not explain Ἀστυνάξ. . . . Plato, however, knew and commented on the lines.'

I wish to show (1) that, according to analogy, the name Ἀστυνάξ as an epithet must be suited to Hector, rather than to Hector's son; and (2) that the name is thus suited to Hector.

1. The Epigoni of the Homeric heroes, except Orestes, are named from some quality or characteristic of the father. Thus Τηλέμαχος received this name because his father Odysseus was *fighting far away* from home when this boy was a child. Μεγαπένθης is a standing reminder of the *great grief* of Menelaus at his desertion by Helen. Νεοπόλεμος received his name, doubtless, rather from the youth of his father Achilles than from his own *youth* on going to the war. Εὐρυσάκης was the son of Ajax, who bore *σάκος ἥντε πύργον*. With these examples may be compared τὴν δὲ . . . Ἀλκυνόην καλέεσκον ἐπώνυμον, οὐνεκ' ἄρ' αὐτῆς | μῆτιρ Ἀλκύνος πολυπενθέος οἶτον ἔχουσα κ.τ.λ. I. 561 f.; and one Homeric etymology of Ὀδυσσεύς, to whom the grandsire (not the father, in this case) gave the name, πολλοῖσιν γὰρ ἐγὼ γε ὀδυσσάμενος τόδ' ἰκάνω . . . τῷ δ' Ὀδυσσεὺς ὄνομ' ἔστω ἐπώνυμον, τ 407 f.

Of biblical parallels, I mention only that of the son of Moses: 'And she (Zipporah) bare him a son, and he called his name Gershom (*stranger*): for he said, I have been a stranger in a strange land,' Exodus ii. 22.

The name Ἀστυνάξ, then, should belong primarily to Hector.

2. Mr. Leaf is certainly right that Hector was in no sense the ruler of Ilios. Hentze refers for Hector's 'politische Autorität' to a passage which really proves nothing. Υ 179 ff. indicates clearly that Priam had not yet resigned the throne. Besides, there is no connection between Ἀστυνάξ as 'ruler of the city,' and οἷος γὰρ ἐρύετο Ἴλιον Ἐκτωρ Z 403. ἐρύετο does not mean 'ruled.' In the example cited by Mr. Leaf for this meaning, I 396, κοῦραι ἀριστῶν οἷ τε ποτιέθρα ρύονται, the verb can have none other than its usual force of 'guard,' 'protect'; cf. II 542, ὃς Λυκίην εἵρτο δίκησί τε καὶ σθένει φ. This is the sense in the passage parallel to that which has served as my text, X 506, f. Ἀστυνάξ, ὃν Τρῶες ἐπὶ κλησιν καλέουσιν | οἷος γὰρ σφιν ἔρυστο (sc. Hector) πύλας καὶ τείχεα μακρά. We should note further that, with apparent reference to Hector's name, the word ἔχω (*keep*) is used of his service to the city; cf. Ω 729 f. ἦ γὰρ ὅλωλας ἐπίσκοπος, ὃς τέ μιν αὐτήν (i.e. the city) | ῥύσκειν, ἔχ ες δ' ἀλόκους κεδνάς καὶ νήπια τέκνα, and E 472 f. Ἐκτορ, πῇ δὴ τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες; | φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἦδ' ἐπικούρους.

In all these passages, Hector appears as the 'protector,' 'keeper' of the city. This must remind us of the etymology proposed by Angermann in Curtius' *Studien*, vol. iii.; he understands ἀραξ as primarily 'guardian.'

Thus he would translate A 38, Τενέδοιό τε ἰφι ἀνάσσεις, not 'who dost rule Tenedos with a rod of iron,' but 'who dost guard Tenedos by thy might.' This sense is absolutely demanded by the preceding line, ὅς Χρῦσῃν ἀμφιβέβηκας. The same sense is needed also in Z 476 ff., Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι . . . ὅδε βίην τ' ἀγαθὸν καὶ Ἰλίου ἰφι ἀνάσσειν. Hector does not pray that his son may be the *tyrant* but the *mighty defender* of Ilios. The same sense is found also in the noun, cf. μ 288 ff.,

ἀνέμοιο θέλλα . . . ἧ Νότου ἧ Ζεφύροιο
δυσσαέος, οἳ τε μάλιστα | νῆα διαρραίσονσι θεῶν
ἀέκητι ἀνάκτων (even against the will of the
protecting gods). ἄναξ ἀνδρῶν once may have
had a meaning not unlike that of ποιμὴν
λαῶν or of Ἀλέξανδρος.

I think, then, that Ἀστυνάξ means originally 'Defender of the City,' and that it was properly given to Hector's son, since Hector was pre-eminently the ἔρμα πόλῃος.

T. D. SEYMOUR.

ON THE ANCIENT ARMENIAN VERSIONS OF PLATO.

It is not generally known that there exist in an ancient Armenian translation considerable portions of Plato, namely the *Euthyphron*, *Apology of Sokrates*, *Timaeus*, *Minos* and *Laws* (12 books). The date of this version is not certain. An Armenian named Gregor Magistros who lived in the first half of the eleventh century, in a letter written to one Sergius, abbot of the monastery of Sevan near Eriwan, mentions a translation made by himself of the *Phaedon* and *Timaeus*. Quite literally translated the relevant part of his letter would thus run in English:—

'And now you will be eager to dilate upon these things out of your philosophical knowledge. For I have not ever paused from translation (? of) many books which I have not found in our tongue, the two books of Plato, the *Timaeus* and *Phaedo*, in which the whole doctrine of that seer is contained and of many others of the philosophers. Each of these books is larger than a missal. But I have also found written in the Armenian tongue by the translators the book of Olompiodorus, which David mentions, very admirable and beautiful poems, equal to the whole of philosophical discourses. I have also found the books of Kallimachus and of Andronikus in the Armenian tongue. But the geometry of Euclides I have begun to translate, and if the Lord so wills and prolongs my remaining life unto that end, I will not cease to translate the whole of the Greeks and Syrians. And I would fain that you being near should assist me in such matters. Still if you cannot, at least help me with your prayers.'

The Armenian original of the above is obscurely written and I do not feel sure that

the writer did not mean to say that the *Phaedo* and *Timaeus* are among the books he had found already translated into Armenian. The Armenian *Phaedo* is lost, and, even if the version of the *Timaeus* be admitted to be the work of Gregor Magistros, it would not follow that the versions of the other dialogues—which differ somewhat in style therefrom—were also made by him. Anyhow he is the latest Armenian writer who could have produced them, for the practice of translating from the Greek died with him. Thus these versions of Plato belong at the latest to the first decades of the eleventh century. I believe them myself to belong to a much earlier time, to the eighth and perhaps even to the fifth century. The learned historian of Armenian literature, Father Carékin of Venice, attributes them to Gregor Magistros at the latest and thinks they may date back to the seventh century; the authors of the monumental Lexicon Armeno-Graeco-Latinum assign them to the earlier date. It illustrates the vicissitudes of Armenian history that these versions were found in India, in an old manuscript, of which an imperfect copy was made, now at Venice and partly printed. Father Carékin writes as follows of the MS. Armenian Version of Plato: 'Vous me demandez des informations sur le manuscrit des œuvres de Platon que nous possédons. C'est unique; les catalogues de Jérusalem et même d'Emiazin n'indiquent pas, dans leur collections, un autre. Notre manuscrit même n'est pas très ancien, et n'a aucun *memento* qui indique le temps où il fut copié; n'a même le nom du copiste. Les lettres sont *bolorigir* (minuscule), très bien et soigneusement écrit. Je pense que le manuscrit fut copié au XVI^{ème} ou XVII^{ème} siècle,

mais sur un manuscrit beaucoup plus ancien, comme on voit de quelques lacunes (très peu en nombre); d'où on peut supposer que le brave copiste n'est réussi à les déchiffrer, à cause de l'antiquité du manuscrit.' What-ever their exact date may be, they are of great interest in themselves because they enable us to correct in some particulars all existing texts of Plato, not excepting that of the Bodleian or Clarkian codex. The translation is usually very exact, word for word, slavishly literal and by its very blunders testifying that it was made from an uncial Greek manuscript.

I venture to cite a few passages from the *Apology*, in which the Armenian Version yields us readings of the Greek, different from those of the Bodleian codex and in some cases even better, as it seems to me. My references are to the text, pages and lines of Martin Schanz' edition, whose excellent critical apparatus I have throughout kept before my eyes in comparing the Armenian text with the Greek, and of whose symbols I also, in referring to the various codices, make use.

Page 28, line 13 (St. I. 18 D).—πλὴν εἴ τις κομφοδιοπούς τυγχάνει ὦν. Here the Armenian Version implies πλὴν εἰ μὴ τις κ.τ.λ. So codex F.

Page 29, line 17 (19 C).—μὴ πως ἐγὼ ὑπὸ Μελήτων τοσαύτας δίκας φύγοιμι. Martin Schanz brackets these words, 'quia sanam interpretationem spernunt.' The Armenian Version implies ἔτι after ἐγὼ and perhaps omits πως which it anyhow does not render. If ἔτι be read and the clause be taken closely with what precedes, may not the meaning be this—that Sokrates carefully guards himself from the imputation of speaking disrespectfully of science, lest Meletos should base a further charge upon that? The words which Schanz would reject would thus have an ironical sense. Sokrates implies that Meletos is so determined to attack him that he would, if he were given any excuse, attack him even for dishonouring science.

Page 30, line 12 (20 A).—χάριν προσειδέναι. Here Hirschig conjectures προσειδότης, which the Armenian implies.

Page 31, line 11 (20 C).—εἰ μὴ τί ἐπραττες ἀλλοίον ἢ οἱ πολλοί. Schanz brackets these words and Cobet rejects them. The Armenian Version punctuates after γέγονεν and implies εἰ δὲ μὴ or καὶ εἰ μὴ, thus making this clause protasis of the one which follows, as if the sense were: 'but if you were not in the habit of acting differently to the majority, then tell us, what is it etc.'

Page 32, line 27 (21 C).—κάπειτα ἐπειρώμην αὐτῷ δεικνύναι, ὅτι οἴοιτο μὲν εἶναι σοφός, εἴη δ' οὐ. The Armenian Version rejects these words which are a repetition more or less of what immediately precedes. On the other hand it must be remarked that the homoioteleuton εἶναι δ' οὐ and εἴη δ' οὐ would account for the omission of the translator. On page 48, lines 13—15, the omission of the words ὡς ἐγὼ ποτε—τὸν μάρτυρα and on page 33, lines 7—8, of the words εἵκα γοῦν τούτου down to οἶδα οὐδὲ οἶμαι from the Armenian is unquestionably due to the previous sentences ending with the words μάρτυρα and οὐδὲ οἶμαι. And, in general, a translator may so easily miss a word that it is hardly worth while to mention omissions, unless they also occur in some Greek version.

Page 33, line 23 (22 A).—ἴνα μὴ μοι καὶ ἀνέλεγκτος ἢ μαντεία γένοιτο. Here the Armenian Version implies μὴ, which however is absent in all the Greek codices. Voss suggested ἴνα ἔμοιγ' ἂν ἐλεγκτός and Hermann ἴνα μοι κὰν ἐλεγκτός. The μὴ is a conjecture of Stephanus which is raised to a certainty by the Armenian Version.

Page 34, line 6 (22 C).—ἐν ὀλίγῳ τούτῳ. The Armenian Version implies τούτῳ read in codex F.

Page 34, line 12 (22 C).—ἀ οὐκ ἦσαν. Armenian Version implies ἀ οὐκ ἤκουσαν which is in F. ἦσαν however seems requisite to the sense.

Page 34, line 24 (22 D).—ἀπέκρυνπτεν of E. is confirmed by the Armenian Version as against ἀποκρύπτει read in BD.

Page 35, line 11 (23 B).—ὥσπερ ἂν εἰ* εἴποι. Here εἰ is omitted in BDEF, but was added by Stephanus. The Armenian Version implies it.

Page 36, line 22 (24 A).—ὅτι τοῖς αὐτοῖς ἀπεχθάνομαι. Armenian Version implies ὅτι τούτοις αὐτοῖς or αὐτοῖς τούτοις ἀπεχθάνομαι in accordance with Heindorf's conjecture.

Page 37, line 21 (24 D).—εἰσάγεις εἰς τὸν-τουνσί. Here the codices BDEF read τουντοισι instead of εἰς τουντοισι which is implied in the Armenian Version and was conjectured by Cobet.

Page 39, line 25 (26 A).—οὐ γὰρ ἄκων ποιῶ. The Armenian Version implies οὐ γὰρ κακοῖ ἄκων ποιῶ.

Page 41, line 11 (27 A).—ὥσπερ ἂν εἰ εἴποι. Here εἰ is omitted in BD but implied in the Armenian Version.

Page 44, line 22 (29 A).—σοφός εἶναι οὐκ ὦν. Armenian Version has σοφός εἶναι ἀγνοῶν, a possible reading.

Page 45, line 4 (29 B).—εἰ δὴ τῷ σοφώτερός

του φαίην εἶναι, τούτῳ ἄν, ὅτι. Armenian Version has simply τούτῳ σοφώτερός and omits τούτῳ ἄν before ὅτι. There is this objection to the Armenian here that it makes the Greek easy and looks like a false simplification of τούτῳ ἄν.

Page 46, line 9 (30 A).—μᾶλλον δὲ τοῖς ἀστοῖς. Armenian Version implies μᾶλλον δὲ ἡμῖν τοῖς ἀστοῖς. Immediately below in line 11 it omits ἡμῖν after οὐδέν πω.

Page 48, line 2 (31 A).—κηδόμενος ἡμῶν. A. V. omits ἡμῶν which 'spurium putavit Ludvig.'

Page 49, line 19 (32 B).—ἐβούλεσθε. So B D F, but Armenian Version implies ἐβουλέν-σασθε with E.

Page 49, line 21 (32 B).—ἡναντιώθην μηδέν. So BD. A. V. implies ἡναντιώθην ἡμῖν μηδέν. So EFD.

Page 50, line 6 (32 C).—ἐπειδὴ δὲ ὀλιγαρχία. A. V. implies ἡ before ὀλιγαρχία. Heindorf would add ἡ.

Page 50 line 24 (32 E).—πολλοῦ γε δεῖ A. V. implies πολλοῦ γ' ἔδει. Here in codd. BD *ei* is written in second hand over erasures.

Page 51, line 16 (33 C).—ᾧπερ τίς ποτε καὶ ἄλλη θεία μοῖρα ἀνθρώπῳ καὶ ὅτιοιν προσέταξε πρᾶττειν. Here the Armenian rendered back into Greek stands thus: ᾧπερ τινί ποτε καὶ ἄλλῳ θείῳ μοίρᾳ ἀνθρώπῳ καὶ ὅτιοιν προσετάχθη πρᾶττειν. We may at least infer that the Armenian translator read τινι...ἄλλῳ and not τις...ἄλλος in this passage.

Page 52, line 4.—ἄλλοι τοῖνυν οὗτοι. A. V. implies ἄλλοι τε νῦν οὗτοι. Here Heindorf sensible of the awkwardness of τοῖνυν would read: ἄλλοι τε ἐνταυθοῖ.

Page 52, line 6 (33 E).—Νικόστρατος θεοζω-στίδου. This is the reading of F. BD have θεοζωτίδου. E has ὁ θεοσοστίδου. Riddell reads ὁ θεοζωστίδου. The A. T. implies Νικόστρατος τε ὁ ζωτίδου which is also nearest to BD and seems to be the true reading; the corruption of τε ὁ into θεο being due to the neighbouring word θεοδότου.

Page 52, line 8 (33 E).—καταδεηθείη. The Armenian Version adds ὑπὲρ ἐμοῦ, words somewhat necessary to complete the sense.

Page 52, line 8 (33 E).—πάραλος. Schanz adopts reading of E, but παράδος is read in the Armenian, as also in BDF.

Page 52, line 19 (34 B).—λόγον ἔχουεν. Here BDF read ἔχουσι λόγον and E λόγον ἔχουσι. The Armenian Version implies γένοιτό μοι. Just below Armenian Version implies ἐννιάσι of BF.

Page 53, lines 21, 22 (34 E).—τῷ Σωκράτει. Armenian Version implies τὸν Σωκράτην.

Page 54, line 6 (35 B).—ἡμᾶς. So Ar-

menian Version against ἡμᾶς read in BDF. ἡμᾶς is read in E.

Page 54, line 22 (35 D).—ἄλλως τε μέντοι νῇ Δία [πάντως] καὶ ἀσεβείας. The Armenian Version is not quite clear, but certainly implies the word μήτε before ἄλλως. According to the Armenian Version the whole passage would run: μήτε ἄλλως μέντοι νῇ Δία πάντως ἀσεβείας.

Page 55, line 20 (36 B).—ἀμελήσας ὥνπερ οἱ πολλοί. Schanz writes 'fortasse ὥνπερ οὐχ οἱ πολλοὶ scribendum.' The Armenian Version implies ὥνπερ οἱ πολλοὶ οὐ, thus raising Schanz' conjecture to the level of a certainty.

Page 56, line 13 (36 D).—εἰ δεῖ γε κατὰ τὴν ἀξίαν τῇ ἀληθείᾳ τιμᾶσθαι. Here δεῖ is supplied by Bekker: BFD¹ have δέ, E has δῆ. τιμᾶσθαι is also Bekker's conjecture; BEFD¹ have τιμᾶσθε. The Arm. Vers. implies εἰ (! γε) κατὰ τὴν ἀξίαν τῇ ἀληθείᾳ τιμᾶσθαι. If τιμᾶσθαι depends on ἀξίος εἰμι understood from sentence before there is no need to read δεῖ.

Page 56, line 16 (36 D).—παρακελεύσει. The Armenian Version implies παρασκευῇ.

Page 58, line 20 (38 B).—ἐκτίσαι ἡμῖν μνᾶν ἀργυρίου. Armenian Version adds μῖαν before μνᾶν. 'Perhaps I could pay you one mina.'

Page 59, line 21 (39 A).—τό γε ἀποθανεῖν ἂν τις. Armenian Version implies τό γε ἀποθανεῖν ῥᾶον ἂν τις. So also codex E.

Page 60, line 14 (39 C).—με οἴομενοι. Armenian Version omits με which is erased in B. E also omits με and Hermann conjectured μὲν.

Page 62, line 13 (41 E).—ἂν εἰρὴν αὐτόν. Armenian Version omits αὐτόν which Hirschig brackets. Just below Armenian Version omits τε after ἡμέρας, so agreeing with codices as against Eusebius.

Page 63, line 8 (41 B).—δέξαιτο ἐξετάσαι. Armenian Version implies δέξαιτο τὸ ἐξετάσαι.

The above are a few out of the many points which deserve to be noted in regard to this Armenian Version. In almost every case where there is any difference between the Bodleian Plato and the Crusian Vatican and two Venetian books the Armenian Version agrees with the Bodleian text, and in fact I have noticed above almost every case in which it agrees as against that text with one of the inferior manuscripts. On most of the passages where it suggests a peculiar reading of its own found in no Greek codex I have not touched. Nor have I noticed as a rule the omissions and less significant additions of particles and so forth. I hope however ultimately to be able to publish a detailed comparison of all these versions with the Greek, which will I hope

contribute much to our knowledge of the different families of the MSS. of Plato. An edition like that of Schanz which has a very full apparatus criticus is invaluable in order to such work. An Armenian Version of an ancient author contains few variants

which are not retained in some one or other of the codices, and with a table of the variant readings before one it is usually clear at once which of them the Armenian translator had in his text.

FRED. C. CONYBEARE.

THE ITERATIVE USE OF *ἄν* WITH THE IMPERF. AND AOR. INDIC.

THE iterative use of *ἄν* though not common is well established and recognized by all grammarians. Mr. Monro (*H. G.* § 324) does not admit that it occurs in Homer. 'In β 104 *ἐνθα κεν ἡματιή μὲν ὑφαίνεσκεν* has slender authority, most MSS. reading *ἐνθα καί* [Kühner however has *ἐνθα κεν* and quotes this as an instance of the use]. Another doubtful instance is σ 263 *ἵππων τ' ὠκυπόδων ἐπιβήτορας, οἳ κε τάχιστα ἔκριναν μέγα νείκος κ.τ.λ.* where the commentators (Fäsi, Ameis, Merry) take *ἔκριναν* as a gnomic aorist. On this view the use of *κέν* has no parallel in Homer.' That *ἔκριναν* is not a gnomic aor. I agree. If it is to be taken so it would be better to read boldly *τε* for *κε*, as should probably be done in a few other places (see *H. G.* § 283 n. 4).

I have not found any examples of this use in Pindar or Aeschylus but in Herodotus the use is common, and the imperfect is always the tense found. In fact whenever the imperf. indic. occurs with *ἄν* it is generally in an iterative sense e.g. I. 196 in the account of the Babylonian marriage-market, *οἷοι δὲ τοῦ δήμου ἔσκον ἐπίγαμοι, οἷοι δὲ εἶδες μὲν οὐδὲν ἐδέοντο χρηστοῦ, οἳ δ' ἄν χρήματά τε καὶ αἰσχίονας παρθένους ἐλάμβανον.* *ὥς γὰρ δὴ διεξέλθοι ὁ κῆρυξ πωλέων τὰς εὐειδεστάτας τῶν παρθένων, ἀνίστη ἄν τὴν ἀμορφεστάτην κ.τ.λ.* and just below *τὸ δὲ ἄν χρυσίον ἐγίνετο ἀπὸ τῶν εὐειδῶν παρθένων:* again III. 119 *ἡ γυνὴ τοῦ Ἰνταφέρνεος φοιτέουσα ἐπὶ τὰς θύρας τοῦ βασιλέως κλαίεσκε ἄν καὶ ὀδυρέσκετο,* a passage often quoted. Other examples will be found II. 109, III. 51, 148, VII. 211.

In Thucydides there appears to be only one instance, viz. VII. 71, *εἰ μὲν τινες ἰδοίεν πε τούτῃ σφετέρους ἐπικρατοῦντας, ἀνεθάρσυναν τε ἄν καὶ πρὸς ἀνάκλησιν θεῶν μὴ στερήσαι σφᾶς τῆς σωτηρίας ἐτρέποντο.* In Sophocles this use occurs in a familiar passage of the *Philoctetes*, beginning 289:

πρὸς τοῦθ', ὃ μοι βάλαι
νευροσπαδῆς ἄτρακτος, αὐτὸς ἄν τάλας
εἰλνόμεν, δούστηνον ἐξέλικων πόδα,
πρὸς τοῦτ' ἄν,

and twice more in the next four lines, in each case with the imperf. Also in 443 of the same play we find the aor. Speaking of Thersites, Philoctetes says

ὃς οὐκ ἄν εἴλετ' εἰσάπαξ εἰπεῖν, ὅπου
μηδεὶς ἐψῆ.

In Euripides there is a good instance in *Phoen.* 401 where Jocasta says

πόθεν δ' ἐβόσκου, πρὶν γάμοις εὐρεῖν βίον;

and Polynices answers

ποτὲ μὲν ἐπ' ἡμᾶρ εἶχον, εἴτ' οὐκ εἶχον ἄν.

Kühner also quotes *Ipho* [frag. 18, Dind.], *εἴπερ ἄν τροφὴ δόμοις παρῆν.* There however for *ἄν* Dindorf reads *δή* which makes better sense. If *ἄν* is kept there is a suppressed protasis. In Aristophanes the iterative use of *ἄν* may be said to be common. I have noticed nearly fifty examples, and in them the imperf. is more than twice as frequent as the aor. It will be observed that the examples often occur in groups.

Lys. 510

καὶ πολλάκις ἔνδον ἄν οὔσαι
ἡκούσαμεν ἄν τι κακῶς ὑμᾶς βουλευσαμένους
μέγα πρᾶγμα.

In the next eight lines there are seven more examples.

Av. 505

χῶπόθ' ὁ κόκκυξ εἵποι κόκκυ, τότ' ἄν οἱ
Φοίνικες ἅπαντες
τοὺς πυροὺς ἄν καὶ τὰς κριθὰς ἐν τοῖς πεδίοις
ἐθέριζον,

and *ib.* 520, 1288. Other examples may be found *Ach.* 640, *Nub.* 855, *Vesp.* 278, 279, *Pax* 70, 213, 217, 627, 640, 641, 643, 647, 1200, *Ran.* 911, 914, 915, 920, 924, 927, 946, 948, 950, 961, *Eccl.* 304, 307, *Plut.* 982, 983, 985, 986, 1140, 1142, 1143, 1179, 1180, 1181. Cobet reads *ἄν* also in *Pax* 67 and *Av.* 1289.

In Plato we have *Apol.* 22 B, *δηρώτων ἄν αὐτοὺς τί λέγοιεν.* *Matthiae* (*Gr. Gram.* § 498a)

quotes two examples from *Symp.*; but his enumeration is different from the ordinary one, and I have not found them.

In Xenophon, *Anab.* I. 9, § 19, εἰ δέ τινα ὁρώη δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου καὶ κατασκευάζοντά τε ἧς ἄρχει χώρας καὶ προσόδους ποιοῦντα, οὐδένα ἂν πρόποτε ἀφείλετο, ἀλλ' αἰεὶ πλείω προσεδίδου: so II. 3, § 11, IV. 7, § 16. *Mem.* I. 1, § 16, 3, § 4, IV. 1, § 2, 6, § 13. *Cyr.* VII. 1 §§ 10, 11, 14, VIII. 1 §§ 17, 20, and in a protasis *Ages.* 2 § 24. In Demosthenes, *Cor.* § 219, ἀλλ' ὅμως οὐδεὶς πρόποτε τούτων διὰ παντὸς ἔδωκεν ἑαυτὸν εἰς οὐδὲν τῇ πόλει, ἀλλ' ὁ μὲν γράφων οὐκ ἂν ἐπρέσβευσεν, ὁ δὲ πρεσβεύων οὐκ ἂν ἔγραψεν. In *Phil.* III. § 48 the imperf. with ἂν becomes the infin. with ἂν in oratio obliqua.

The grammatical references are Krüger, § 53, 10, obs. 3; Madvig, *Synt.* § 117 (b), Rem. 3; Goodwin, *Moods and Tenses*, § 30, 2; Kühner, § 392, a, 5. In a large proportion of the above examples the verb is a verb of saying, εἶπον, ἔφασκον, ἔλεγον, etc. On the whole the imperf. is commoner than the aor. but they appear to be used without any difference of meaning.

This use of the imperf. and aor. indic. with ἂν is quite normal and not difficult to trace. Mr. Monro has shown, or at any rate made it extremely probable that ἂν (including κέν, which for this purpose may be considered as identical with ἂν) refers to a supposed state of things, and means 'under these circumstances,' 'in that case': hence it came to be specially attached to conditional sentences. Thus, in a conditional sentence referring to past time we might originally have used ἂν even if the condition is supposed to be fulfilled, e.g. ἦλθεν ἂν he came in that case. But as ἂν is not here needed for the sense, it came to be used only in cases where the condition is not fulfilled. There seems to be a relic of this original use of ἂν in a passage quoted by Mr. Monro (*H.G.* § 324), 8546,

ἢ γάρ μιν ζῶνιν γε κινήσειαι ἢ κεν Ὀρέστης
κτείνειν ὑποφθάμενος,

where κέν really makes no difference to the sense 'either you will find him alive, or (if not) Orestes has killed him.' If this is the original meaning of ἂν then it is obvious that the turn it gives to the sentence depends not on any force inherent in itself, but on the protasis, expressed or implied, to which it refers. And so we come to the iterative use. For if the protasis is one that denotes a series of actions the ἂν in the apodosis refers to each one of these actions, e.g. in the instance from Thucydides

ἀνεθάρσθησαν ἂν means 'they plucked up courage' on each occasion that they saw, &c. In a conditional sentence of this form (called by Goodwin 'past general' sentences) the imperf. with ἂν has exactly the same meaning as the imperf. without ἂν, and in fact we often find the bare imperf. and the imperf. with ἂν side by side in Herodotus and Aristophanes. With the aor. on the other hand the addition of ἂν appears to change the meaning of the tense, but its real effect is to split up the one act denoted by the aor. into a number of separate acts of the same kind and value. Madvig says: 'the imperfect denotes more of the recurrence of a state or of an operation lasting some time; the aorist, of the repetition or recurrence of several actions,' and that may be so in theory, but in fact, as above remarked, the imperf. and aor. are used quite indifferently.

We see then that ἂν is used with the imperf. or aor. indic. to express sometimes the recurrence of an action or state and sometimes the non-fulfilment of a condition. We also use the word 'would' in both these senses. In the former class of sentences it is implied that the condition (if there is one, whether expressed or not) is fulfilled at any rate sometimes,¹ in the latter the condition is not fulfilled. But between these is another class of sentences—treated of by Kühner, § 392, a, 4, but I cannot find them in Goodwin—in which it is uncertain whether the condition is fulfilled or not. The apodosis is a potential mood, we say 'would have' or 'might have,' in Lat. putares, crederes, diceres, etc., e.g.

Δ 420 δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσιν
ἀνακτος
ὀρνυμένον ὑπὸ κεν ταλασίφρονά περ
δέος εἶλεν,

'fear would have seized even the stout-hearted (if he had happened to be there),' and I think, with Kühner, that the example from σ 263 is one of this class. So too

Π 638 οὐδ' ἂν ἔτι φράδμων περ ἀνὴρ Σαρπηδόνα
δῶιν
ἔγνω,

'not even a shrewd man would have known S. (if he had chanced to see him).'

Ar. *Ran.* 1022

ὁ θεασάμενος πᾶς ἂν τις ἀνὴρ ἡράσθη δάϊος εἶναι.

¹ Here I agree with Mr. Bayfield that such sentences should rather be called indefinite temporal sentences than conditional, for can there properly be said to be a condition where the form of the sentence shows that it is fulfilled at least sometimes?

Soph. *Aj.* 1144

ὃ φθέγγμ' ἂν οὐκ ἂν ἦδρες, ἦνίκ' ἐν κακῷ
χέιμωνος εἴχεται.

I notice that Prof. Jebb considers this as an instance of the iterative use, but with deference I think there is nothing to show that the condition is ever fulfilled. It is a

bare supposition. So again, Dem. *F.L.* § 29 ; which Kühner is probably mistaken in classing as an example of the iterative use. This potential use of ἂν is common enough and Kühner gives many examples of it, observing that in this use the impf. is much less common than the aorist.

R. C. SEATON.

NOTES ON GREEK MSS. IN ITALIAN LIBRARIES.

(Continued from page 256.)

ROME.¹

BIBLIOTECA ANGELICA.

Of the Biblioteca Angelica, still attached to the church of S. Agostino in Rome, no printed Manuscript Catalogue exists, if we except a list of the classical MSS. excerpted from the Catalogue (MS.) actually in use by Parthey, Serapeum no. XXX. 1869. The present list is made on a different principle, and may I hope be of use to the authorities in the completion of the Printed Catalogue, a labour undertaken by Signor Enrico Narducci, the well-known librarian of the Alessandrina. The history of the Angelica is well known ; how much the actual library owes to its founder, the celebrated Angelo Rocca, is not easy to determine ; but from the very small space given to 'manuscripta' in the printed catalogue of 1608² it may be imagined that Rocca's donation consisted chiefly of printed books. The greater part of the Greek MSS. came from the collection of Cardinal Domenico Passionei (1682-1761), who for the last six years of his life was librarian of the Vatican. The facts of his life are well known,³ but I have not been able to find any precise information of the sources from which his Library was collected.

Facsimiles of several MSS. from the collection before it entered the Angelica are given by Montfaucon, Pal. Graec. p. 290 sq., and by Blanchinus, Evangelium Quadruplex, Romae, 1748, vol. ii. with a commentary by Philippus Vitalis, librarian to the Cardinal, pp. DLXI.—DLXXI.

The classical MSS. in the Library appear to be all already known, but it is not without interest palaeographically. Two at least of the MSS. offer tachygraphic peculiarities, and one of them (21) is of the famous school of Grotta Ferrata. Some interesting private collections also are represented in the Passionei library ; a considerable number of MSS. from the collection of George Count of Corinth⁴ must have found their way into it, and some of these had already belonged to Marcus Mamounas the Cretan. Egidio Viterbense,⁵ the celebrated theologian and Cardinal, has contributed several books that were once in his possession. Many of Passionei's books came from the library of the monastery of S. Silvestro in Quirinali. Other points of bibliographical interest are collected in the index. I must regret that the earliest dated MS. of the library, the

¹ It is right that I should acknowledge my obligation, not only for what is contained in this article but in regard to everything that concerns my studies in Rome, to my friend Mr. W. H. Bliss, M.A., B.C.L., of Magdalene College and the Record Office, whose long experience of Roman Archives and Libraries was of service to me that I cannot easily estimate.

² *Bibliotheca Angelica Litterarumque amatorum commoditati dicata Romae in aedibus Augustinianis.* Romae MDCVIII. (p. 89).

³ An interesting sketch is his 'Eloge' in the 'Histoire de l'Académie Royale des Inscriptions et Belles-Lettres'—tome trente-unième, Paris, 1767, pp. 331-341. I have not been able to see Galetti, *Memorie per la Vita del Cardinale Passionei*, Roma, 1762.

⁴ On Georgius comes Corinthius see Legrand, *Bibl. Hellén.* i. p. 252 ; he possessed the MSS. Barocci 4, 155, and 231. On Mamounas I cannot find any independent evidence in print ; of the MSS. in this collection once in his possession, no. 46 is in the hand of George Valla, no. 53 had belonged to a John Cantacuzenus. Barocci 155 is apparently written by Georgius Gregoropoulos. According to Sig. Stevenson's Catalogue, Mamounas possessed Vat. Pal. gr. 204 and 208.

⁵ Egidio died in 1532. A list of Latin and Hebrew books belonging to his library is contained in the MS. Paris grec 3075. Cf. Delisle, *Le Cabinet des Manuscrits*, etc. i. p. 210. The Museo Nazionale at Naples possesses a MS. (ii. F. 7 ap. Cirillo) written for him when Cardinal in 1527 by Nicolaus Tridentinus.

Gospels of 962 of which Bianchini gives a facsimile, was at the time of my visit not to be found. I trust that Sig. Narducci's researches have since discovered it. To Comm. Ettore Novelli, Librarian of the Angelica, my thanks are due for kind assistance given me in my investigations, and for the permission to photograph a page of the MS. B.3. 11.

1. A. 1. 3. GOSPELS DEF. AT JOHN xxi. 16. Membr. xi. 15 × 11, ff. 272, 2 cols., 23 ll., signed quaternions, illuminated, large liturgical minuscule below the line. At beg. ἡ βίβλος ἥδε τῆς μονῆς τοῦ προδρόμου τῆς κειμένης ἐγγιστα τῆς ἀερίου ἀρχαῖκῃ δὲ μονῆς κλήσις πέτρα. Exx. of other MSS. with this inscription are given from Vienna and Paris by Montfaucon, Pal. graec. pp. 59, 305. The monastery, which is at Constantinople, is mentioned by Georg. Codinus περὶ κτισμάτων κωνσταντινουπόλεως iii. Migne. *Passionci*.

2. A. 2. 16. IAMBlichus, λόγοι τρεῖς. chart. xvi. 11 × 8, ff. 271, quinions. Unsigned, but in the hand of Ioannes poukínou.

3. A. 3. 24. ANON. VOCABULARIUM GRAEC. Chart. xv. 9 × 6½, ff. 29. Inc. ἀγαυρος παρὰ τὸ ἀπὸ τῆς γῆς αἰρεσθαι; expl. ὥριων ἐπεί καὶ ὁ ἄριων ἐν συστολῇ.

4. A. 4. 3. GEORG. SCHOLAR. GRAMM. GRAEC. Chart. xvi. *Passionci*; it has also the stamp of an earlier library, viz. a cross upon a hill within a scroll which bears the inscription *Bibliotheca S. Silvestri*.¹

5. A. 4. 11. GOSPELS; membr. xi. 8 × 6, ff. 219, quaternions. Fine small minuscule, illuminated. *Passionci*.

6. A. 5. 10. PSALM CXVIII. Chart. xvi. 6 × 4, ff. 17, at beg. in hand of text; Ἰωάννου Βαπτίστου Μοδίου Σίβερνοῦ. On Giambattista Modio of S. Severino in Calabria, 'ex primis filiis S. Philippi Nerii,' see Th. Acetus, *Prolegomena in Barii de antiquitate et situ Calabriae libros V.*, Rom. 1737, pp. 297, 298, or Zavarionus, *Bibliotheca Calabria Neap.* 1753, p. 89.

7. B. 1. 5. CATENA IN MATTH. ET MARC. Membr. xi. 11 × 8½, 33 ll., ff. circ. 350, signed quaternions, def. at both ends. Fine upright minuscule below the line. F. 1 top, Βίβλ. ἱερὰ τοῦ γαλησίου αὐτῆ. The same monastery possessed a MS. now at Cesena, Plut. xxix. 5 ap. Muccioli Catal. Bibl. Malatest. 1780, p. 108.²

8. B. 1. 6. CATENA IN EVANGEL. Membr. x. 12½ × 9, ff. 222, 23 ll., quaternions, def. at end. Elegant rather square minuscule, often above the line. Table of contents at beg. signed *Philippus Vitalis Romanus Hieromonachus Cryptae Ferratae die Sabbat. 18 Maii 1784*. This signature recurs in various other MSS. Vitali appears to have been *Passionci*'s librarian; he contributes a description of several MSS. belonging to the Cardinal to Blanchinus, *Evang. quadr.* vol. 2 pp. DLXI.—DLXXI. *Passionci*.

9. B. 1. 7. CATENA IN MATTH. Membr. x. 12 × 9, ff. 295, 33 ll. def. at end. Fine running minuscule, above and below the line. *Passionci*.

10. B. 1. 8. CATEN. IN EVANG. membr. xi. 12 × 9½, ff. 265, 29 ll. quaternions, defect. at end. Large bold minuscule below the line. *Passionci*.

11. B. 1. 10. ATHENAGORAS (ff. 1—41), JUSTIN (43—50). Chart. xvi. 13 × 9, ff. 50, quaternions. F. 41 οὐαλεριάνος ἀδελφὸς ἐγραψε ταύτην βίβλον | θεοῦ δίδόντος οὐδὲν ἰσχύει φθόνος | καὶ μὴ δίδόντος οὐδὲν ἰσχύει πόνος. On Valeriano Albini v. MS. Bologna 2293. The same form of subscription as here occurs in the Basel MS. of Orpheus, no. 106 in M. Omont's 'Catalogue des Manuser. Grecs des Biblioth. de la Suisse.' V. also the 'Catalogue des MSS. Grecs des Départements' p. 47.³

12. B. 2. 2. VITAE SS. al. eccl. Membr. x.—xi., 13½ × 10. ff. 291, 2 cols. *Passionci*.

13. B. 2. 6. CHRYSOSTOM. membr. x.—xi., 12 × 9½, ff. 208, 2 cols., signed quaternions; small minuscule below, but often cut by and upon the line. F. 206v. monocondylia: ἀρχωντων μοναστηρ: τῆς ἁγιαττ. μοροπόλ ἀδριανουπλεως μιχαηλ πρόεδρος. F. 207r. κτήμα (?) ἀναγνωστῆς τῆς ἁγιατάτης μητροπόλεως ἀδριανουπόλ. μιχαηλ στεφανίτης: sim. on f. 207 v. *Passionci*.

15. 2. 7. CHRYSOST. HOMIL. Bomb. ff. 245, fol.: a. 1342 circ.

At end: ἐπεὶ ὁ τρισκακίτης ἐκείνος ἰὼ ἀναγνώστης διὰ πάθου πολλοῦ θελήσας τοῦ ναγράψαι τὸ πάρον βιβλίον τὸ λεγόμενον ἐξάμερον, αὐτὸς δὲ τὸ τερμάτου [sic] τοῦ θανατοῦ ποῖαν. ἐπαφοίησεν τῷ υἱῷ αὐτοῦ κωνσταντίνῳ τῷ δαδ' εἰς μνημόσυνον αὐτοῦ ἔτει ζων.

σσ. N i. *Passionci*.

16. B. 2. 9. CHRYSOST. HOMIL. Membr. xii. ff. 239.

On flyleaf, ἐγενόμην ἱερεὺς ἐκ τῆς ἰς τοῦ μαλου. ἐν ἡμερα τοῦ ἁγίου πνσ. ἐτέους 571ε N iε [a. 1407.]

17. B. 2. 11. CHRYSOST. HOM. IN MATTH. Membr. x. 14 × 10, ff. 279, 2 cols., signed quaternions. Handsome upright minuscule, above and below the line.

At end, ἰὼ παλαιολογος καντακουζηνος (bis). *Passionci*.

18. B. 3. 5. VITT. SS., al. eccl. Membr. xi.—xii. ff. 294, 12 × 8½.

At beg. βιβλίον μονῆς τῶν κελιβάρων. Cf. MS. 54.4

19. B. 3. 6. *id.* membr. xi. ff. 133, 10½ × 8, much cut down.

20. B. 3. 9. CYRILLUS, λόγοι. Bomb. xiii.—xiv. 10 × 6½, ff. inc. 250.

At beg. in various places, ^{Na} μάρκου μαμου, μάρκου μαμου κτήμα, ^N ; also, † ἦν μὲν παλαι μάρκου τοῦ μαμοννοῦ νῦν δὲ γεωργίου κόμ. τοῦ κορίνθ. ἔσται δὲ καὶ μετὰ ταῦτα ἄλλω τινι ᾧ ἢ τύχη δωρησεται. οὕτως δὲ τὰνθρῶπιν' ἄστατα καὶ μεταβολικά ἐστι.

21. B. 3. 11. THEODORETUS: membr. 10 × 8, ff. 141, saec. x. exeunt. and xi.—xii.

ff. 2—55. THEOD. εἰς τὰ ζητούμενα ἄπορα τῆς παλαιᾶς διαθήκης. 2 cols. 33 ll., def. at end: expl. προτηντοῦ δὲ τοῦτο τὸ παρὰ τοῦ σρσ ἡμῶν εἰ. Bold minuscules, full of tachygraphic abbreviations: unsigned, but in the hand of the London Nonnus, Add. MS. 18, 231 (a. 972). See a facsimile, Palaeographical Society, series 2, part v. plate 85.

ff. 56—140. THEOD. EPI. ECCL. HIST.: 2 cols. 45 ll., small close minuscule of the xi.—xiiith century.

¹ A number of MSS. from this monastery have passed into the collection called by the name of Pius II. in the Vatican. See Signor Stevenson's Catalogue.

² Where μονῆς is an obvious correction for Muccioli's μοναχοῦ.

³ I may add that among the Greek MSS. given to New College, Oxford, by Cardinal Pole, there are one or two in Valeriano's hand, though without his signature.

⁴ The same monastery seems to be indicated in the subscription of Vat. Reg. 42 written a. 1339, in the hand νικολάου ἀναγνώστου τῆς καλιβάρεσσ. Cf. Sig. Stevenson's Catalogue.

ff. 1, 2 and 141 contain prayers etc. in a twelfth cent. hand.

f. 140v. at end of text:

ἜΤΟC § § [sic] CΑΡΑΚΟC
 ἜΚΤΟ · ΜΗΝΗΦΕΥΡΟΥ
 ΑΡΗΟ · ΗC ΑCΒ · ΕΥ[sic] ΕΝΕΤΟ
 CΗCΜΟCΦΟΒΕΡΟC · ΟΡΑΕΥ
 ΔΟΜΙΤΗCΗΜΕΡΑC :

Is the year meant $\varsigma\phi\lambda\varsigma$ i.e. 1028?

22. B. 3. 15. SCHOLIA IN EUR. HIPPOL., MAX. PLANUDES PROSE COMMENTARY UPON OVID'S HEROIDES. Chart. xvi. $9\frac{1}{2} \times 7$, ff. circ. 200.

23. B. 4. 16. VAR. ECCLES. Chart. ff. 305, saec. xv. (la. 1431).

At end: $\epsilon\lambda\chi\rho$ (ἐγράφη?) $\varsigma\eta\lambda\theta$ $\epsilon\mu$ $\alpha\gamma\gamma\sigma\tau\alpha$.

24. B. 5. 7. ISAAC ASCETUS λόγοι. Membr. xi. 9×7 , ff. 293, signed quaternions. Well-written minuscule below the line.

25. B. 5. 13. PALAMAS IN EVANG. Chart. xiv.-xv. 8×5 , ff. 413.

At beg.: κτῆμα μάρκου μάρμουνα: at end, μάρκου μάρμουνα καὶ τῶν φίλων.

26. B. 5. 14. TRIODIUM. Chart. $8\frac{1}{2} \times 5\frac{1}{2}$, ff. circ. 300: a. 1443. Near the end: ἐπληρώθη τὸ παρὸν τετραώδιον διὰ χειρὸς ἐμοῦ τοῦ ἀμαρτωλοῦ καὶ ταπεινοῦ ἰων ἱερέως οὗ τὸ ἐπὶ κελὶόν μου μέμνησθαι καριάντῃ· καὶ οἱ ἀναγιώσκοντες αὐτὸ εὐχέσθαι καμὸι διὰ τὸν κν ὅτι ἀπειρος οἰμὴ τῆς τοιαύτης τέχνης· καὶ χωρὶς τοῦ νοῆ. ἐπληρώθη οὖν ὑπὸ τῶν εὐσεβῶν δεσποτῶν καὶ αὐτῶν κρατόρων ῥωμαίων τῶν παλαιολόγων κυρ. θεοδώρου καὶ κύρι κοσταντίνου καὶ κυρ. θωμᾶ: ἐπὶ ἔτους τρέχοντος

[sic] ἔτους $\varsigma\eta\mu\alpha$ N ς μηνὶ δεκευρίου ιε. There follow a monocondylion and some verses. In a prayer at the beg. occurs the same scribe's name. S. Silvestro, Passionci.

27. C. 1. 1. PINDAR, WITH SCHOLIA. GREG. NAZIANZ. ORATR. chart. xvi. 13×9 : the greater part of Pindar in the hand of Valeriano.

28. C. 1. 2. HOMERI ILIAS. Bomb. xiii-xiv. 15×10 as now repaired, 12×9 originally, ff. 174, quaternions, double cols., 26 ll. constant interlin. glosses, occasional marginal scholia. Books A-M are followed by a sort of continuous commentary: e.g. ἱστορίαι καὶ ἀπορίαι τῆς αἰ ῥαψωδίας. Last few ff. are repaired in a xvth cent. hand, perhaps that of John of Otranto. Passionci.

29. C. 1. 4. PLATODIAL. TIMAEUS LOC., PYTHAG. χρυσᾶ ἐπη etc.; xiv. bomb. 14×10 , ff. 360.

30. C. 1. 7. PLATO, WITH ALBINUS' ISAGOGUE. membr. xvi. 13×8 , ff. circ. 600. in two hands, one that of Valeriano.

31. C. 1. 8. THUCYDIDES, i-v: chart xv. 12×8 , ff. 135. at beg. θεοδώρου τοῦ Γάζω: some marg. notes in various hands. Gaza died in 1475, cf. Legrand l.c. I. p. xl. (Passionci).

32. C. 1. 11. PLUTARCH EPIT. τοῦ περὶ τῶν ἐν τῷ Τιμαίῳ (1-42), PLATO EPINOMIS (44-57), DION. AREOPAG. (58-230), HIPPOCR. APHOR. (231-248), Ἐξήγησις IN EPICR. ENCHEIRID. (249-280). chart. 11×8 , ff. 280, quinions, 31 ll. a. 1500.

f. 1. ΑΔΕΛΦ. ΑΙΓΙΔΙΩ: and, $\overline{\text{F}}$ aegidii viterb.: f. 58r. $\overline{\text{F}}$ Aegidii viterb. excm. f. 61. ΑΔΕΛΦ. ΑΙΓΙΔ. Sim. ff. 231r., 280.

f. 230v. τέλος θεῷ χάριτας; ἰωάννης ὁ πουκίνου ἔγραψε.

ΑΔΕΛΦ. ΑΙΓΙΔΙΩ ΠΑΛΑΙΩΛΟΓΩ.

φ. ΑΕΓ. βιτερ.
 M.D.: FLOR.
 DICA
 TU
 M

f. 230v. the date, M. iii D. At the end of the book are inserted ff. of Angelo Poliziano's commentary on Epictetus. On Egidio of Viterbo, afterwards Cardinal, see the life in Curtius *Elogia virorum illustrium ex ordine Eremitarum D. Augustini*, Antwerp, 1736, p. 93 sq. Was the scribe's name Pucci?

33. C. 1. 12. SIMPLIC. IN AR. PHYS., PROCLUS IN PLAT. REP. chart. xvi. 13×9 , ff. 291. Unsigned, but Simplicius appears to be written by Valeriano, and Proclus by John of Otranto.

34. C. 2. 1. DIOG. LAERT. chart. xvi. 13×9 , ff. circ. 250, quinions, 26 ll. At end, λαερτίου διογένους περὶ βίων φιλοσόφων τέλος | ὃν ἰωάννης πουκίνου ἐκ τῆς φλορεντίας γέγραφε | ΑΔΕΛΦΟΣ ὁ ΑΙΓΙΔΙΟΣ | ΕΚΕΛΕΤΣΕ.

35. C. 2. 6. ARCHIMEDES, EUTOCIUS, ARISTOXENUS, MATH. Chart. xvi. $11 \times 8\frac{1}{2}$, ff. 247.

F. 1. marg. ἡ πρώτη σελὶς τοῦ ἀντιγράφου ἀφανὴς ἦν ὡς ὁρᾶς: the text is full of lacunas.

f. 222v. at end of Eutocius, ταῦτα ἐξεγράφῃ ἀπὸ τοῦ ἀντιγράφου ἐκείνου τοῦ παλαιστάτου ὃ πρότερον κτῆμα ὃν τοῦ γεωργίου τοῦ βάλλα ὕστερον τοῦ ἐπιφανεστάτου ἄρχοντος Ἀλβέρτου Πίου καρπαίου ἐγένετο· ὃ μὲν ἀντίγραφον ὡς εἰρημένον παλαιότατον ἦν πλείστην δὲ καὶ ἀμέτρητον ἔχον ἀσφείαν ἐκ τῶν πταισμάτων· ὥστε ἀναρίθμητα χωρία μὴ δὲ σαφηνίσασθαι μηδαμῶς: περὶ δὲ τὰς καταγραφὰς πολλῶν ὄντων καὶ ἄλλων ἀμαρτημάτων ταῦτα ἦν πυκνότερα τὰ υπογεγραμμένα· στοιχεῖα δηλαδὴ ἀντὶ στοιχείων. χ ἀντὶ τοῦ κ. καὶ ἀνάπαλιν. θ ἀντὶ τοῦ β καὶ ἀνάπαλιν. γ ἀντὶ τοῦ ν καὶ ἀνάπαλιν. α ἀντὶ τοῦ λ. καὶ ἀνάπαλιν. ζ ἀντὶ τοῦ ξ καὶ ἀνάπαλιν. η ἀντὶ τοῦ ι καὶ ἀνάπαλιν. ἦν δὲ ἐν τῷ αὐτῷ ἀντιγράφῳ καὶ τινὰ ἴδια χαρακτηρισματα, συντομίας χάριν τῆς ἐν τῷ γράφειν· τάδε..... there follows a long and very curious table of abbreviations with the words they represent.

This is another apographon of the vanished archetype of which Heiberg speaks, *Philologus*, vol. 32, 1884. To his question, whether the original is to be found at Modena, a decided negative must be returned. Was it in the possession of Rodolfo Pio when this copy was taken of it? The original, to judge from the description of its writing given here, would not have been later than the eleventh century. Passionci.

36. C. 2. 8. SUIDAE LEXICON. chart. xv. 11×7 , ff. 352, 41 ll. Well written, much abbreviated. Defect. at beg.: the first article is Ἀββνα. Passionci.

37. C. 2. 11. PAUSANIAS DESCR. GRAEC. chart. xvi. 13×9 , ff. 440, signed quinions. Unsigned but perh. written by Valeriano; at end: ΑΙΓΙΔΙΩ.

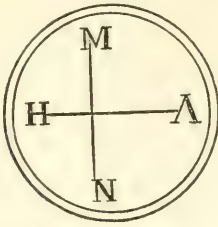
38. C. 2. 13. ANON. IN PTOL. TETRABIBLON. Chart. xvi. $11\frac{1}{2} \times 8\frac{1}{2}$, ff. 109 f. 1 is restored by John of Otranto. Passionci.

39. C. 3. 1. JOANN. ALEXANDR. IN AR. DE ANIM. chart. xvi. $12\frac{1}{2} \times 9$, ff. 470, quinions. Unsigned but by Valeriano.

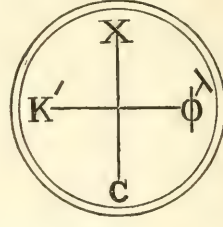
40. C. 3. 3, 4. PHOT. BIBLIOTHEC. chart. xvi. 12×8 , ff. 560, quaternions. Passionci.

41. C. 3. 11. ARISTIDES (λόγοι ἀγῶν and Epistles, acc. to index on f. 2) bomb. xiii. $10 \times 6\frac{1}{2}$, ff. 317, signed quaternions, 27 ll. At the end some cryptographs. Passionci.

42. C. 3. 13. ARIST. ORGANON, WITH PORPHR. ISAGOGUE AND SCHOLIA. bomb. xiii. 10 × 7, ff. 418, signed quaternions, 25 ll. At end, in red :



δ γράψας τὴν βίβλον
ταύτην



i.e. Manuel Chryscephalus. A *Michael* Chryscephalus occurs in Gardthausen's list under the year 1327.

43. C. 3. 16. AR. ORGANON, WITH SCHOLIA. Chart. xv-xvi. 8½ × 5½, ff. 379. Ff. 197-203 are in a different hand to that of the rest of the book. In

several places, *μαρκου τοῦ μαμου*. *Passionci*.

44. C. 3. 18. NICOM. GERASM. ARITHMETICA. chart. xv-xvi. 8 × 6, ff. 60. Fol. 1, 1508 Venetiis | Andreae Coneri. *Passionci*.

45. C. 4. 3. MAX. TYR. DE DEO PLATONICO. AL. PHILOSOPH. APPIAN, DEM. CYDONIS EPP. chart. xv-xvi. 8vo. ff. circ. 250 ; at beg. : *κτῆμα γεωργίου κόμητος κορινθίου ἦν εὐτε τὰδ' ἐγράφετο*. *Passionci*.

46. C. 4. 4. ARIST. ETH. NIC. chart. xv. 9 × 6, ff. 128, 27 ll. unsigned, but written by George Valla, in whose hand are notes at the beg. and on the margins ; the end flyleaves are gone.

At beg. : *μαρκου τοῦ μαμου καὶ τῶν φίλων* : again,

opposite to the text, *μαμου* : at end, *βίβλος μαμουνα ἦν εὐτε τὰδ' ἐγράφετο* ; then, in a different hand, *νῦν δὲ γεωργίου κόμητος τοῦ κορινθίου τοῦ ἐκ μονεμβασίας* ; this is crossed out by a later owner. *Passionci*.

47. C. 4. 8. VARIA ASTROLOGICA. chart. xiv. ff. 346, 8½ × 5½ : at end, computation of years from the Mohammedan Era till *ῥωσῆ* i.e. 1390.

at beg. : *κτῆμα γεωργίου κόμητος τοῦ κορινθίου*.

48. C. 4. 13. chart. xv-xvi. ff. 74, in different hands and sizes. From S. Silvestro. ff. 1-12 historical compilation entitled 'PLUTARCH.' 16-27 TIMAEUS LOCUS.

28 *ἐγκώμιον ἰωάννην γοζαδῶν κυβερνήτη γενικῶ Λιγγοβαρδίας εὐδόξω ποντικῷ τοῦ βιρουνίου* : in hexameters, at the end ; *α φ ι ε κς Νυχίανος γαμηλιῶνος* [1515].

29-42 philosophical extracts from Xenophon and Nessus.

43-52 DEMOSTH. OLYNTH. i. 53-74, ZONAR. EPIT. HIST. AND 'DEMETRIUS MOSCHUS IN HELENAM ET ALEXANDRUM.'

This is doubtless the MS. from which Bekker in 1823 published the poem of Demetrius Moschus (Le-grand, i. p. 68). On *Ποντικός Βιρούνιος* see the reference given, *ib.* p. 67.

49. C. 4. 14. LIBAN. SYNES. GREGOR. al. epist. Membr. x-xi. 7 × 6, ff. 180, quaternions. Small minuscule below the line, a good deal abbreviated.

50. C. 4. 15. CHRYSOSTOM. LITURGIA (ff. 1-50), BASIL. LITURGIA (51-101). membr. 7 × 5, ff. 103, quaternions, 13 ll. a. 1165.

f. 50r. *σύγγνωτε πάντες τῷ γράψαντι πρὸς ὅπως λάβοιμι λύσιν ἀμαρτημάτων.*

ἐγρά. *ἔτει ς'χοΓ' Ν' ΙΓ' κελύσει τοῦ πανοσιωπάτου καθηγουμένου μονῆς τῆς ὑπεραγίας θκου τοῦ μήλη' κυροῦ ἀντωνίου.*

f. 101r. *κὲ σῶσον τὸν δοῦλον σου βαρβολομαῖον*

μοναχὸν ἐλάχιστον : *ἐγρά* *ς'χοΓ' ε' Ν' ΙΓ'.*

S. Silvestro, and *Passionci*.

51. C. 4. 23. AR. RHET., THEOPHR. CHAR. ending at *περὶ βδελυρίας*. chart. xvi. 8½ × 6, ff. circ. 200. At end of Rhet. : *Ἰωάννου ἐστὶ τὸ κτῆμα καὶ ὁ κόσμος.*

52. C. 5. 1. EPITOME HERPHAEST. (ff. 1-3), MOSCHUS IDYLL. (4-6), EURIP. HECUBA (6-46) ORESTES (48-104) PHOENISSAE (106-168). bomb. xii-xiii. 7 × 5, ff. 168, 18 ll. In two hands, the earlier of which is very good and fine, the other of the more usual rounded sort. Some ff. are supplied on paper by a xv-xvi cent. hand. There are scholia and interlin. glosses to the Euripides.

At beg. notes in Latin and Italian, with the date 22 Feb. 1482 : also at beg. and in various places in the book, *μαρκου μάμουνα*. At end : *βίβλος μαμουνα ἦν εὐτε τὰδ' ἐγράφετο* ; then, *ὅτε δὲ καὶ τὰδ' ἐγράφετο*

γεωργ. κόμητος κορίν. *Passionci*.

53. D. 2. 27. Various fragments, uncial and minuscule, of Greek ecclesiastical writers. On one of the uncial leaves,

βίβλος ἰωα τοῦ κομνηνοῦ
τὸ νῦν. δ' εἶναι γεωργίου κ τοῦ κορίν

On one of those in minuscule, *μαρ μαμου*.

54. D. 3. 8. THEOPHYLACT ON LUKE. Membr. xii. 9½ × 7. ff. 442, signed quaternions.

at beg. : *βίβλιον μονῆς τῶν κελιβάρων*. *Passionci*.

55. D. 3. 10. GREG. NYSSEN. HOMIL. Membr. xi. ff. 199, defect. at both ends. Fine minuscule hand, below the line.

56. D. 5. 8. VARIA RHETORICA. Chart. ff. 206, a. 1493. In two hands ; in the smaller of them, f. 206 : *αὕτη ἡ βίβλος ἐγράφη παρ' ἐμοῦ βαρτολωμαίου τοῦ κομπαρίνου τοῦ ἐκ τοῦ πρώτου ἐν τῷ παταβίῳ τῷ ἀπὸ τῆς κυρ. γενήσεως αὐτῆ.*

57. S. 1. 18. CHRYSOST. HOMIL. membr. x. ff. 246, 2 cols., quaternions. Hand partly on the line ; defect. at end.

58. S. 2. 5. CHRYSOST. HOMIL. membr. xi. 13½ × 10, ff. 289, 2 cols., 43 ll., quaternions. Upright close minuscule below the line. At beg. some verses on S. Chrysostom, in red uncial. Ff. 12-47 are supplied on bombyc. in a xiii cent. hand. A magnificent book. *Passionci*.

59. S. 4. 40. VARIA GRAMMAT. membr. xvi. 7 × 5. At beg. and end, *Joannis francisci pauli Guidi Urbinatis*, with a coat of arms.

60. T. 1. 7. CHRYSOST. HOMIL. membr. 14 × 10, xi. ff. 372, 2 cols. : a fine running minuscule below the line.

61. T. 1. 8. S. MAXIMUS OPERA Membr. xi. 21½ × 14. ff. 660, 45 ll., quaternions. Good minuscule

below the line. Occasional marginal scholia, which are to some extent tachygraphic.

F. 2 in capitals, *ἰωάννου ματθαίου γιβέρτου ἐπισκόπου οὐθράνης*: f. 592v. ἡ βίβλος αὕτη τοῦ ἱεροῦ καὶ ὁμολογητοῦ θείου μοναχοῦ ὑπῆρχε μὲν τῷ χαρσιανίτῳ. διήρχετο δὲ ταύτην ἀσμένως ὁ ἱερὸς διδάσκαλος καὶ θεῖος ἰωσήφ. Another, but illegible, subscription, at the end. Giberti was Bishop of Verona from 1524—1543.¹

62. T. 5. 7. DION. AREOPAG. OPUSCUL. chart. xiv. 8½ × 5½, ff. 143. f. 1 κτῆμα μάρκου μαμουνά τοῦ κρητός. *Passionei*.

63. T. 8. 6. EXCERPTA CHRYSOST. membr. xii. 12 × 8, ff. 326, 29 ll. well-written in a large hand. At end a monocondylion. *Passionei*.

BIBLIOTHECA CASANATENSE.

The library, formerly Dominican and attached to the church of S. Maria sopra Minerva, and that still bears the name of its principal benefactor, Cardinal Casanata (d. 1700), has, it is well known, a very large collection of printed books; manuscripts are neither so numerous nor so important. Some 53 Greek MSS. were shown me by the very obliging authorities of the Library; how many of them formed part of the donation of Cardinal Casanata it is hard to say, but his stamp does not appear very often, and only one of the MSS. to which a place has been given in the following list will be found to bear it. Important contributions, as the inscriptions on the several MSS. show, were made from the Holy Office (about 1745), and from the library belonging to the church of Gesù (about 1774); various other MSS. appear to have been bought in the course of the century. There is a full catalogue for MSS., with a separate section for Greek. The interest of the collection is mainly palaeographical.

1. G. iii. 10. CANONES ECCLESIASTICI. Bomb. 11½ × 8½, signed quaternions, 28 ll., a 1364. At end, ἐτελειώθη ἡ ἱερὰ ἡδε βίβλος ἐν ἔτει 5703; also, beneath the text, *Benedicti A. Seleuciæ* and a monocondylion: κτῆμα τοῦ ταπεινοῦ μητροπολιτῆς ριζαίου² ἰωακείμ. *Casanata*.

2. G. iv. 2. MINOR PROPHETS etc. Membr. 8vo. ff. circ. 100, a. 1577. At beg. a dedication in Latin to Albertus, Elector Palatine and Duke of Bavaria, signed 'Georgius Wyrffell, S.T.D., Monachii A.D. 1577 Mense Maio': with a preface, part of which runs, *hunc librum transcripsi ex Originali quodam allato ex Bibliotheca Augustinæ Civitatis: de quo monendum quod et principio et fine carebat.* At beg.: *emptus anno 1774.*

3. G. iii. 5. APOLL. RHOD. ARGONAUT. Chart. xv. 11 × 8½, ff. 120; defective at beg. and end.

¹ 'He had been at the head of the Chancery of Rome, under Leo, and being nominated to the See of Verona, had erected a printing-house in his palace, chiefly to procure for the public correct editions of the Greek Fathers.' Phillips' *History of the Life of Reginald Pole*, London, 1767, i. p. 26. His name occurs constantly in Pole's *Letters* (Brixiae, 1754).

² Of Rhizon near Budua (I).

4. G. v. 5. DION. PERIEG. GEOGRAPHIA CUM EUSTATH. COMMENT. (ff. 1—22), ARAT. PHAENOM. (23—57), HESIOD. THEOGON., SCUT. HER., with scholia and continuous commentary, defect. at end. Bomb. xiv. 10 × 7, ff. 86. At beg.: '1745 ex S. Off.'

5. G. vi. 7. APOCALYPSE. Chart. xvi. 5½ × 4, ff. 44. At end, ἱερεὺς ἱερομοναχος.

6. G. v. 3. ARIST. ETH. NICOM. Chart. xv. 11½ × 8½, 28 ll., ff. 56: a few marginal notes.

7. G. vi. 10. BASIL. HOMIL. Chart. xvi. 9 × 6½, ff. circ. 300, a. 1584.

At end: *προστάγματι τοῦ ἐκλαμπρωτάτου καὶ ἐπιφανεστάτου κυρίου καὶ δεσπότης κυρίου καρδινάλειος Σιρλέτου ἰωάννης Σάνκτα μαύρας μετέγραψεν: ἐν ῥώμῃ μηνος φεβρουαρίου, κθ. α φ π δ ἔτους.*

Below, in same hand; ἐν τῷ πρωτοτύπῳ οὐκ ὀλίγα ἁμαρτήματα περὶ τὴν ὀρθογραφίαν ἦν, ἅτινα ἐν τῷ ἐξιστάειν τὸ παρὸν ὁ γραφεὺς ἤθελε διορθῶσαι ἅπαντα κατὰ τὸν ὀρθογραφίας κανόνα, ἀλλ' ὁ ἐκλαμπρέστατος Σιρλέτος οὐκ ἠθέλησε βουλόμενος αὐτὸς διορθῶσαι τὴν βίβλον ἀλλ' ὁ θάνατος οὐκ ἔειπεν αὐτόν.

At beg.: *casa professu del Gesù di Roma Biblioteca ejus.*

8. G. ii. 7. ATHANASII, ORIGEN, al. eccles. Chart. xvi. 13 × 9, ff. circ. 400: in various unsigned hands, one of which is that of A. Darmarius.

9. G. iv. 8. DEMOSTH. DE CORONA: chart. xvi. ff. 169. Copied apparently from a xiii.—xiv. cent. original, with the abbreviations.

10. G. iii. 3. LYCOPHR. ALEXANDRA, with Tzetzes' comment: DION. PERIEGET. with Eustathius' comment. Chart. xvi. 11 × 8, ff. 286. At beg. of both authors: *Ioannis Andree sicani physici liber D. G. hic.*

11. G. v. 11. EPIPHANII PHYSIOLOGIA. Chart. xvi.: bound up with other printed and manuscript matter: at end of Epiphani. διὰ χειρὸς ἰωάννου τοῦ μαλα.....

12. G. v. 8. IOANN. DAMASC. *ἔκδοσις τῆς ὀρθοδόξου πίστεως*, eiusdem op. philosophica. membr. x. 8½ × 7, ff. 142, 28 ll., quaternions, marked with a cross on the first leaf. Small finely-formed upright minuscule, below the line. A monocondylion occurs repeatedly. At beg.: *Emptus anno 1766.*

13. G. iii. 7. GREG. NYSSEN. ON ECCLESIASTES, al. eccles., ARPHTHONIUS PROGYMNASTATA: chart. 11½ × 8, xv. on a f. near the end in red:

αὕτη ἡ βίβλος τοῦ σοφωτάτου ἐκκλησιαστοῦ ἀπεχάρ^{στ} τῷ ἐλαχίστῳ ἐν ἱερομονάχοις διαρθεῖ τῷ ἀρχιμανδρῶ πα^τ βλλ^τ γράδων. παρὰ τοῦ τιμωτάτου ἐν μοναχοῖς κυροῦ νύλφονος (?) τοῦ γραμματικοῦ τῆς ἱερέως μονῆς τοῦ καρα^σ

κλ/ουκ/κ..... καὶ διακειμ^σ ἐντος τοῦ ἁγίου ὄρους. The monastery of Caracala is doubtless intended: Langlois, *Le Mont Athos*, p. 26.

14. G. iv. 10. SOPHOCLES, AJAX AND ELECTRA, with scholia and interlin. glosses. Chart. xv. 8 × 6, ff. circ. 100.

15. G. ii. 10. GREGOR. THEOLOG. λόγοι. Bomb. 11½ × 8½, ff. 394, 2 cols., 39 ll., signed quaternions, but the MS. is also paged, a. 1352.

At end:—

τὸν δακτύλου γράψαντα τὸν κεκτημένον τὸν ἀναγινώσκοντα μετ' εὐλαβείας φύλαττε τοὺς τρεῖς καὶ τριάς τρισωλβίως.

ἐτελειώθη διὰ χειρὸς κακοῦ γερασίου ἱερομοναχοῦ

τοῦ μουσόνως^σ ἐν μ^σ φ^σ εἰβ^σ: ἔτους 5705 ἐν ἡμέρ^σ κυριακῇ ω^σ ω^σ 5.

Beneath, in a later hand, ἀπὸ δὲ χ^σ ἁγ^σ.

At beg.: *olim epi Calorias nunc vero Io. Patrititii die 21 Apr. 1703 cum emi pretio 15 Scutorum hunc codicem cum duobus aliis Liminario(?) spiriti et Euthymii Zygabeni Panoplia Gr. MS. in 4^o magno.*

16. G. iv. 5. ANON. LEXICON GRAEC. Bomb. xiv. 8 × 5½, ff. 143, def. at beg. and end. Inc.: καὶ ἡ διαταξις καὶ ὁδηγία καὶ ἡ διαπύρωσις. Στιγμὴ κ.τ.λ. expl. ὤξεν. ἦνοιξεν.

At beg.: *Ex codicibus Joannis Angeli Ducis ab Altaemps.*

17. G. iv. 9. Chart. xvi. 8½ × 5½: ff. 1—111, THOMAS MAGIST. LEXICON. defect. at beg. Inc.: αἰχμάλωτον ποιῶ. f. 112 in a different hand, A LETTER OF I. LASCARIS' TO SERGIUS STISSYS; title, ἰωλασκαρις: σεργίω στίσω Inc.: εἰς μοι ὑγιαίνων σέργιε φίλτατε πανοικία, ὑγιαίνουντι καὶ αὐτῶ: expl. ἐν φλωρεντία μεμακτηριῶνος γ' ἰσταμένου { ἰωάννης λασκαρις / ὁ ρενατακηνός (sic). }

There follows more glossarial matter, and on the last two ff. a letter without title or signature: inc. εἰς μοι φίλτατε πράττων εὖ. expl. παρὰ τοῦ προξένου τῶν φλωρεντίνων ἔρρωσο.

18. G. iv. 16. HESIOD, OPP. D. with comment. (ff. 1—57), H. TZETZAE VERSUS POLITICI (58—64), APPIAN HALIEUT. c. scholl. (66—131), THEOCR. c. scholl. (133—175), VERSES TO THE VIRGIN IN DORIC. inc.: βακενδύταο τούτοί μογος ἀλτροῖο (176), HOMER. BATRACHOM. (177—187).

f. 57v. εψλχω δ^{ασ}πθ N ο (i.e. ἔτους 5^{ασ}κα N 5 a. 1413).

f. 131 ψεολω λκκς-θυλχ (τέλος ὀπιμανοῦ).

f. 175 τέλος θεοκρίτου δωριέως μηνι ἰου N 5 ζτε, 5^{ασ}κα.

At beg.: '1745 Ex S. Officio': on the flyleaf a list of contents signed Hieronymus Amatius.

Chart. 8½ × 5½ a. 1413.

19. G. iv. 17. LYCOPHR. ALEXANDRA cum scholl. Membr. xvi. 9 × 6½, ff. 239: illuminated. At beg.: *Petri Victorii Jacobi filii καὶ τῶν φίλων.*

20. G. v. 7. THEOPHYLACT. IN PAUL. EPIST. (1—614): in a second hand, GREGOR. CERAM. HOMIL. (615—650).

Bomb. xiii.—xiv. 9½ × 6½, ff. 650, signed quaternions: ff. 1—33 are supplied in a xvith. cent. hand.

At end of Theophylact, τέρμα τῆς δέλτου ἐκ χειρουργίας ἐμ[?] τοῦ τλήμωνος ἀρ α με τέλος.

At beg.: *Dom. professa Romae Jesu inscriptus catal. biblicae eius.*

21. G. v. 13. ISOCRATES AD DEMONIC., AD NICOCLE. Membr. 6 × 3½, ff. 88, signed quaternions, a. 1450.

f. 88r. ἐπληρώθη τὸ παρὸν βιβλίον διὰ χειρὸς ἐμοῦ ἱεροδιακόνου ἐρμαλῶν προτονοπορίου τῆς βενετίας ἐν τῇ ἔτι α' βλ. On the fly-leaf, 1741.

22. G. iii. 4. COMMENTARY ON HOMER, without title: inc.: μῆνις κατὰ τοὺς παλαιούς ἡ ἐπιμένονσα ὀργή, ἐκ τοῦ μένειν οὐ μὴν ἐκ τοῦ μάνεισθαι. expl. καὶ ναὺς χαλκεμβόλους ὁμοῦ τι διακοσίας ἐνθα σημειώ-τεον ὅτι ἐμβολος λέγεται καὶ ἐμβολον. εἰληφε τέρμα σὺν θεῷ τὸ βιβλίον.

Chart. xv.—xvi. 11 × 8, ff. 444, gatherings of 12. At beg.: 1745 ex S. Off. F. 1. *Vcolini Martelli et anti-icornum*; at end, *liber andrae Cambini καὶ τῶν φίλων.*

23. G. iv. 14. TYPICUM; chart. xvi. At beg. a note in Latin says that the archetype from which this MS. was copied was written in the year 1300, Indict. 13.

24. G. vi. 1. POLLUX LEXIC. EPITOM. (1—26), THEOPHRAST. CHARACT. (30—53), DION. HAL. EPIT. DE COMP. VERB. (53—91), ὕροι παχυμερεῖς (91—126).

Membr. xv.—xvi. 6 × 4, ff. 126. F. 126, γρηγορίου πόνος εἶμι.

25. G. iv. 12. VAR. ECCLESIAST. AND ANDRONICUS περὶ τῶν τῆς ψυχῆς παθῶν.

Chart. xv.—xvi. ff. circ. 150, in various hands and sizes. On cover, *emphus anno 1774*. On flyleaf *Bibl. Comm. Domus Prof. Romanac.*

26. G. v. 14. CHRYSOST. HOMIL. etc. Chart. xvi. ff. circ. 200, different hands and sizes. At end of Chrys. homil.: ἐπληρώθη ἡ ἐν τῇ τοῦ κατὰ λουκᾶν

ἀγίου εὐαγγελίου ὁμοῦ κ σ N ἐκ φλωρεντι.

27. G. iii. 5. APOLL. RHOD. ARGONAUT., MOSCHI HYMN. εἰς βαρχίδα, εἰς ἀλέξαν. Chart. xv. 11 × 8½, quaternions signed, ff. 120, 25 ll. Defect. at end.

28. G. v. 5. DION. PERIEG. GEOGRAPHIA (ff. 1—22), ARAT. PHAENOM. (23—57), HESIOD. THEOG. SCUT. (58—86). Bomb. xiv. 10 × 7, ff. 86. At beg.: 1745 ex S. Off.

BIBLIOTECA CORSINI.

The Biblioteca Corsini, in the Palazzo of that name which now belongs to the Accademia de' Lincei, contains among its other treasures a small collection of Greek MSS. They are enumerated in a printed catalogue entitled 'Catalogus selectissimae bibliothecae Nicolai Rossi—Romae in typographio Palaeiniano MDCCLXXXVI.' Of a few of them it seemed worth while to give a fuller description.

1. 41. G. 16. GOSPELS, WITH THE COMMENTARY OF CHRYSOSTOM. Membr. xii. 11½ × 9½, ff. 226, signed quaternions. Upright strongly-marked minuscule, scholia much flourished.

At end: βηβλῆον τῆς μο τοῦ ὡσι[sic]πρὸς ἡμῶν ἰῶνεις τοῦ θερναοῦ; other inscriptions, containing monks' names.

2. 41. E. 29. GERMANI LITURGIA. al. eccl. chart. a. 1579. f. 153v. ἐτελειώθη δὲ τὸ παρὸν βιβλίον δ περιέ-χων λειτουργίαν ἀποστόλοις τε καὶ εὐαγγελιστῶν ἑορτῶν δεσποτικῶν καὶ ἐπισίμων ἀγίων ὅλου τοῦ χρόνου διὰ χειρὸς τοῦ ἱερέως ναταλίου μάρσου ἀπὸ τοῦ χωρίου μαρτυνιάνις ἐν μηνι δεκεμβρίῳ ἡμέραις τέσσαρσι ὥρα δὲ ὡσεὶ ἐννάτῃ τῆς ἡμέρας ἔτος κατὰ λατίνον: α. φ. ο. θ.

3. 41. E. 31. GERMANI LITURGIA: unsigned, but in the same hand as no. 2.

4. 41. E. 9. LITURGIAE VAR. membr. 9 × 6, ff. 145: ? palimpsest, a. 1341. F. 131v.

ἐγράφη ἡ παρούσα βίβλος διὰ χειρὸς

...παν πε[?]υῖοι μὰ ἰω οὐρ

λαν τὸ ἀπὸ χάρας σολεντοῦς

μ φευρουαρίῳ εἰς ἰδ ἡμε δ' ὥρ 5

ἐπὶ ἔτους 5ωμθ

ἰνθ θ.

5. 43. D. 30. CEBETIS TABULA. chart. xv. 6½ × 4½, ff. 57.

6. 43. D. 31. ἐρωτήματα, ἐκ τῶν πρὸ ἡμῶν συνοπτικῶς συνειρημένα, παρὰ ζαχαρίου καλλιέργου τοῦ ἐκ βειθείμνης. Membr. xvi. 6½ × 5, ff. 42.

7. 43. D. 82. APSYRTI ἵππων θεραπεία. chart. xv—xvi. 6½ × 4½, ff. 572 : bound in pieces of an xith cent. ecclesiastical MS. in double columns.

BORGHESE.

By the kindness of the Prince Borghese I was allowed to inspect the Greek MSS. contained in the Library of his family. Sig. Passarini, the very obliging librarian, showed me six books, unfortunately none of any particular value, and all written in the sixteenth century. I give a description of them.

1. MS. 123 : chart. 8 × 6, VARIA ECCLESIASTICA. n. 1583—4.

1. NOMIMON MATTH. NOMOTHETAE : at end, *transcriptus est hic liber ex originali greco quod secū ex urbe constantinopolitano (sic) detulerat R^mus D. Dionysius Bongilius Archiepiscopus ephesus quem Hieremias patriarcha Constantinopolitanus exarchum et legatum ad SDN egegrū PP transmitterat..... absolutum est opus die 21 Januarii 1584.*

2. ANON. INTERPR. IN PATER NOSTER : ff. 2 : at end, *ex bibliotheca Anconae quae exstat in ecclesia grecorum.*

3. A LIST OF THE PATRIARCHS OF CONSTANTINOPLE : at end, *γράφται ἐν ἔτη ἀπὸ μινδς δικευρίου ινδ κθ ἡμερα ε. ὑπὸ ἐμοῦ μονοῦλ βάκλα.* Also, *A Dionisio Archiep. ephesiorum mutuiatum.*

4. ATHANAS. DE TRINITATE : at end the same subscription, but with the words *ἐν ῥώμῃ* added.

At beg. of the MS. a note, *ex bibliotheca Josephi Stefani doct. Theol. Valentini 1584 mense januarii.*

2. MS. 28. CANT. CANT. INTERPRETE MATTH. CANTACUZENŌ : chart. xvi. : *ex Bibliotheca Jo. Stef. episcopi Ustani.*

1586.

Julius 46.

3. MS. 109. ISIDORE, COMMENT. ON S. LUKE : chart. xvi. the same note at beg. F. 1. signature, *Josephus Stefanus. F. 125v. ἐν Ῥώμῃ θαργηλιῶνος ἐνι καὶ νέα ἔτει α φ ξ θ [1569].*

4. MS. 108. INCERTA COMM. IN PSALMOS : same note at beginning.

5. MS. 137. Ἐρενίου φιλοσόφου ἐξήγησις εἰς τὰ μετὰ τὰ φυσικὰ. chart. 9½ × 6, ff. 88, signed quaternions : also, BASIL ON JONAH. Note : *ex Bibl. Jos. Stef. valentini Canonici et operarii ecclesiae Segobiensis Romae 1585.*

6. MS. 206. GREGOR. NYSSEN. HOMILIAE, chart. xvi.

BIBLIOTECA VITTORIO EMANUELE.

The eighteen Greek manuscripts now possessed by the Biblioteca Vittorio Emanuele are unfortunately not of any great importance. Those that came from Muretus' library have been described by M. de Nolhac (*La Bibliothèque d'un Humaniste au xvi.^e Siècle*, Mém. d'Arch. et d'Hist. de l'École Franç. de Rome, 1883). The Catalogue, though only in MS., is full and accurate, and I confine my notes therefore to a few points of interest.

MS. 3 (membr. saec. xii), from S. Pantaleone, bears the inscription *Ex haered.*

^{ci}
Fran de Rubeis.

MS. 4 (chart. s. xvi. Scholia on Theocritus), also from S. Pantaleone, has on f. 1 ἐμοῦ σεβαστιανοῦ δοκίου καὶ τῶν φίλων *Nunc Jo. sidisi d. rossy.*

MS. 5 (chart. s. xvi) contains Aeschylus' Agamemnon, with scholia at the end.

MS. 8 (chart. s. xvi) contains Iliad A, with prolegomena and scholia.

MS. 10 (chart. ff. 13, unbound) the testament of S. Ephraem Syrus : at end, *εἰς τὴν παραμυθίαν πόλιν τῆς εἰροίας· ἔγραψεν ὁ ῥοδινὸς Νεόφντος ἔκ τινος βεμβράνης βίβλου αχμα (1641) μαῖον ιε.*

MS. 13. (chart. s. xvii. ff. 154) S. Basil, Homilies : at end, *γεώργιος ειρόμπας ἀναγράφει.*

MS. 6. By far the most interesting MS. of the eighteen is that of the Scholia minora to the Iliad, from which Osann took his well-known 'Anecdotum Romanum.' I may add a few points to the description of this book :

Membr. 9 × 6 in., ff. 167, 33ll., defective at beg. and end, one leaf of ecclesiastical matter prefixed. Hand a rather small upright carefully-written minuscule, below the line, the letters finely shaped, uncial forms rare ; headings however, and sometimes entire arguments, are in uncial. I incline with Osann, against Dindorf (Schol. Iliad. vol. i. praef. p. xcii) and the author of the catalogue to ascribe it to the tenth century. The ruling of the page into two columns, and the arrangement of the words and glosses is on the same plan as that of the Bodleian Scholia minora to the Odyssey (Auct. V. 51, cf. Dindorf, Schol. Odyss. I. p. xvii). The MS. is in quaternions, the signatures to which have been cut away by the binder ; a late hand has renumbered them, and at the same time reproduced the old system ; e.g. ζ τοῦ α—ς : κ τοῦ πρώτου ἀλφαβίτου—ι.¹

INDEX.

ANGELICA, BORGHESE, CASANATENSE, CORSINI,
VITTORIO EMANUELE.

DATED MANUSCRIPTS.

1165, Ang. 50.

[1300] Cas. 23.

1341, Cors. 4.

1342, Ang. 15.

1352, Cas. 15.

1364, Cas. 1.

¹ This MS. has of late attracted some notice. See a description by Dr. O. von Gebhardt ap. Maass, Hermes, xix. p. 559 sq., and the Townley Scholia ed. Maass, vol. i. p. xxiii., xxiv.

1413, Cas. 18.
 1431, Ang. 23.
 1443, Ang. 26.
 1450, Cas. 21.
 1493, Ang. 56.
 1500, 1503, Ang. 32.
 1569, Borgh. 3.
 1577, Cas. 2.
 1579, Cors. 2.
 1583, Borgh. 1.
 1584, Borgh. 1.
 1584, Cas. 7.
 1641, Vitt. Em. 10.

SCRIBES.

Andreas Darmarius, Cas. 8.
 Bartholomaeus, (1165), Ang. 50.
 Bartholomaeus Comparinus of Prato, Ang. 56.
 Constantinus David (1342), Ang. 15.
 Georgius εἰρόμπας [?], V. E. 13.
 Georgius Valla, Ang. 46.
 Georgius Wyrffell (1577), Cas. 2.
 Gerasimus hiermon. (τοῦ μοναχῶν, 1352), Cas. 15.
 Gregorius, Cas. 24.
 Hermolaus protonotar. (1451), Cas. 21.
 Ioannes (s. xvi.), Ang. 51.
 Ioannes ἀναγνώστης (1342), Ang. 15.
 Ioannes Baptista Modius, Ang. 6.
 Ioannes καριάντης (1443), Ang. 26.
 Ioannes ὁ μάλα... (s. xvi.), Cas. 11.
 John of Otranto, Ang. 23, 33, 38.
 Ioannes ὁ πουκίνου (1500), Ang. 2, 32, 34.
 Ioannes de Sancta Maura (1584), Cas. 7.
 Ioannes σὺρλανδος mag. (1341), father of scribe of Cors. 4.
 Manuel Chrysocephalus (s. xiii.), Ang. 42.
 Manuel Vacla (1583), Borghese 1.
 Methodius archimon. Cas. 20.
 Natalius Marsus (1579), Cors. 2.
 Neophytus Rhodius (1641), V. E. 10.
 Valeriano Albini of Forl. Ang. 11, 27, 30, 33, 37, 39.

OWNERS etc.

Albert, Elector Palatine, Cas. 2.
 Altaemps, Ioann. Angel. dux ab, Cas. 16.

Amatius Hieronymus, Cas. 18.
 Andreas, Ioannes sicanus physicus, Cas. 10.
 Benedictus, Archbp. of Seleucia, Cas. 1.
 Bongilius, Dionysios, Bp. of Ephesus, Borgh. 1.
 Caloria [?], Bishop of, Cas. 15.
 Cantacuzenus, Ioann. Palaeologus, Ang. 17.
 Cambinus, Andreas, Cas. 22.
 Comnenus, Ioannes, Ang. 53.
 Corinthius, Georgius, Ang. 20, 45, 46, 47, 52, 53.
 Cornaro, Andrea (Venet. 1508), Ang. 44.
 Docius, Sebastianus, V. E. 4.
 Dorotheus, Archbp. of Belgrade, Cas. 13.
 Egidio Viterbense, Ang. 32, 34, 37.
 Ezekiel mon., Cas. 5.
 Gaza, Theodorus, Ang. 31.
 Gibertus, Ioann. Matth., Bishop of Verona, Ang. 61.
 Gozzadino, Giov. Ang. 48.
 Guidi, Ioann. Franc. Paulus, of Urbino, Ang. 59.
 Ioachim Metropolitēs ῥιζαῖος, Cas. 1.
 Lascaris, Ianus (letter), Cas. 17.
 Mamounas, Marcus, Ang. 20, 25, 43, 46, 52, 53, 62.
 Martellus, Ucolinus, Cas. 22.
Monasteries, etc.:
 Adrianople (Michael πρόεδρος), Ang. 13.
 Ancona (Greek Church), Borgh. 1.
 Caracala in Athos, Cas. 13.
 Galesius, Ang. 7.
 Ioannes (τοῦ θερῆναοῦ), Cors. 1.
 κελιδάρων (μονὴ τῶν), Ang. 18, 54.
 Mele [?] (μονὴ τῆς θεοτόκου τοῦ), κύρος Ἀντώνιος α.
 1165, Ang. 50.
 Prodromus (Petra), Ang. 1.
 χαρσιανίτης (Joseph cathegum.), Ang. 61.
 Nulphon [?] gramm., Cas. 13.
 Palaeologi, Theod., Constant., Thomas, Ang. 26.
 Patritius Ioann. (1703), Cas. 15.
 Pio, Alberto, Ang. 35.
 Rossi, Ioann. Sidisus de', V. E. 4.
 Rubeis, Francisus de, V. E. 3.
 Sirleto, Cas. 7.
 Stissus, Sergius (letter), Cas. 17.
 Valentinus, Joseph. Stephanus (1584) of Segovia, Borgh. 1.
 Valla, Georgius, Ang. 35.
 Victorius, Petrus, Cas. 19.
 Virünio, Pontico (1515), Ang. 48.

T. W. ALLEN.

PLATO'S REPUBLIC, BOOKS I.-V.

Plato—The Republic, Books I.-V. Edited by T. H. WARREN, M.A., President of St. Mary Magdalen College, Oxford. Fcap. 8vo. 6s.

IN publishing this edition of the first five books of the *Republic*, the President of Magdalen has sought, as he avows, to meet the needs of 'senior scholars at schools and junior scholars at the universities.' He has not endeavoured to deal with 'the connexion of these earlier books with the philosophical ideas of the later,' nor with 'the philosophical synthesis of the *Republic* as a whole, with its relation historical or logical

to the Platonic system.' And however much we may regret that an edition comprehending, as it seems, a much larger part of the dialogue than any which has yet appeared in this country, is not designed to increase our knowledge in the more important questions of Platonic interpretation, we have no right to quarrel with Mr. Warren for prescribing his own limits to his own work; nor for taking Plato as a man of letters rather than as a philosopher. We must take the book for what it is meant to be; and no doubt the readers for whose use the editor primarily intends it will not complain of these limitations.

To the text and commentary is prefixed an introduction of some sixty pages divided into three sections, which deal respectively with the name and aim of the dialogue, with the educational system contained in it, and with the *dramatis personae*. In the first section the editor follows Prof. Jowett, whose authority weighs very heavily with him, in assigning as the subject of the dialogue both the quest after justice and the founding of the ideal state, which however 'are not two subjects but one.' Now this is hardly satisfactory. For in the first place Mr. Warren seems to ignore 368 B, in which passage Sokrates plainly affirms that his main object is, and has been all along, to show *ὡς ἄμεινον δικαιοσύνη ἀδικίας*, in subordination to which theme all the subjects treated naturally unfold themselves; secondly, Mr. Warren's avoidance or postponement of the philosophical synthesis leaves us in the dark as to how he would reconcile with his theory the existence of books viii. and ix.: yet certainly their right to stand part of the dialogue is, on this hypothesis, far from clear. On the other hand, the editor is much to be commended for summarily dismissing whatever futile attempts have been made to assign different parts of the *Republic* to various periods; as well as other speculations, more ingenious than profitable, concerning the occasion of its composition. The section on education, though containing nothing that is very new or striking, is pleasantly written and very appreciative of the Platonic *ἐλευθεριότης*. The third section briefly characterises the various persons who appear in the dialogue.

The notes are brief, but might perhaps with advantage have been made briefer by the excision of most of the quotations from English poetry; which may very well enliven a lecture, but have hardly such importance or aptness as would entitle them to stand part of a commentary. Since a review is nothing if not critical, the ensuing remarks are confined to some cases in which Mr. Warren's notes seem erroneous or defective.

The note on 329 C, *ἐπειδὴν αἱ ἐπιθυμίαι*, 'for all find,' &c. is hardly intelligible and surely contains some misprint: nor can one find satisfaction in the vague support of *ἔστι* in the same passage, which might, I think, have been defended, had the editor desired, by parallel passages. On 330 E he propounds the canon that the particles *δ' οὖν* and *γούν* are 'almost synonymous'—surely a startling doctrine. In 335 E, *οὐκ*

ἦν σοφὸς ὁ ταῦτα εἰπών, the imperfect is needlessly treated as 'idiomatic,' seeing that it is simply used of Simonides, who is dead and gone. A little further on, the proverbial 'lupus in fabula' is not adequately explained as 'wolf will eat you': 'talk of the devil' is more like it—see Thompson on *Phaedrus*, 272 D. On 341 B, can Mr. Warren give authority for explaining *ὡς ἔπος εἰπείν* = 'as they say'? And in E surely he confuses two quite distinct uses of *καὶ ταῦτα*. Again the statement in the note on 344 E that *ἦτοι* 'emphasizes the more probable alternative' certainly stands in need of justification in the face of the almost, if not quite, universal Attic practice of using *ἦτοι* in the first clause only, apart from any question of probability. Indeed one passage alone suffices to upset this theory—*Phaedo*, 76 A, where the alternative introduced by *ἦτοι*, so far from being more probable, is stated only to be rejected. In the passage to which the note refers, one alternative is omitted. The same untenable theory is repeated in the note on 392 D; and the reverse order *ἦ . . . ἦτοι* is erroneously said to be found in 400 C, where the *ἦ* means 'than.'

Why, on 347 B, does Mr. Warren maintain that when Plato says that good men will not seek office, his 'language must probably not be too strictly pressed,' on pain of introducing a grave inconsistency in the latter part of the *Republic*? Surely Plato's language is to be accepted in its fullest sense, and no sort of inconsistency follows: he himself clearly defines his position at the end of the ninth book—*Οὐκ ἄρα, ἔφη, τά γε πολιτικά ἐθελήσει πράττειν, ἐάνπερ τούτου κήδηται. Νῆ τὸν κύνα, ἦν δ' ἐγώ, ἐν γὰρ τῇ ἑαυτοῦ πόλει καὶ μάλα, οὐ μέντοι ἴσως ἐν τῇ πατρίδι, ἐὰν μὴ θεία τις ξυμβῇ τύχη.*

The foregoing passages are all in the first book, and will serve to show that the commentary requires some caution in the using. Space will not allow me to enter so much into detail regarding the notes on the following books: but a few more points may be noticed. Surely the note on 363 A, *γίγνηται . . . ἀρχαί*, is a very unsatisfactory style of comment. We may not be much the wiser for calling a certain construction *schema Pindaricum*; but the present sentence completely answers to the definition of that *schema*; and it is certainly not more helpful to dub it 'Plato's colloquial looseness of construction.' There is a similar note on 463 A. In 370 E the non-Attic form *κομίσουσιν* is retained without comment. The words *μὴ ἐκ τῆς τοιαύτης φρέκῃς θερμό-*

τεροι in 387 C, where the meaning of θερμότεροι is discussed at some length, should have been illustrated by *Phaedrus*, 251 A, ἰδόντα δὲ αὐτόν, οἷον ἐκ τῆς φρίκης, μεταβολή τε καὶ ἰδρώς καὶ θερμότης ἀήθης λαμβάνει. In 395 D the sentence ὃν φάμιν κηδεσθαι καὶ δεῖν αὐτοὺς ἄνδρας ἀγαθοὺς γενέσθαι, where αὐτοὺς is written according to one of the commonest and neatest Attic idioms, certainly ought not to have been cited as 'a loose Platonic construction for καὶ οὖς φάμιν δεῖν.'

The treatment of the musical passage, 398 foll., is very inadequate; no notice whatever being taken of the recent labours of Westphal and others upon Greek music. Mr. Warren may indeed consider that this subject, which he condemns as 'extremely dry and difficult,' will have no charm for his readers; but still he might have referred them to the best authorities, and at least not left them to infer (as they might well do) that the old Greek modes differed only in pitch: whereas in fact the difference of ᾗθος depended (as in our major and minor modes) mainly upon the varying position of the semitones in the scale.

Another serious omission is in dealing with the psychology of book iv. The reader is nowhere referred to the trichotomy of the soul in the *Phaedrus* or the *Timaeus*, nor is any illustration or elucidation offered of a subject on which the learner assuredly needs as much help as he can get. This again may be said to belong to metaphysical matters which Mr. Warren οὐκ ὀσιον ποιεῖται ἐξαγορεύειν: but surely some of his students would have been glad to know where Plato had more to say about it.

The nature of the defects which are to be found in this commentary is sufficiently indicated by the foregoing criticism. It would not be fair to let it be supposed that

the prevalence of such defects in the book is proportionate to the prominence which is necessarily given to them here; and it need hardly be said that the learner will find plenty of help in Mr. Warren's notes. But should he complete his work by adding to it the second half of the dialogue, may we hope that he will treat it less as a *πάρρηγον* than, according to his own account, he has done in the present case, and aim at giving us something of greater importance?

The text followed is Baiter's of 1874, to which the editor has adhered, as he says, in many cases where he thinks Madvig's authority has unduly prevailed against that of Paris A. It is to be hoped that the experiment of printing the Greek in thick, black type will not be repeated: there seems to be no really satisfactory Greek type now existing in this country; but certainly we seldom see anything so distressing as this. And is it quite useless to raise a protest against the odious practice (for which of course the editor is not responsible) of huddling the notes in a chaotic heap at the end of the volume? a practice which seems to be growing yearly more common. This is said to be a sort of antidote against the wiles of the schoolboy; for whose further discomfiture the notes are even sometimes issued separately in a cover of a different hue. I know not how it may be now; but five and twenty years ago no schoolboy who respected himself would have been circumvented by so feeble a device, nor would any schoolmaster worthy of the name have required such aid. At any rate, though it is true that not a few works of high importance have been published on this plan, I think many will agree that no book which aims at being opened outside school precincts is justified in so annoying its reader.

R. D. ARCHER-HIND.

CICERONIS BRUTUS.

Ciceronis Brutus; edited with an Introduction and Notes by MARTIN KELLOGG, Professor of the Latin Language and Literature in the University of California; pp. xxix + 196. Ginn and Co., Boston and London, 1889. 3s. 6d.

THIS edition of the *Brutus* of Cicero deserves to be warmly welcomed in England, where

we already have editions of the other two principal rhetorical works of Cicero, the *de Oratore* and the *Orator*. In the *de Oratore*, we have 'an oratorical system'; in the *Orator*, 'an ideal of oratorical perfection'; in the *Brutus*, 'a story of oratorical attainments.' All the three works are closely connected with one another, and a thorough knowledge of all of them is a necessary

part of the equipment of every student of Roman oratory. The only drawback in the *Brutus*, as I have observed elsewhere, arises from the fact that it enumerates a very large number of Roman orators, many of whom are comparatively obscure, while even in the case of the more distinguished their speeches are now represented by the merest fragments. Accordingly, the author's tasteful criticisms on the various shades of difference in the style of his predecessors are necessarily thrown away on the modern student, to whom the perusal of the *Brutus* conveys an impression similar to that produced by a gallery of historical portraits of persons of whom little is known but their names, or by a collection of smart and epigrammatic notices of books that are themselves irretrievably lost. The Index of names is a necessary part of every satisfactory edition of the *Brutus*: that in the present edition, which usually indicates the approximate chronology and gathers up a few personal items or critical judgments on each individual, succeeds in attaining the proper mean between the undue brevity of one of the German editions and the undue diffuseness of another.

From the terse and concise pages of the Introduction the following sentences may be quoted as a specimen of the editor's style: 'Cicero's range of studies and acquisitions gave him broad and just views. He was omnivorous in his studies; not in a superficial or hap-hazard way, but as an earnest student, and always with special reference to his function as an orator. Beyond cavil he was a finished literary artist. No style ever wrought so great a change as that of Cicero. Before him Latin prose was more or less awkward and cumbrous; in him it sprang at once to perfection.'

Throughout the book the names of English scholars, who have edited various portions of Cicero's works, are frequently referred to; it is also interesting to find a colloquial term, which traces its origin to Cambridge, transplanted to California. On p. x we are told that 'Cicero in his turn coached younger orators.' A similar condescension to an English colloquialism may be noted on p. xxviii where we read of Cicero's return to Rome in good oratorical form. On the other hand we have touches of transatlantic developments of English in the use of *loaned* for *lent*, and in the

spelling of *salable*. We have also some thoroughly appropriate bits of local colouring such as the reference (on p. 17) to Theodore Parker's denunciation of war as an illustration of the tendency of even cultivated speech to run into rhythm under stress of passion; and the statement (on p. 123) that Cicero needed the glory of a military triumph 'no more than Daniel Webster needed to be President of the United States.' We meet on common ground in the apt quotation from Shakespeare on § 68. Elsewhere, it is surely only an inaccurate, though convenient, colloquialism to adopt *Uticensis* as an epithet of the Cato who died at Utica but was certainly not an inhabitant of the place; and the awkwardness of this modern use is increased when the term is used in an anticipatory sense; e.g. when we are told that Brutus was educated under his uncle, Cato Uticensis (p. xv); and similarly in the notes on §§ 118, 222; for, as the editor is well aware, Cato had not yet fallen at the date of the dialogue. On p. xxiv we have the somewhat incautiously worded statement that the best modern editions 'have been enriched and supplemented by the labours and criticisms of Lambinus, Ernesti, Schütz, Bake and others.' Unless the student has some indication of the dates of these scholars, he might be tempted to suppose that all of them lived at a later time than the editors whose works they 'enrich and supplement.' In § 96 *levitas Graecorum*, in the sense of *λεϊότης*, seems to require a short note (with a reference to *Or.* 110), especially as *levitas* occurs soon after, in § 103. In § 271 *hastae velitibus amentatae* might have been explained with the help of such illustrations as are given by Prof. Wilkins on *de Or.* i 242 or in my own note on *Or.* 234. Lastly, the combination of the pronoun in the plural with the vocative in the singular, in § 11, *vos vero, Attice*, should perhaps have been illustrated, not merely by the poetic instance *vos, o Calliope*, but also by the more appropriate parallels in *de Or.* i 160 *quid est, Cotta? quid tacetis?* and *de N. D.* i 51 *quaerere a nobis, Balbe, soletis*. The book, as a whole, is such an excellent piece of work that it ought to be extensively used by English-speaking students on both sides of the Atlantic.

J. E. SANDYS.

CICERO DE ORATORE I.

Cicero de Oratore I; with Introduction [pp. 71] and *Notes* [pp. 75—224] by A. S. WILKINS, Litt. D., St. John's College, Cambridge, Hon. LL.D. St. Andrews, Professor of Latin in the Owens College, Manchester. Second edition. Oxford, Clarendon Press, 1888. 7s. 6d.

NEARLY twenty years ago it fell to my lot to review in a now extinct periodical, the *Cambridge University Gazette*, Professor Wilkins' earliest contribution to the study of the *De Oratore*. This was followed by an independent edition of the first and second books; and now, after an interval of nine years, he is to be congratulated on producing a thoroughly revised and much improved edition of the first book, which in its new form fully deserves to continue to be extensively used by students as well as by advanced scholars. Having already sent the editor all the criticisms and suggestions that occurred to me after repeated perusal of the first edition, I have next to nothing to say on my own account in the present review; but I may briefly state some of the points in which the book has been improved. In the eminently readable Introduction, which includes an admirable sketch of the history of ancient rhetoric, several small inaccuracies of statement have been removed, and special attention has been devoted to the revision of the chapter on the Text and the MSS. Professor Wilkins has himself collated the Harleian MS, the value of which has been more fully recognised since the appearance of his first edition. He has also given an adequate account of some of the other important MSS and has very briefly mentioned the two MSS in the Vatican Library, the *Codex Palatinus* 1469 (P) and the *Codex Ottobonianus* 2057 (O). I well remember spending some hours in examining the latter during the Easter Vacation of 1887 and shall not soon forget the charming little miniature at the beginning of the *Orator*, where the author is represented in a robe of blue seated in a golden throne and writing his book on a golden table; and that other which adorns the opening page of the *De Oratore* where the five interlocutors in the first book, Crassus, Antonius, Cotta, Sulpicius and Scaevola, are to be seen seated beneath an unmistakable palm-tree, which

takes the place of the plane-tree of the dialogue, with grass of the brightest green jewelled with flowers at their feet, and a lofty palisade around them, while outside to the right stands Cicero recording their conversation, and toward the left may be seen the towers of his villa at Tusculum. All this has no bearing whatever on the text but it is certainly refreshing to the weary eye of the modern collator.—On p. 67 of the Introduction it is a little odd to find it stated that 'the Rev. H. O. Coxe is of opinion' that a certain MS at St. John's College, Oxford, is not earlier than a MS at Lincoln College, when the authority in question (as the writer is well aware) is no longer living, being none other than 'The Pious Librarian' in the *Lives of Twelve Good Men* by the late Dean Burgon. There is also a small slip on p. 68 as to the date of Gherardo Landriani, who in 1422 discovered a complete copy of Cicero's rhetorical works at Lodi. He was Bishop of Lodi, not from 1418 to 1427, but from 1419 to 1437. This is proved by the entry in Gams, *Series Episcoporum*, p. 794, which also records his being made Cardinal and Archbishop of Viterbo in 1437. A photograph of his tomb in one of the churches at Viterbo is now before me, bearing an inscription recording his death in 1445.

The text has been much improved and many interesting suggestions have been contributed by Dr. Reid; while the commentary has been carefully revised and considerably enlarged, some of the most notable contributions being those of Mr. Roby on points of Roman Law. In the note on § 151 I observe a somewhat puzzling reference on the meaning of *modus* in Cicero's *Orator*: 'Cp. Sandys' index s.v. Causaret, p. 128.' What is apparently a single reference is really two, the second being intended for an abridged quotation of M. Causeret's *Étude sur la langue de la rhétorique et de la critique littéraire dans Cicéron*; a fact which I could hardly have divined but for my having written a review of that work in these pages (i 222).

Readers of Cicero's rhetorical works will be glad to learn from Prof. Wilkins' preface that his commentary on the Third Book, which is by far the most interesting to the student of Latin style, 'may be expected at no distant date.'

J. E. SANDYS.

RECENT WORK ON CICERO'S *DE NATURA DEORUM*.

II.

THE SOURCES.

Die Quellen von Cicero's Schrift De Deorum Natura, von DR. LEOPOLD REINHARDT. pp. 68. Breslau. 1888. 1 Mk. 60.

THIS is another attempt to account for the inconsistencies and repetitions of Cicero's treatise by a hypothesis as to the variety of sources from which it was derived. In regard to the Epicurean argument of the First Book Dr. Reinhardt agrees with Hirzel and others in considering that the historical section (§§ 25-41) was not originally contemplated, but was inserted as an afterthought, when the earlier paragraphs, including the polemic against Plato and the Stoics (§§ 18-24, which we will call A), were already completed. His chief reason is that this polemic is renewed in the historical section, though, according to the reading he adopts, *qualia vero alia sint* (if we are to alter, I prefer Döderlein's reading *qualia vero sint superiorum*), the latter was to be devoted exclusively to a review of the other schools. Dr. Reinhardt also calls attention to the fact that in § 16 Cicero implies that no systems of theology are worth considering beside the Stoic, the Epicurean and the Academic, and that it is only in the historical section (which we will call B) that he goes beyond these. But surely all that is required by § 16 is that the main argument should be confined, as it is, to the three great schools. It does not preclude a brief historical summary, which indeed seems prepared for by such phrases as § 1 *tam variae sunt doctissimorum hominum sententiae*, § 2 *tantu sunt in varietate ut eorum molestum sit dinumerare sententias*, § 13 *ponam in medio sententias philosophorum de natura deorum* and just below *si consenserint omnes aut erit inventus aliquis qui quid verum sit invenerit*; which would certainly seem to imply more than the three schools. As to the authority followed in B, Dr. Reinhardt naturally recognizes its connexion with the Herculean treatise *περὶ εἰσβετίας*: and though he allows that the omission of Panaetius and later names proves that the list of philosophers therein contained must have been drawn up before the end of the second century B.C. and cannot therefore be ascribed to Philodemus as its author, yet he

thinks it more probable that Cicero borrowed from Philodemus than that he was directly indebted to Zeno or whoever may have been the original author. He lays stress, as others have done, on the fact that the Epicurean critic in Cicero is less fair and less intelligent than Philodemus, and he points out that some of the blunders made by the former seem to be intentional misrepresentations in order to give a ludicrous turn to the doctrine attacked. He does not however charge Cicero himself with this misrepresentation, as Diels does, but thinks that the work of compilation from Philodemus was entrusted to some Epicurean in the number of Cicero's *protégés* with instructions to add fitting comments on each name. (Compare what is said as to such *employés* in my vol III. p. lxx.) But would such a writer have ventured to set aside the comments made by Philodemus? and if Philodemus were the author consulted, would not his name have been mentioned along with those of Phaedrus, Zeno, Posidonius, Carneades? I think the differences between this section and the treatise of Philodemus are more easily explained by supposing both writers to have borrowed freely from a common original, which Cicero has partly failed to understand, has partly abbreviated, and partly supplemented by such quibbles as he thought suited to an Epicurean.¹

As to A, it is clearly impossible that its real author, after he had in it polished off to his own satisfaction the Platonic and Stoic doctrines of creation and their mundane deity (cf. § 25 *atque haec quidem vestra Lucili*), should after a few chapters have returned to the Stoics in the words *ut iam ad vestros veniam* (§ 36), as though he were then noticing them for the first time. Assuming, then, that A is not by the author of B, is it by the author of C, whom Cicero himself has pointed out, as Dr. Reinhardt agrees with others in thinking, in § 59, where he refers to Zeno as the *coryphaeus* of the Epicureans? Dr. Reinhardt considers that the differences between A and C are such as to preclude common authorship. In A the polemic is directed against Plato as well as the Stoics, in C against the latter

¹ Dr. Reinhardt, remarking on § 39 *cum quem ante dixi aethera*, says *aether* is here mentioned for the first time; he has overlooked that it occurs in speaking of Zeno § 36 *aethera deum dicit*.

only; the arguments used in A against the form and the manner of life ascribed to the mundane deity are repeated in C without any back reference; the tone of A is bantering and arrogant, that of C quietly didactic. [Perhaps the last difference is sufficiently explained by the fact that the one is avowedly expository, the other avowedly polemical.] He sees no reason why A should not have been written by Cicero himself, as the attack on Plato turns mainly on the Timaeus, which he had shortly before translated into Latin; and the other arguments used are not too profound to be credited to Cicero, when fortified with the notes he had taken of the lectures of Zeno or Phaedrus. The chief objection to this is the sentence in § 21 *quod ne in cogitationem quidem cadit, ut fuerit tempus aliquod nullum cum tempus esset*, which seems to me, from its obscurity and awkwardness, to suggest an ill-understood Greek original, say, by Phaedrus.

Proceeding to the Academic criticism of the Epicurean theology, Dr. Reinhardt considers that Schwenke and Hirzel are equally justified, the former in ascribing it to Posidonius, the latter to Carneades; the fact being, in his opinion, that Cicero began with Carneades but, finding that his criticism did not in all points cover the later Epicureanism of Zeno, had recourse to a more recent writer, Posidonius. Dr. Reinhardt thinks that the arguments of Posidonius used in the First Book formed a part of the treatise which is followed by Cicero in his Second Book, and that we should understand literally the words in II. 3 *convictis Epicuri erroribus longa de mea disputatione detracta oratio est*. He holds however that §§ 57–102 book I. forms a continuous Academic argument, with nothing more of Stoicism than might be interpolated by Cicero himself, such as the supposition of the possible divinity of the sun in §§ 87, 95. The chief difficulty in the way of deriving this section from Carneades is one which is not met by Dr. Reinhardt, its want of resemblance to the actual argument of Carneades as reported by Sextus Empiricus, on which see the note in my edition of the *N. D.* vol. I. p. 199. On the other hand §§ 103–124 are predominantly Stoic, and in certain points they are inconsistent with the preceding paragraphs. Thus in § 123 Posidonius is quoted to the effect that Epicurus was really an atheist, but professed theism *invidiae detestandae gratia*; yet in § 85 this very view is condemned *video nonnullis videri Epicurum*

. . . verbis reliquisse deos, re sustulisse . . . de homine minime vafro male existimant. Dr. Reinhardt finds another inconsistency in § 102 which ends with the words *haec oratio non modo deos spoliati motu et actione divina, sed etiam homines inertes efficit, si quidem agens aliquid ne deus quidem esse beatus potest*, and § 103 which begins with asking ‘what is the abode of deity? *quae deinde actio vitae?*’ Here I think he misunderstands the meaning of the phrase *actio vitae*, which may be predicated of whatever *agit vitam*, however inactive that life may be.

The assumption of a Posidonian origin for the remainder of the First Book has certainly much in its favour, but it is not without its difficulties. Schwenke thought §§ 103 and 104 were an unaltered fragment of the Stoic treatise from which Cicero borrowed, but that in 105 he made a fresh start with the criticism of § 49 and forgot to excise the preceding paragraphs. Dr. Reinhardt believes that §§ 106–8 are due to Cicero himself, and that, if these are cut out, §§ 103–116 are a continuous extract from Posidonius. He considers that Cicero, observing that the questions of *ισονομία* and of man’s perception of the divine were either omitted or inadequately treated by the Academic critic whom he had so far followed, turned at this point to Posidonius and began to copy what he found there on these questions, without noticing that they were only treated of in connexion with the attributes of which he had himself already spoken, viz. the eternity and blessedness of the Deity. Hence § 114 ends with *ita nec beatus est vester deus nec aeternus*. As a mark of Ciceronian work he refers to the illustration from the story of Gracchus in § 106. This no doubt may be allowed, but, if there is anything in the book which may safely be pronounced borrowed from the Greek, it is the reference to Aristotle’s opinion about the Orphic poems in § 107, where the obscurity of some of the clauses would in itself lead us to suspect an imperfectly understood original. As regards the paragraphs which follow 116, Dr. Reinhardt agrees with Schwenke in ascribing 121–124 to Posidonius, but he points to the fact that § 117, while it seems to make a new start, merely repeats what has been said before, and also to the condemnation of the doctrine of apotheosis, as evidences that §§ 117–120 must come from another, a non-Stoic source, which cannot however be the same as that followed by Sextus, as it differs both in its list of atheists and in the language ascribed

to Protagoras (*cui neutrum licuerit nec esse deos nec non esse* as compared with οὐτε εἰ εἰσὶν οὐθ' ὁποῖοι τινες εἰσὶν). He also urges that § 121 follows naturally on § 116. In § 116 it is said that the divine perfection is the reason assigned for worship by the Epicureans. This is combated 1st on the ground that perfection, if unrelated to man, is no ground for worship (§ 116), 2nd that perfection cannot be ascribed to the Epicurean gods (121). [But the second objection was already stated in § 116 *an quicquam eximium potest esse in ea natura quae sua voluptate laetans nihil . . . agat?*] The results arrived at in regard to the First Book are that §§ 1-24 are due to Cicero himself, §§ 25-41 to Philodemus (summarized by an assistant), §§ 42-56 to Zeno, §§ 57-102 to Clitomachus (with the exception of §§ 63, 64 inserted by Cicero), §§ 103-124 to Posidonius (excepting §§ 106-108, 117-120 inserted by Cicero).

My space forbids me to go into detail in regard to the Second and Third Books. I can only give the results with a word or two of comment. Section A proving the existence of the gods is due partly to Cicero (§§ 1-12), partly to Chrysippus (§§ 13-44). Section B treating of their nature is again partly taken from Chrysippus (§§ 45-60), partly adapted from him by Cicero (§§ 60-72). Section C on the divine government of the world (§§ 73-153) is from Panaetius with the exception of §§ 104-115 and § 133 which were inserted by Cicero. Section D on the divine care for man (§§ 154-167) is from Posidonius. In my edition I have given at length my reasons for agreeing in Schwenke's view that the whole book is taken from Posidonius and will only say that I am not at all shaken by the arguments brought forward by Dr. Reinhardt. These are as follows: in § 3 Cicero implies that at first he only intended to treat of A and B (*tertium et quartum puto esse in aliud tempus differenda*), and where he passes on to B in § 45 he implies by the use of the phrase *restat ut qualis eorum natura sit consideremus*, that this is the last topic that he has to treat of: hence it is argued Cicero must have followed a treatise which dealt with these two points alone, such a treatise for instance as the *περὶ θεῶν* (not of Posidonius but) of Chrysippus. But if Posidonius in his treatise referred to the older writers as dealing separately with the two subjects *περὶ θεῶν* and *περὶ πρνοίας*, and announced his own intention of combining them, this would be quite enough to explain Cicero's phraseology. Another argument alleged in

favour of Chrysippus, as the author of this portion, is that the views put forward in §§ 29 and 33 were held by him and not by Posidonius. I have endeavoured in my notes to show that the contrary is true, in fact that the whole of this section is saturated with the doctrines which we know to have been held by Posidonius, sometimes in opposition to Chrysippus and the elder Stoics. Dr. Reinhardt also affirms that the arguments of A and B are fairly met in the Third Book, which is allowed to be taken from Clitomachus; whereas the reply to D (that to C is lost) is far less close and adequate. This is, he thinks, just what we should expect, if the former arguments were borrowed from a writer who preceded Clitomachus, and the latter from a younger writer, such as Posidonius or Panaetius. But in the first place, so far as concerns the answer to the actual quotations from Zeno, Cleanthes and Chrysippus which occur in the Second Book, it makes no difference whether these quotations were made direct from the original authors by Cicero, or whether Zeno and Cleanthes were cited by Chrysippus, as Dr. Reinhardt supposes, or whether all three were imbedded in the work of Posidonius which Schwenke supposes Cicero to have followed: 2ndly, is it natural to specify certain arguments as borrowed from Chrysippus, as in §§ 16, 37, 63, if the whole section is taken from him? 3rdly, some of the arguments in A and B, such as those founded on the Scale of Existence and the universal striving after Perfection, are not answered in the Third Book; and lastly the procedure of that book is anything but orderly and regular, as might be expected, if it were a straightforward answer by Clitomachus to a treatise of Chrysippus. As to C and D, I do not think I need add anything to what is said in my edition.

Dr. Reinhardt's conclusions as to the Third Book are as follows: §§ 1-13 Cicero's own work; §§ 14, 15 adapted from Carneades-Clitomachus; §§ 16-38 Clitomachus; §§ 39-93 adapted from Carneades-Clitomachus, with the exception of §§ 42 and 53-60 which are taken from some Alexandrian epitome. He offers the following explanation of the difficulties of §§ 16-19, where Cotta proposes to defer the arguments of Cleanthes and Chrysippus for the Divine Existence to the section on Providence, and having thus disposed of them turns round on Balbus with the demand *etiam atque etiam quaeram quibus rationibus tibi persuadeas deos esse*. He thinks Clitomachus probably argued thus: 'the

proofs offered for the Divine Existence really prove something else; that which Cleanthes added from the benefits bestowed on men should come under the head of Providence; those of Chrysippus, from the perfection of the universe, the orderly movements of the heavenly bodies &c., should come under the head of the Divine Nature.' Cicero in his haste spoke of deferring all to the 3rd section but, without observing it, has followed his authority as regards Chrysippus and treated of him in the 2nd section. In §§ 39-64 Cicero deals with the mythological argument which is divided into two parts. The 1st, contained in §§ 39-41, 43-52, 61-64, is an extension by Cicero himself, perhaps with the help of some antiquarian treatise, of the sorites which Carneades used to dethrone the divinities of the Pantheon. In this we find frequent reference to the Second Book. The other part, contained in §§ 42, 53-60, treats

of the inconsistency of the traditions, and the consequent multiplication of homonymous deities. Dr. Reinhardt approves of the re-arrangement of the chapters in my edition and agrees that this latter part is to be traced to an Alexandrian source or sources. He considers that it has no relation to the Second Book, and has really nothing to do with the question in debate. I think he is perhaps too summary in denying any philosophical value to this section. The general proposition, that the popular belief in matters of religion is self-contradictory, might fairly be used and probably was used by Clitomachus against the Stoics, when they professed to defend the popular belief: but perhaps Dr. Reinhardt is right in holding that it would be unjust to Clitomachus to suppose that he could have burdened his treatise with all the examples cited by Cicero.

JOSEPH B. MAYOR.

LIVY, BOOK XXII.

Livy, Book XXII. MARCUS S. DIMSDALE, M.A., Fellow of King's College, Cambridge. Edited for the Syndics of the University Press. 2s. 6d.

THIS book consists of some 230 pages, of which 72 contain the text: the remaining 158 pages are devoted to (i.) Introduction I.: on sources of Livy's narrative (pp. vii.-xii.): (ii.) Introduction II.: on the style and grammar of Livy (pp. xii.-xvi.): (iii.) 132 pages of notes: (iv.) four appendices on historical or geographical points.

Introd. I. contains little that is new, except indeed the statement that Tacitus was born in '54 B.C.' (p. xii.).

Introd. II. is mainly taken up with an adaptation of some of Madvig's remarks upon certain peculiarities of Livy's periodic structure—his tendency to throw the logical apodosis into the form of a dependent clause, usually with *quom*, and to conclude the period with an apodosis that does not logically follow its grammatical protasis. E.g. i. 7, 5: 'quom eum . . . sopor oppressisset . . . Cacus . . . quom avertere eam praedam vellet . . . aversos boves traxit.' When it is said that 'in this book there is no good instance of such a sentence' (p. xiii.) the editor has overlooked 20, 8, 9: 'ubi frustra teri tempus animadversum est . . . quom in naves se recepissent . . . legati venerunt,' and quotes

instead 13, 3, and 18, 8, in neither of which does his view appear to be correct. In the former passage—'hi nuntiantes . . . Capuae potiendae copiam fore, quom res maior quam auctores esset, dubium Hannibalem . . . tamen . . . movere ut'—the 'quom' needs not be 'causal' at all, but, as the 'tamen' following suggests, adversative, and the period may be perfectly regular; and in the latter (too long for quotation) the note on '*agens cum magistro equitum . . . est profectus*,' 'the present participle does not go well with *profectus est*' suggests a want of familiarity with the silver-Latin use of pres. part. in an aoristic sense, e.g. Sall. *Jug.* 113: 'diu volvens, tandem promisit' (cf. Dräg. ad Tac. *Ann.* 35: 'prae-monente Narcisso, verba fecit'). In this connection we may note a similar want of appreciation of Livy's use of pf. part. for aor. (cf. Dräg. *Einleit.* § 110) in 41, 2: 'ad mille . . . caesi, non plus centum Romanorum . . . occisis,' where Mr. Dimsdale, in spite of Müller's 'während . . . würden,' has nothing to say.

We now reach the notes. These may be described in the main as an expansion of Weissenborn, sometimes indeed with a perverse omission of really important matter. Thus on 8, 6, Weissenborn writes: '*Consul*, dass nur dieser den Dictator ernennen könne, stand fest: s. 4, 31, 4, vgl. *Caes. B.C.* 2, 21.

Momm. *Str.* 2, 131, 145 ff.' 'That the praetor could not choose a dictator is certain,' echoes Mr. Dimsdale, omitting, however, the valuable references. On 11, 6, the note is simply *vetustate*, 'abl. of cause': but the peculiar character of this example certainly demands the addition of W.'s parallels: '4, 19, 6: 23, 3, 21: 53, 2: 23, 3, 10' (cf. a good note of Fausset's *ad C. Clu.* 35). Once again: 22, 18: 'acta per eundem ordinem, quo si . . . ageretur': Weissenborn's note is: '*quo si*: n. *quo acta forent si*, s. 21, 2, 6: 24, 8, 18: u. o. Der ganze Satz soll das vollständige Gelingen der List in das rechte Licht stellen': where Mr. Dimsdale has: 'the fulness of expression is characteristic of the whole sentence, being intended to express the completeness of the success of the stratagem,' but he gives neither the explanation nor the illustration of the syntax.

Another provoking characteristic of this edition is the writer's habit of repeating himself. A few examples must suffice. On p. xvi. he writes: 'the gerundive is used in the sense of a present participle': on p. 85: 'the ablative of the gerund is often used by Livy and Tacitus with a meaning more nearly approaching that of a present participle than of an ablative of manner or means': on p. 111: 'the ablative of the gerund is often used by Livy with a sense approaching more nearly to that of the present participle than to that of an ablative of manner or means.' A note of four lines on *foret*, p. xv. is repeated almost verbally on p. 100. His remark on *alius*, p. 90, reappears on p. 104: that on *animos*, p. 138, l. 18, on p. 142, l. 2. The note on *satis* (p. 84) recurs four times, twice indeed in the same page (p. 137). So we have three explanations of *iustus* = 'regular,' of which two are within three lines of each other (p. 142).

We proceed to give a few miscellaneous comments on notes or the absence of notes. In 10 the scholar's instinct has not led Mr. Dimsdale to point out the interesting note of archaism, which sounds here so appropriately, in '*si nocte, sive luce*' (for the classical *sive . . . sive*), in complete accord with Plautine usage. In the same section he explains *lege* = 'modo': but is not 'lex' the regular formula for 'ritual' in archaic Latin? cf. *C.I.* 807: 'aara leege Albana dicata.' On *devias calles* (14, 8) he has the unnecessary comment: *devius* 'out of the way': but he does not notice, what Nonius has called attention to, the gender of *callis* in Livy. In chap. 1 he has no

thing to say on *nequiquam* in Livy (l. 2) nor in *nunc . . . nunc* (l. 2) for the classical 'modo . . . modo' (cf. Riemann, p. 213), nor on *postquam . . . videre* (l. 9), Wölfflin's conjecture ('nicht nöthig,' *Kuhn*, p. 212) for 'viderent.' On *petitusque* (l. 10) the note is 'que: and so': that is all: yet it is both easy and instructive to point out how 'que' bears this force (cf. Tac. *Ann.* xii. 9: 'despondeturque Octavia') which it shares with the 'inferential' τε in Greek (cp. *Class. ad Thuc.* i. 4: τό τε ληστικὸν ὡς εἰκὸς καθήκει). Similar is '*super cetera* = praeter cetera' (p. 93). What is the use of this? Does *super* properly = 'praeter'? Mr. Dimsdale is silent. Turn to page 11: a young student might well look for a note on 'eam diem' (l. 9), on 'perpopulato agro' (l. 14) compared with 'depopulatur agrum' (13, 1), on the almost articular '*unius coloniae*' (l. 18) compared with '*id unum pignus . . . omnium* etc.' (22, 5): but he will look in vain. Again on p. 29 he will get no help on the agreement of *bina* (l. 4) in '*bina et selibras*,' nor on the construction of '*ducentis . . . plures*' (l. 5), nor on Livy's use of the plqpf. '*posita fuerant*' (l. 18), which, though 'quite correct' here, is not correct in 13, 1, '*dimissi fuerant*' (cf. Riem. p. 167-171).

P. 92 (6, 4): *infesto veniente* 'we should say "his charge."' We should rather say 'charging with drawn sword.' *Venire* is a 'vox bellica,' as in Lucretius' sounding line '*ad conflegendum venientibus undique Poenis*' (iii. 83), referring perhaps to this very battle, and it is well suited to the tone of Livy's splendid description of '*nobilis ad Trasumennum pugna*.' In any case Mr. Dimsdale, after Riemann's elaborate discussion of 'this adverbial use of the adjective' might find something better to say than that 'it is commoner in poetry,' R. p. 83, following Nägelsbach, draws an interesting distinction between e.g. '*maestam sedentem*' and '*serus redeas*.'

P. 105. '*Similis* with the dat. implies similarity of appearance, with the gen. similarity of nature.' How does Mr. Dimsdale explain Livy's innovation '*vero similis*' for the classical '*veri*'? Quite a little literature has grown up around the construction of '*similis*.' Madvig's view (*Fin.* v. 5, 12) is summarized by Roby, 1317: but later critics (Seyffert-Müller, *Lacl.* p. 488 and Reisig-Haase, 616-21) have modified his conclusions, and the results are thus stated by Schmalz: '*Similis* mit Genetiv steht da, wo die Aehnlichkeit eine allgemeine und umfassende, *similis* mit Dativ, wo sie nur bedingt ist, oder annäherungsweise statt-

findet,' and he contrasts 'patris similis' with C. *Ac.* 2, 118, 'huic in hoc similis,' where Mr. Reid notes the growing prevalence of the dat. in later Latin.

Two lines further on, '*in oculis*, "before his eyes."' If it was worth while translating these words at all, they are worth translating correctly ('within his view') because Livy a little later (14, 3) says 'sub oculis' of the same thing.

P. 106 (12, 11), '*morae* i.e. *morae esse*. *Morae* is a predicative dative.' This is almost certainly wrong. The passage runs 'qui nihil aliud, quam quod impar erat imperio, *morae* ad remp. praecipitandam habebat,' and it evidently means 'who was only prevented by his inferior position from, etc.' not, 'who regarded his inferior position as the only obstacle in the way of, etc.', which would be the meaning, if *morae* were dat. For, if there is any meaning in terms, the predicative dative can only go with *habere*, when that verb needs further predication, i.e. when it means 'to regard as . . .', not when it means 'to possess.' Hence *morae* here is probably gen., as Roby (p. xlviii.) suggests, comparing C. *Verr.* 4, 64: 'ut aliquid esse *morae*.'

P. 107. '*Capuae potiundae*. "potior" with acc. — not in Cicero,' but cf. *Tusc.* 4, 66: 'in eis ipsis potiundis': so Caes. *B.G.* 2, 7, 2, 'spes oppidi potiundi.'

P. 132. '*erogaretur* "was voted from the treasury,"' which is exactly what it was not; hence the tense. Render: 'since there was some hesitation about getting the money voted.'

P. 134. '*admodum* = circiter.' Wölflin renders 'gerade,' 'volle.' In any case this non-classical use of the adverb should be noted.

P. 135. '*ablegatum*, "despatched" in a military sense; not "banished." This would have been *relegatum*.' This is more than is meant by Müller (= weit entfernen, militärisch = abkommandieren. Stärker ist *relegare*), who has expanded Weissenborn's perhaps correcter note 'weit wegenden, 39, 13, 6.' *ablegare* is regularly used as a stronger *removere*, 'nur in böser Absicht' (Krebs), and its military sense (Wölflin) is questionable. In any case Livy would not have hesitated to use it of exile, inasmuch as it was he who set the example of this late-Latin use: cf. 27, 9, 3: 'extra Italiam in exsilium *ablegare*.'

P. 136. '*in actione minime popularis*: in actione = in agendo: "as he was not at all popular as a speaker."' This is quite wrong. It is of itself improbable that Fabius, who

was dictator, five times consul, and princeps senatus, was deficient in oratorical powers, even if Livy had not given us several specimens of his eloquence. What Livy says is: dictator contionibus se abstinuit, 'since he *would have been* unpopular in supporting his policy before them,' and so he continues, ne in senatu quidem aequis auribus audiebatur. Müller's note (in actione = agendo: 'als Volksredner'), though correct as his paraphrase 'wenn, etc.' shows, is less clear than Weissenborn's original comment: 'in actione: hypothetisch: da er, wenn, etc.'

The list of inaccuracies has been by no means exhausted, but we have no space for more. Just half the book has been as yet considered, and no opinion is passed upon the last sixty pages of the commentary, the four appendices, or the index. We merely add, that so far as we have gone, Mr. Dimsdale pays little or no attention to the criticism of his author. Accepting Müller's text without a murmur, he follows him even in such tasteless and unnecessary corrections as Rupert's 'ad gemitus vulneratorum' (5, 4) for P.'s 'vulnerum,' which might be held to suit the tone of a highly-strung passage: Fügner (*Liv.* xxi.-iii., p. 9) well supports Dräger's view that 'vulnerum' is objective, like the 'ictus corporum' which follows it, by quoting V. *Aen.* 2, 704: 'lacrinas dilectae Creusae.' Moreover, while Müller marks every emendation either by italics or an asterisk referring to a very full 'Anhang,' our editor, who has nothing of the nature of an *apparatus criticus*, constantly allows his readers to pass over unsound ground without a warning: cf. 19, 11: 'turbati, temptata pugna,' where P. has 'turbati et temptata.' This incorrect use of the conjunction, so common in Tacitus (*An.* xii. 13: 'levitate et quia') and Thucydides (vii. 73, 4: ἀναπαυμένους τε καὶ ἐοπρῆς οὐσσης) occurs several times in this book, but Mr. Dimsdale cares for none of these things.

We are sorry not to speak more favourably of the work of a scholar of ability, but the book appears to us to be a mistake from the beginning, because there is already a superfluity of school editions of this particular book of Livy, and the only excuse for another would be that it marked a real and decided advance beyond them, such as would require a serious and long-continued study of the author. It will be seen that we do not find this in the work before us.

W. T. LENDRUM.

THE LATIN HEPTATEUCH.

The Latin Heptateuch, critically reviewed by
Professor J. E. B. MAYOR. Cambridge
Press. 1889. 10s. 6d.

It is not often that the knowledge of a literary work has grown up so gradually as that of the poem on which Professor Mayor has commented. The text has been published by instalments, which began in 1560 and were only completed last year; and it is not much longer since the date and authorship of the poem were as it would seem finally ascertained. Even now the scattered fragments need to be collected and published in a single volume. This task has been undertaken by Peiper for the Vienna *Corp. Scrip. Eccles. Lat.* And in the hands of so competent an editor, with the preliminary clearing of the ground which it has had from Prof. Mayor, a satisfactory piece of work may be expected.

It was probably the announcement of the Vienna edition which prevented Prof. Mayor from himself collecting and completely re-editing the text. It is not easy to see what else could have been done, because it was highly desirable that Peiper should have the commentary now issued before him; but it must be admitted to be a disadvantage that text and commentary should be separated, and that the text should be dispersed through at least three volumes, which are by no means to be found in every library. Fortunately in the present case the commentary is more than usually independent of the text. The poem with which it deals, though only a metrical paraphrase of the books Genesis-Judges, is worth reproducing for its own sake; but the primary interest and value of Prof. Mayor's work will I suspect lie rather in its large contributions to the knowledge of late Latin, in the many pregnant remarks which it contains on the history of literature and scholarship, and in the admirable grounding which it affords to the student in the principles and practice of textual criticism.

In a work which has passed through so many hands, representing so many nationalities, it is natural that we should look to see from which quarters the strongest impulse has come, and where there has been the greatest amount of scholarly insight. Prof. Mayor's plan is to let the successive editors and critics speak each in his own words, even to the extent of reproducing

two practically identical paragraphs by the same writer on the same page (p. xxiii.), and his full introduction shows the advantage of this method. In no other way could such even-handed justice be dealt out to every one. The principal contributors to the publication of the text have been first Morel, who printed the 165 lines of Genesis which have found their way into the editions of Tertullian and Cyprian, and so are the most generally known of the whole poem; then Martène, who published 1441 lines in all of the same book in the year 1733, a portion reprinted with notes and emendations by the Spanish Jesuit Arevalo in 1792. Arevalo writes in a modest spirit, and though he occasionally blunders (as in his note on Gen. 754), his conjectures do him credit on the whole, and they are frequently verified by the MS. at Trinity College, Cambridge (C), to which he had not access. But by far the largest amount of new matter was due to Cardinal Pitra, to whose memory (for his death occurred on Feb. 9th of the present year) Prof. Mayor's book, which was to have done honour to him if he had lived, is appropriately dedicated. Pitra in 1852 completed the text of Genesis and printed for the first time Exodus, Deuteronomy and Joshua, with parts of Leviticus and Numbers, and last year added other fragments of these two books, with nearly the whole of Judges. He was not one of those whose *anecdota* 'burst upon the world like Athene full-grown, equipped with all the panoply of scholarship,' but he has deserved well of the republic of letters, and one is glad that the revising of his work should have fallen into friendly hands.

The Germans have so far done nothing, or next to nothing, for the text of the poem—though this shortcoming of theirs will no doubt be abundantly atoned for by Peiper's edition—but they have already done good service in regard to its history. The poem has been attributed at various times to Tertullian, Cyprian, Salvianus of Marseilles (Du Pin), Aleimus Avitus (so the Clugny Catalogue of 1158-1161, and Labbe, with a half-assent from Sirmond), and Aldhelm (so a 17th century hand in the Cambridge MS.). But on the whole Juvenius has found the most favour. Martène and Pitra both ascribed the poem to him, and they were followed in this by Bähr, Schrödl, Daniel, Bernhardt, Wagenmann in the first edition

of Herzog, and with considerable emphasis by Gams. At the same time from an early date protests have not been wanting. Arevalo did not accept the verdict of his predecessor Martène as to the authorship of Juvenecus, and a chorus of dissentient voices has been raised in Germany dating from Lucian Müller in 1866. As Müller is rebuked (p. xli.) for not knowing of the *Spicilegium Solesmense*, it is only right that he should get as he does full credit for the excellent criticism which is quoted on pp. xxvi–xxviii. He unhesitatingly rejects the claims put forward for Tertullian, Cyprian, Juvenecus, Aldhelm, as also for Avitus; he is the first to point out that the poem was known to Aldhelm and Bede; he calls attention to the discovery by Dr. Giles of the Trinity College MS.; he finds no traces of an African origin in the poem, but fixes the date at the 5th or 6th centuries, and is inclined to seek the place of origin in Gaul, chiefly because Gaul was the most active centre for such productions at the time; he throws out the supposition that the poem originally formed a sort of *Aeneid*, and included the other historical books besides the *Heptateuch*—a supposition which seems to be confirmed by the Lauresham and Clugny catalogues (pp. xxxiv. xxxvi.); and he ends by a piece of judicious literary criticism. Ebert took the same side on the question of authorship, though placing the work too early. On the history of the use of the text by later writers some valuable contributions have been recently made by Traube and Manitius; but the writer for whom it was reserved to crown these investigations by definitely indicating the author of the poem is its future editor, Peiper. The oldest MSS. bear the name of 'Cyprian,' and there is every reason to think that this Cyprian is the same with the pupil and biographer of Caesarius of Arles, who was third bishop of Toulon in the second quarter of the 6th century.

To the evidence bearing upon the date of the *Heptateuch* Prof. Mayor has contributed a single rather important item by pointing out the use in it of a poem of Claudian's written in 396 A.D. With this exception in the historical part of the introduction he has confined himself to tracing the progress of research and registering the opinions of others, not without some lively sallies at the end, which cannot be said to be severely to the point, but which I for one should be sorry to see away. He has however besides this given a number of readings which bring out in clear relief the dependence of the poem upon an Old-Latin text like that of

the famous Lyons *Pentateuch*, part of which was stolen by Libri and so honourably returned by the Earl of Ashburnham. This is followed by a useful list of words important for Latin lexicography, then by a full account of the palaeographical peculiarities of the Cambridge MS., and then by a collection of data bearing upon the metrical characteristics of the poem, without which a scientific treatment of the text would have been impossible. All this, it is needless to say, is done with admirable thoroughness and precision. The only thing that I at all miss is a little more about the palaeography of the MSS. in the stricter sense, and some estimate of their relation to each other. We are told all that we need to know about the interchange of letters, &c. in *C*, but we are not told in what sort of hand it is written or whether it is likely to be English or foreign. Some of the phenomena of the text would seem to point to the conclusion that at one stage anterior to the tenth century it passed through English hands. In no other style of writing can we account so well for the rather frequent interchange of the letters *c g t*. Prof. Mayor's happy emendation of *LENTAM* for *LONGAM* (*lentam dum concipit iram*, of the Divine displeasure) is a case in point: it would be easy in English writing, but far from probable in Merovingian or Caroline. Prof. Mayor too himself calls attention to the confusion of *r* and *s* which points in the same direction. That the poem was known in England is clear from its use by Aldhelm and Bede: it may have been brought here and carried back by Alcuin. It would be tempting also to suppose that another strain in the present text was (as it might easily be) Visigothic. Prof. Mayor says (p. 129), 'Choose always *pro*, *prae*, or *per*, as reason and usage dictate, not as MSS. attest.' There is no doubt much truth in this, but I should have thought that it was a little sweeping: the change of *per* and *pro* at least lies especially near in Visigothic, where it is well known that the common abbreviation for *pro* was transferred to *per*. The interchange of these two words is rather frequent, but too much stress must not be laid upon it. In any case one of the ancestors of the MS. must have been written with abbreviations for the syllables *-us* and *-ur*. I suspect that the worst corruptions took place in the dark two centuries which followed the composition of the poem while it was transmitted in the cramped Merovingian writing of the south of France, in touch with Visigothic.

I regret that I am not able to offer any

further illustrations of the text from the MSS. of the Old Latin. It would be easy enough to add to the list, already ample, of coincidences in reading and rendering with *Cod. Lugdunensis*: this is especially the case in regard to proper names, and I have only come across one conspicuous instance of difference (Gen. 955 in *Addenda*): but the companion MS., the Würzburg palimpsest, is in part too fragmentary and in part exists only in places where the free paraphrase of the poem is too intangible to present clear points of comparison. On one or two minor details however the experience which I have had with other MSS. enables me to make a comment or suggestion. On the reading *sacratas suscitāt aras* (Gen. 369) Prof. Mayor contends that the proper phrase would be not *suscitāt* but *excitāt*. It is curious that in the MSS. of the New Testament *suscitare* or *resuscitare* is characteristically European as *excitare* is characteristically African (see the references in *Old-Latin Biblical Texts*, pt. ii. p. cxiv. and especially Mark xiii. 2, where the three leading African authorities *e k* Cypr. all happen to be extant). I believe that this usage is very fairly consistent in the biblical texts. The two examples which Prof. Mayor quotes from Cl. Marius Victor would go rather against it; but I see from the *Addenda*, p. 246, that he has himself found a parallel which supports *suscitāt* in the text.

Another point had become so familiar to me that I was surprised to find it not equally familiar to scholars so far my superiors as Prof. Mayor and Mr. Robinson Ellis. The former comments humorously after his manner on the reading *escamque his omnibus infers* (Gen. 269) "*Forte infer*" AREVALO. Certainly. Away with Jesuit probabilism and the erring *s*: the latter (as I remarked in this *Review*) rejected the reading of both his MSS. *offers* in *Orientius Comm.* l. 217. The form in question is abundantly attested by many of the oldest and best MSS.: see Rönisch *It. u. Vulg.* 294, and the long array in Bp. Wordsworth's note on Matt. v. 24. I suppose it would be explained as an instance of false analogy. While on the subject of *Orientius* I am reminded with reference to the reading *consubiti* or *consubiti* in Exod. 352 that the MSS. of *Orientius* have several times *con* for *cum*: I can lay my finger on *Comm.* i. 29, 602: see again Rönisch, *It. u. Vulg.* p. 465. It would hardly follow that either *Orientius* or Cyprian wrote *con*; but there can I think be no doubt that the form was much in use in Gaul at this period. Prof. Mayor corrects

configiturque cruce in Josh. l. 258 to *suffixusque* or *affixusque*: of the two I should choose *affixus* because of Mark xv. 13, 16, 24 (*d*): but I question if so large a change is necessary, though I can only quote *confixus in cruce*, John xix. 32 (*e*). I have no extraneous evidence to offer for the query I had put to the correction *non tamen* for *nec tamen* in Gen. 631, but I observe *nec tamen occuluit*, l. 825 below. If *neecrum* is used (as it is pretty frequently for *nondum*, might we not have *nec tamen* for *non tamen*? A small change of order in Gen. l. 1029 would bring it still nearer to the MSS. *vatem quoque se fore numinis alti*. And would it not be permissible to transpose the order in Judges 163, *quae natio fecerat horret*?

These are mere trifles. I wish I could allow myself to illustrate by quotations the masterly way in which Prof. Mayor has dealt with the text. He begins with broad inductions as to the metrical usage of the writer. These are reinforced by close attention to his grammatical and lexicographical usage. The emendations proposed are constantly supported by parallels which are often quite convincing. Nor are these taken from the writer alone, but from the whole range of Latin literature late and early. Then there is brought to bear a keen logical analysis under which previous attempts at emendation often ignominiously break down. In this manner is it determined not only what was not written but often also what *must* have been written. And here the long-acquired habit of verse composition comes into play, and missing verses are supplied (always of course with an *e.g.* or the like) with the utmost facility. Lastly wherever it is possible the *ductus litterarum* is kept well in sight, and not only is corruption exposed but the process through which it arose is laid bare in all its steps. The sagacity with which this is done is often extremely striking. I may recommend especially to the reader in this connexion the way in which many supposed *addenda lexicis* are exploded: such as *pupantia* Gen. 1193 (= *PUBENTIA* which is found in *Cod. A.*); *bumina* (= *VIMINA*); *apafum* Josh. 334 (*que apafum* = *GABAON*); *metibile* Jud. 210 (= *IN LIMITE*); to which may be added *terniqua* Gen. 421 for which Arevalo had already rather timidly suggested *QVATERNI*. There is a saying on p. 58 (cf. 205) which the student should lay to heart: 'Scores of articles in Ducange rest on blunders of scribes.' I must conclude with just one example of Prof. Mayor's method which can be given in a brief space and yet may

I think be really taken as *unum pro multis*.

haec odio ingenti mandant populosque patresque.

"INGENS A B" Pitra. Read (after Joshua 22, 17 *an parum vobis est quod peccastis in Beelphegor et usque in praesentem diem macula huius sceleris in nobis permanet*) HODIE and MACVLANT. Remains the ablative concealed in INGENS i.e. VITIIS, for *in* = *ui*, *n* = *ii* and *t* = *c* = *g*.

There is one difficult passage, Levit. 39-42 (*Spicil. Solesm.* i. 226), which in the form in which it is left by Prof. Mayor seems scarcely satisfactory :

[*Dominus intimat*]

Et quae praesens est, dimissa umbracula velis Altar habet,¹ sacraque simul praenubitur arca. Temporibus <mandans> referatque locetque sacerdos

Se certis, pia vota ferens, &c.

I think we should do better to follow more nearly in the track of *C*, reading *ut quia praetentis* (for *praesentis*), and then probably *dimissa* for *dimissa*: *altar* would be the altar of incense (Heb. ix. 4 &c.). The difficult word *praenubitur* looks as if it were an echo in the mind of the scribe of *praetentis* above, and as if it contained a reference to the cloud of glory on the mercy-seat: comp. Lev. xvi. 2 *non introeat omni hora in sanctum interius vel ad faciem propitiationis . . . in nube enim videbor super propitiationem*, Cod. Lugd. We might thus read *nubs insidet* (cf. Exod. 1120, 1320) or something of the kind: it would perhaps hardly be necessary to alter *sacra . . . arca* into *sacrae arcae*. The connexion would be: 'inasmuch as the altar of incense is screened by the veil drawn before it, and the cloud of glory rests upon the ark' the high-priest must go within the veil. Or, we might, as it is suggested to me, read *qua* instead of *quia*. The rest seems to read pretty easily, with Prof. Mayor's excellent restoration of the true order (there are plenty of instances of such displacement in the MS.). Only if we keep *ut* and remove the full stop after *arca*, we should no longer want the conjectural *mandans*. I should prefer *summus*: *summus*

¹ Another reading which has been suggested is *Cherubimque alis praenubitur arca*.

sacerdos is one of the recognised renderings of ἀρχιερεύς (Mark x. 33 b, xi. 27 bf). The whole passage would run thus :

intimat . . .

ut—quia (or qua) praetentis demissa umbracula velis

altar habet, sacraque simul (intus?) nubs insidet arca—

temporibus <summus> referatque locetque sacerdos

se certis, pia vota ferens, &c.

The points I feel rather clear about are *intimat . . . ut . . . referat* (for the construction of *intimo* with *ut* see Vogel in *Archiv. f. lat. Lexikog.* iii. 115), and Prof. Mayor's correction of the last two lines: the rest is very uncertain.

It might be supposed that a book dealing with such a subject would be dry and dull. There could not be a greater mistake. It is really brimming over with humour, which finds expression in the raciest and most pungent English. The blunders of the scribes and of some of their modern emenders are pursued with almost exuberant vigour. The reader is carried away by the frankness and zest of it all, though he may wince a little now and then if he thinks himself capable of like blunders. He may imagine himself back in a Shrewsbury class-room with a master at the desk who has the whole world of scholarship at beck and call, but who has not altogether given up the use of the cane.

I can believe what we are told on p. lxxv.—astonishing as the feat would be—that the 'conjectures were almost all made in the space of six weeks.' Many of them have the appearance of having been struck out at heat. They have all the brilliance which comes from such circumstances of composition. But I am not sure that the cooling process might not have somewhat reduced their number. And on a closer study of some passages of the original I seem to see, what Prof. Mayor I have no doubt would be the first to admit, that something is still left for the coming editor. The poem, indeed, in its present condition seems made to be a practice-ground for the masters in criticism; and I turn from it with a sense of relief that the task should fall to such scholars as Prof. Mayor and Dr. Peiper and not to me.

W. SANDAY.

IWAN MÜLLERS HANDBOOK OF CLASSICAL ANTIQUITY.

Iwan Müller's Handbook of Classical Antiquity. Vol. IV. (Parts 2 and 3). *Die Griechischen Altertümer.* 2. Die Kriegsaltertümer, von DR. ADOLF BAUER. 3. Die Privataltertümer, von DR. IWAN MÜLLER.

A HANDBOOK on such a large scale as Dr. Müller's must necessarily be uneven; but the treatment of the subjects in this instalment is admirable and thoroughly adapted for use, the authors striving for nothing but to give the results of the most recent researches in the plainest language and in the arrangement which will best admit of easy reference.

Prof. Adolf Bauer writes the *Kriegsaltertümer* on the usual and well-approved lines, beginning with the Homeric army, passing on to the Spartan, Athenian, Theban, Sicilian, and Macedonian armies, finishing with an admirable chapter on the military system of the times of the Diadochi. In each chapter there is an account of the naval as well as of the military arrangements. There are plenty of plans with full descriptions to enable those who have not got good eyes for military tactics to follow the evolutions described in the Greek authors. Prof. Bauer has incorporated in his work the best conclusions of his predecessors, particularly of Rüstow and Köchly, and Droysen; but his summary is much more readable than that of those scholars. It might perhaps have been better if more notes had been added with reference to controverted matters of detail, if the Greek technical terms had more frequently been given, and if the bibliography (which is extensive and valuable) had been put at the end of each paragraph rather than at the end of each main section. References are almost always given (in the text) for every statement; one omission we have noticed is that to Arrian, vii. 23, 3, attesting the pay of the Macedonian phalangite (p. 317).

Perhaps we may object to Prof. Bauer that on p. 268 he does not make sufficiently clear the nature of the Athenian *ψιλοί*—that they were mostly archers, not what is usually understood by the word, dartmen and slingers, and that when the latter appear in the Athenian army they are generally foreigners, e.g. Thuc. vii. 60, 4, cf. Arnold, iv. 94, 2; that he fails to notice (p. 273) that the *δεκάδραχοι* and *πεντάδραχοι* mentioned by Xenophon (*Hipparch.* 2, 2: 4, 9) are only officers which are recommended to

be appointed; and that he adheres (p. 319) to the old error of Livy (xxxiii. 8, 13, *hastis positis*) in explaining the phrase *καταβάλλειν τὰς σαπίσας* (Polyb. xviii. 24, 9) as throwing aside (wegwerfen) the sarissas, whereas it means 'levelling.' But Prof. Bauer's whole work is excellent, and it is to be heartily recommended.

The long division on the *Privataltertümer* of the Greeks, 'the most human of men,' written by the editor-in-chief of the whole work, Dr. Iwan Müller, is the ideal of a handbook. The arrangement is about as systematic as could be conceived. The necessary conditions of life, houses, clothes, and food, are treated of first; then the family life, education, death and burial of the individual; lastly the social system, handicrafts, agriculture, manufacture, trade and social intercourse. Each of these subjects is treated historically, beginning from prehistoric times, passing through the Phœnician, Homeric, Classical, Alexandrine down to late in the Roman Empire: for Prof. Müller justly holds that the real interest in the study of antiquities is in their historical development, especially now that ever-increasing knowledge derived mainly from excavations is bridging over the great gaps that used to exist between the different periods of Greek history. The treatment of the several main subjects in the different periods is most thoroughgoing, results being confined to the text, special disputed points being referred to the notes, and references given to where the discussions on these points can be followed out into greater detail, while at the end of each paragraph is a copious bibliography. In the case of subjects which require illustration, there are plates sufficient for the ordinary student. The learning Prof. Müller shows is exhaustive; hardly a work on any branch of his subject in any language escapes him, and yet his learning never deprives him of a clear and readable style, or of his sound critical judgment, which is always ready to maintain its own temperate and convincing opinions (e.g. pp. 399³, 410¹, 432¹, &c.); nor does it at all blur the clear Anschauungsvermögen which a writer on antiquities should have, witness the interesting sections on the water supply of the Greek towns (§§ 25, 26). It is hardly ever that any of his remarks call for qualification. One may perhaps disagree with his reverting (p. 441c), in spite of Curtius and Fick, to

the old interpretation of ἀλφειός, 'barley-meal eating,' and object to the statement (p. 448b²) that the Stoics did not discountenance the marriage of close relations, as leaving an impression more unqualified than Zeller intended, as is shown by the continuation of the discussion in Zeller (iii.² 1, 261ff.),

A Theory of the Origin and Development of the Heroic Hexameter. By FITZ GERALD TISDALL, Ph.D. 40 pp. New York, 1889.

THIS is an ingenious and wholly independent attempt to solve the problem of the origin and development of the heroic hexameter. The author had never seen Usener's treatise on Altgriechischer Versbau, and seems to have been ignorant of Allen's paper Ueber den Ursprung des homerischen Versmasses in Kuhn's Zeitschrift, 1879, and of the discussion in Westphal's Metrik, Vol. II. He observed that the 'feminine caesura,' after the trochee in the third foot, predominated in the Homeric poems, and connected this with the frequent appearance of a trochee in the sixth foot of the verse. He desired 'a theory which shall explain the invariable absence of the dactyl from the sixth foot.' His statement of the prevailing view of the growth of the Homeric verse is hardly fair. Probably Mr. Monro, to whose Grammar he refers, does not hold that the hexameter had its origin 'in joining together words which form six consecutive dactyls.' Dr. Tisdall's view as to the gradual evolution of metrical forms is, I think, generally accepted.

The author works out for himself with considerable labour what had been pretty well established before—that quantity was disregarded in the most primitive verse. The primitive foot he believes, was the spondee. The dactyl was a later invention. 'It may have resulted from accident, but I fully believe that it came about naturally and necessarily in the development of the heroic metre, and not before.' The primitive long metre was the spondaic trimeter; the dimeter would have been too short, the tetrameter would have been too easily separated into dimeters. The original hexameter was formed by the union of two spondaic trimeters. The verse-sentence and word-sentence corresponded, and each trimeter was followed by a slight pause. The pause after the first trimeter was shorter than that at the close of the hexameter, for the two trimeters were more closely connected with each other than with the preceding and following hexameters. 'An equal division of the verse is precisely what a composer would aim at.' Since the first half of the verse, with the shorter pause, would require more time for recitation than the second half, in order to restore equality to the trimeters a short syllable was added to the second half of the verse, immediately after the pause. (This is illustrated by the capital letters B.D.E.S. in which the type-founder makes the upper half smaller than the lower in order to give an apparent equality to the two halves of the letter; while to the untrained eye, both halves are of the same size.) The pause when placed in the middle of the third foot carried the centre of gravity of the verse a trifle too far back, and the feminine caesura was preferred. But the masculine caesura was for a long time (in the spondaic hexameter period) the legitimate pause, and acquired as it were vested rights, and was never cast

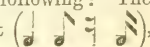
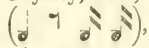
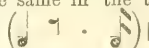
and some other points equally insignificant. But even such are few and far between, and bear no proportion at all to the vast mass of systematised information which is so admirably and lucidly set forth.

L. C. PURSER.

out utterly but always had a strong feeling in its favour.

As for the rhythm of the verse—in the coincidence of the word-sentence and verse-sentence, the important words would come first and the slow spondaic movement was preferred for the first two feet, as more emphatic. The antithesis is formed by the accelerated movement of the dactyls in the fourth and fifth feet. 'Spondaic' verses are a survival of the original metres.

These are, in brief, the views set forth in this tract. It is a pity that the author did not know the investigations of Allen and Usener which seem to show conclusively that the original Indo-European metre consisted of four feet—not of three. Perhaps he would not allow any connection between the Greek hexameter and the metres of other nations.

Some statistics with regard to the difference of rhythm in different Greek and Latin poems close the paper. The most interesting is the following: 'The feminine caesura in the third foot , as ἀνδρα μοι ἔννεπε, μοῦσα, Ἄ πολὺτροπον, ὅς μάλα πολλά α 1, occurs in Iliad, 545 [in 1000 verses]; Odyssey, 580; Vergil, 106. The masculine caesura , as τίς τ' ἄρ σφῶε θεῶν Ἄ ἐριδι ξυνέηκε μάχεσθαι A 8, occurs in Iliad, 287; Odyssey, 261; Vergil, 256—almost exactly the same in the three poems. The masculine caesura  [sic], as μῆνιν ἔειδε, θεά, Ἄ Πηληϊάδεω Ἀχιλῆος A 1, occurs in Iliad, 150; Odyssey, 158; Vergil, 591'!! This difference between masculine caesuras has, I think, never before been noted.

T. D. SEYMOUR.

The Fragments of the Persika of Ktesias.

Edited with Introduction and Notes by JOHN GILMORE, M.A. London, Macmillan and Co. 1888. 8s. 6d.

EDITIONS of Ktesias were more frequent in the former than they have been in the latter half of the present century. Besides the works of Borheck (Ed. 2, 1808-10) and Lion (1823), we have the laborious compilations of Bähr (1824) and K. Müller in the Didot series (1844). Since the time of Müller, however, no one appears to have thought it worth while to spend much time over an author who, as Rawlinson puts it, 'forgets names and numbers at pleasure, distorts with wonderful audacity the historical facts best known to the Greeks, and is convicted by the recent cuneiform discoveries of having striven to rise into notice by a system of enormous lying whereto the history of literature scarcely presents a parallel.'

The object of the present edition of the *Persika* of Ktesias is two-fold: (1) to improve the arrangement of the text, by bringing the fragments and epitome into their proper connexion; (2) to incorporate in the notes the results of modern discoveries, so far

as they bear directly or indirectly on the narrative of Ktesias. The extant remains of the twenty-three books of the *Persika* consist of two epitomes (that of books 1—6 by Diodorus, that of the remaining books by Photius), and fragments, seldom verbatim, preserved in various authors from Xenophon to Eustathius. Of the two objects the present editor has had before him, the former is of minor importance, few of the fragments being of a value which calls for a determination of their place in the original work. With regard to the latter, it becomes a question whether the knowledge of ancient Eastern history which the editor possesses would not have been better employed in producing some independent work, rather than by grafting his knowledge in the form of notes on an obscure and untrustworthy writer. Mr. Gilmore annotates with care and impartiality; he holds no brief either for Ktesias on the one hand, or Herodotus on the other. He has to make the best of a bad author, and he perhaps makes it when he says that Ktesias' statements on Persian history from the defeat of Astyages down to B.C. 398 are 'at least deserving of consideration.' He does not embark upon the task of whitewashing one more evil reputation, and his verdict upon his author would probably on the whole be that of Aristotle, Plutarch, Arrian, and Lucian, with whom to characterise anything as 'a statement made by Ktesias' is often only a polite way of saying that it is a *λαμπρόν ψεύσμα*.

A. H. COOKE.

Demosthenes, Ausgewählte Reden; für den Schulgebrauch herausgegeben von Dr. Karl Wotke. Mit einer Karte u. einem Titelbild. Zweite vermehrte Auflage. Leipzig, Freytag. 1889. pp. 92; 80 Pf.

THE first edition of this text of eight of the public speeches of Demosthenes was noticed at some length in the *Classical Review*, i p. 271. After a lapse of nearly two years we now have a slightly enlarged edition reproducing the same text, together with all the misprints which I then pointed out; the only difference being that they are now enumerated in the preface with the quiet remark that the proper correction of the text is reserved for a third edition. The short biographical notice and the summaries of the speeches, which were formerly in Latin, now appear in an expanded form and a German dress. Notes on historical points have been added at the end of the book. In the index of names, the same blunders which I mentioned in Nov. 1887 are repeated in the German version. Thus Erythrae in *Chers.* 24 is still described as situated in Boeotia, when the context clearly proves that Erythrae in Asia Minor is meant; and the Carian Prince of the *de Pace* 25 is still identified with Mausolus instead of his brother Idrieus. The editor is good enough to thank reviewers of his first edition *für ihr freundliches Wohlwollen*. If he cares to retain their goodwill, he will take pains not to allow his book to be reprinted again without removing these flagrant mistakes.

J. E. S.

La Morale d'Aristote, par Mme. JULES FAVRE (née Veltin). Paris, F. Alcan. 1889. 3 f. 50.

AN unpretending book might be written on the *Ethics* of Aristotle, which would both give considerable assistance to those who were studying the original for the first time, and also perhaps prove of interest to the general reader unacquainted with Greek or unwilling to grapple with the difficulties

of Aristotle's own text. Such a book would give the contents of the *Ethics* accurately and completely, but would present them in an easier form with a certain amount of explanation and expansion, so as to be half a translation and half a commentary. Its author would need to be a good Greek scholar, well read in more of Aristotle than the *Ethics*, and yet aware of the differences between the different Aristotelian writings, with a lucid style, a clear understanding, and something of Aristotle's own love for the *minutiae* of analysis, division and classification.

La Morale d'Aristote stops considerably short of this ideal. There is no evidence in it that its author has any knowledge of Greek, and it contains some things that would suggest the opposite inference. Mme. Jules Favre quotes Aristotle very often, at great length, and by no means injudiciously, but the quotations always come from the translations by Thurot or Saint-Hilaire, and there is not a single reference anywhere to the original. Again, without a single word of explanation or comment, the author treats the *Nicomachean Ethics*, the *Eudemian Ethics*, the *Magna Moralia*, the *Politics*, &c. as all equally Aristotelian and authoritative, quoting from each in turn anything that she likes, as though the author were known to be the same and to have written them all on exactly the same principles. *A fortiori*, therefore, no doubts are hinted at as to the internal unity of the *Nicomachean Ethics* themselves.

These are serious drawbacks, but not the worst. Not only have we all sorts of things obtruded upon us which are not to be found in what must be reckoned at any rate as the most complete and authoritative exposition of Aristotle's views on moral subjects, but the account of what is to be found there is by no means satisfactory. It cannot be said with truth that the author has properly grasped either the first principles of the system or the details in which it is worked out. There is not room here to show this with regard to the first principles, but the unsatisfactory way in which details are dealt with may be illustrated.

The general theory of the mean is stated in the very briefest way, and it is quite plain that Mme. Favre has never realised to herself accurately in detail what it means. She has no idea of what the thing is, of which there may be too much, too little, or the right amount. In the general statement she does not tell us, and we presently find her representing Aristotle (p. 99) as making vice to be an excess of virtue, and again (p. 108) as making rashness an excess of courage and insensibility an excess of temperance. It is no wonder therefore if she thinks that Aristotle contradicts himself (p. 108). Aristotle says that the 'absolute mean' belongs to arithmetical proportion, and that the 'relative mean' is different: Mme. Favre makes him compare the relative mean and its extremes to arithmetical proportion (p. 99).

One of the best tests of capacity to understand and expound a complicated subject is furnished by the book on justice, for, though there are no metaphysical difficulties about it, it certainly requires a clear head. But the exposition here given is not clear nor complete nor accurate. For instance in the brief account of 'la justice dans la réciprocité' there is not a word about the subject to which Aristotle gives nine-tenths of the chapter, the subject of trade, money, &c. In many other matters also the details are either omitted or erroneously stated. Yet Aristotle has a special turn for details, and it is only by going carefully into them that we can really understand his meaning and appreciate his intellectual power.

On page 366 Mme. Favre calls Aristotle 'l'ami de Socrate et de Platon.' Now Socrates was put to death more than a dozen years before Aristotle was

born. It would however be unfair not to add that there are many points well put and many things quite accurately stated in Mme. Favre's book. If she sometimes puts Aristotle right wrongly, and at other times leaves the reader in doubt whether she is stating his views or her own, there is still much in her book to please and benefit any one who wishes on easy terms to obtain some knowledge of a famous philosopher.

HERBERT RICHARDS.

Ovidii Tristium Liber Tertius. Edited, with notes by Rev. EDGAR SANDERSON, M.A. (Oxford, Parker). 1s.

THIS is a hastily written edition, the author of which has not taken the trouble to acquaint himself with the literature of his subject. In a section of the introduction devoted to the editions he omits the important second Aldine of Naugerus, though the first Aldine is duly recorded. The ablest of all Ovid's editions, N. Heinsius, is not mentioned, though we are referred to the feeble edition of D. Heinsius. The last Teubner text by Ewald is ascribed to Merkel; Riese and Githling are unknown. The section on the MSS. reveals still deeper depths of ignorance. When we read in the preface that the text of this edition has been corrected by a careful collation (Weise's apparently) of the Leipsig and Aldine (!) MSS. (Weise says 'ad codicum Lipsiensium *Aldinarumque* fidem') we at once grow suspicious. The editor has not heard of the best MS., the Marcianus (L), nor of the Wolfenbüttel MS. (G), to say nothing of the Holkham and Vatican MSS. (HV). He contents himself with an inexact list of the MSS. of Heinsius and Merkel. He imagines that the Palatine MSS. are still in the Palatine library, whereas they are in the Vatican. He does not know that the Hamburgensis is no longer at Hamburg (where there is no MS. of the *Tristia*), but at Copenhagen. It is such work as this that deservedly brings English editions into contempt on the Continent, and fosters habits of inaccuracy. In the introduction we learn that the *Ibis* is 'a satire.' To say nothing of the Greek poets, whoever has read Catullus will demur to the statement that 'of all ancient poets, Ovid is the least antique in style.' A sentence such as the following, 'he would have been filled and thrilled with a yet more poignant pride' is disagreeably suggestive of Mr. Swinburne. A glance at Sedlmayer's or Ewald's edition will show that H. xiii. 135 must not be quoted as the single example of *ego* in the Augustan poets.

We are told that 'Ovid has *Nasō* several times'. Where has he *Nasō*? The notes are hopelessly slovenly: diffuse where a note is not needed, vague or misleading or more frequently absent (as e.g. on the singular use of *num* in a series of questions (i. 41) where real difficulties present themselves. *Locus Vestae* (i. 29) is wrongly explained as the 'temple of Vesta.' *Carus* (el. v) is imagined to be a mere pseudonym. *Insomnia* (viii. 27) is explained as neut. pl. of the adj. *insomnis*. *Ace tremente* (x. 12) is translated 'the shivering pole' without comment. *Marmor* (x. 47) is wrongly implied to be frequently used by Ovid for the sea. In xi. 33, 34 *nil sit* &c. is rendered 'let there be (in your view) nothing in those charges' &c.: the editor fails to see that the subj. is hypothetical. In the same place *quod* is absurdly explained as equivalent to *quale*. As long as such books are in the hands of schoolboys, it will be vain for their masters to attempt to create in them habits of grammatical accuracy.

S. G. OWEN.

Le Puniche di Tiberio Cazio Silio Italico.
Traduzione di ONORATO OCCIONE. Seconda Edizione. Torino, 1889.

THIS is a translation in blank verse of the *Punica* of Tiberius Catus Silius Italicus, as we learn the poet's full name to have been from an inscription in the Fasti Sodalium Augustalium Claudialium (C. I. L. vi. 1984). M. Occione thinks the original name was Silius, and that he was adopted by a Tiberius Catus. At the same time he mentions other views in his instructive *Proemio*, pp. x. xi.

The Latin text of the poem faces the Italian translation. It is very difficult for a foreigner to pronounce on the merits of the latter, but the verdict of his countrymen may be accepted as conclusive in its favour. For Silius is not an interesting poet, except here and there; and the large size and costly get-up of the two handsomely printed octavos would never have reached a second edition if the work did not stand on merits of its own. So far as I can judge, it is tolerably close to the Latin, but with enough variation in the diction and forms of expression to relieve the monotony of the original. A fair specimen is the well-known passage describing Ennius fighting as a soldier in the Roman army, xii. 393 sqq.:

Dalla vetusta origine disceso
Di re Messapo, nelle prime file
Ennio pugnava, della lazia vite
Onorato la destra. Era ei venuto
Dalla rozza Calabria e nell' antica
Rudia era nato, in Rudia ora soltanto
Pel suo figlio nomata. Or egli (pari
Al tracio vate che, deposto il plettro,
Quando furon da Cizico assalite
Le navi d'Argo, rodepee siette
Acre lanciava) per la molta strage
Che facea de' nemici e l' indomato
Bellico ardore, si pareva fra tutti
Maraviglioso. Il vide Osto e d'un tratto,
Gloria immortal sperando, ove togliesse
Quel flagello dal campo, un' asta avventa
Gagliardamente. Ma lo sforzo vano
Derise Apollo su le nubi assiso,
E sviando lo stral lunge nell' aure.
—Troppo, dice o garzon, oh! troppo osasti,
Ebbio di speme. Questo capo è sacro,
E dolce cura delle Muse; è un vate
Digno di Apollo. In nobil carne ei primo
Dirà l'itale guerre, e a cielo i duci
Leverà col suo canto. L'Elicona
Risonare ei farà di lazzi modi,
Non in fama secondo e non in merto
Al veglio d'Ascra.

ROBINSON ELLIS.

De Hygini Memoria Scholiis in Ciceronis Aratum Harleianis servata. Scripsit G. KAUFFMANN. Breslau, 1888. 3 Mk. 60.

THIS is one of the dissertations contained in the third volume of the *Breslauer Philologische Abhandlungen*. In the British Museum there are two MSS., Harl. 647 of cent. ix.-x., Cotton, Tib. 13, 5 of cent. xi., in which vv. 1-226 of Cicero's *Aratea* are illustrated by figures of twenty-four constellations, and Latin Scholia explanatory of each. Both MSS. are well known, owing to the minute account of them, especially of the pictures (which in the former MS. are, where perfect, of great beauty) given by Ottley in the *Archæologia*, xxvi. pp. 145 sqq. Kauffmann's object is to present in an exact form the Latin Scholia as given by both MSS., to which he adds fragments

belonging to the same body of Scholia, copied in the fifteenth century by Cyriac of Ancona, the famous and much defamed collector of inscriptions, from a MS. in the chapter library of Vercelli. This MS. is now lost; but the additions which the discovery of Cyriac's apograph by Reifferscheid enable us to make to the two former MSS. are, though small, worth having. All alike coincide closely with the *Astronomia* of Hyginus, the variations of which, most exactly drawn from a very considerable number of MSS., are given with the variants of the three codices of the Scholia above described *A* (Harl.), *K* (Cotton), *C* (Vercelli).

The work is evidently done with great care, and forms an important pendant to the Scholia on the *Aratea* of Germanicus, edited by Breysig in 1867. In particular the errors of writing committed by the

scribe of *A* (it is in capitals), are classified and will be found a useful contribution to the critical study of palaeography. The Scholia themselves are also not without value. Thus p. ix. in the Scholion on *Lyra*, the words '*quod initio a Mercurio facta de testudine Orpheo est tradita, qui Calliopes et Oeagri erat filius eius rei maxime studiosus*,' are the best illustration which I know of the meaning of *heredem* in Manil. v, 325, 6.

*Nunc surgente Lyra testudinis enatat undis
Forma per heredem tantum post fata sonantis.*

Again, the accusative *Adonium* = *Adonim*, as well as the construction *subpositus manu sinistra*, pp. xi. xiv., may be thought to justify my reading in Catull. xxix. 8, lxvii. 32.

ROBINSON ELLIS.

NOTES.

THE JOINT UNDIVIDED FAMILY AT ATHENS.—In an article on 'Kin and Custom' in No. 31 of the *Journal of Philology*, Mr. F. B. Jevons brings forward some instances of the existence of the Joint Undivided Family at Athens. The instances he brings forward are three, taken respectively from the speech against Leochares, that of Aeschines against Timarchus (§ 102) and that of Isaeus on the estate of Philoctemon. Of these the first is that on which he lays the greatest stress; and it seems worth while to point out that owing to one or two oversights he has overstated the evidence here afforded. 'In this case,' says Mr. Jevons (p. 102), 'Euthymachus had three sons, who on the death of their father continued to live on the joint undivided property. Eventually one of them died, and the remaining two continued to live on the undivided estate.' So far there is nothing to note, save that one step in the story has been omitted, namely that besides three sons (Midylides, Archippus and Archiades) Euthymachus also left a daughter (Archidice), and that this daughter was, after the father's death, given in marriage and dowered by her surviving brothers, Midylides and Archiades (§§ 9 and 17). Mr. Jevons proceeds: 'Then one of them (the brothers) married, brought home his wife, and still the two brothers, the wife, and the child by the marriage continued to live in one joint undivided family, even till the daughter was old enough to be offered in marriage by her father to her uncle. The offer was declined, and the family continued to live together till the death of the old bachelor.' Well, not exactly; the speaker expressly says that, though the bachelor Archiades was willing that the property should remain undivided (thus securing the object of the proposed marriage), he remained living by himself in Salamis (ἀλλὰ καὶ τὴν οὐσίαν ἀνέμητον διὰ ταῦτα συγχωρήσας εἶναι ὥκει καθ' αὐτὸν ἐν τῇ Σαλαμῖνι). What follows in Mr. Jevons's article is remarkable. 'Here I wish to note in passing that the daughter was considered to be and is called by Demosthenes (§ 17) the joint daughter of both brothers; and that she was given in marriage eventually and dowered by both brothers jointly (ἐκδιδόασι τὴν ἀδελφὴν τὴν ἑαυτῶν ὁ Μειδυλίδης καὶ ὁ Ἀρχιάδης). Mr. Jevons, apparently confusing Archidice the sister of Midylides and Archiades with Clitomache the daughter of Midylides, has translated the words just quoted as if instead of ἀδελφὴν he had read θυγατέρα.

In fact this case, when properly represented, hardly brings before us any phenomena that might not be

found, springing from mere considerations of convenience, in most states of society. It might almost be assumed without direct evidence that there were cases at Athens where a married son lived under his father's roof, or a bachelor lived with his married brother and his wife.

That considerations of convenience had much to do with such arrangements where they occur appears pretty clearly from the facts alleged in Mr. Jevons's second instance, Aeschines against Timarchus, § 102; if indeed we are justified in accepting as facts the statements made in a speech of this kind. Here, we are told, there were three brothers who for some time after their father's death lived without dividing his property. Then one of the brothers dies, and one of the two survivors undertakes the administration of the whole estate. But why? Because the remaining surviving brother is blind and an invalid. Isaeus' speech on the estate of Philoctemon proves nothing whatever, as far as I can see, save that Euctemon, who survived all his sons, did not choose to divide up his property during his lifetime.

It deserves notice that the fact that a family estate is not broken up does not necessarily imply living under the same roof, as we see by the case of Archiades. One would be glad to know whether Athenian social life gives us any instance of two married sons living under the father's roof, or of two married brothers living together. Even such an arrangement as this *might* have its origin in considerations of convenience, though it may be granted that the presumption would be otherwise.

E. S. THOMPSON.

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ÆSCH. *Pers.* 814:

κοῦδέπω κακῶν
κρηπὶς ὑπεστὶν ἄλλ' ἔτ' ἐκπαίδευεται.

There are two main lines of interpretation of the above, which differ according to the meaning attached to *κρηπὶς*.

1. The metaphor is from a building. 'Nor is the basement course yet laid of their woes but still the edifice is being reared.' The objections to this are:

a. The violent change of metaphor involved in the word *ἐκπαίδευεται* which could not really be applied to a building.

b. It is absurd to make Darius say that the miseries of the Persians are only beginning after Plataea.

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2. L. and S. give for *κρηπίς* the sense 'base' or bottom. Joining to this the probable correction *ἐκπιδύεται*, we get a metaphor from a spring. The Persians have not yet got to the bottom of their woes, but still the fault gushes over. But no sense can be given in this case to *ὑπείσιν*. Allowing that *κρηπίς* may be used of a slab under a well, the slab must be said *ὑπείναι* whether the well be full or empty.

I propose therefore to read

*κοῦδέπω κακῶν
κρηπίς ἔπεστιν ἀλλ' ἔτ' ἐκπιδύεται.*

κρηπίς is to be taken in the sense of 'dam' as in Hdt. I. 185, II. 170: and the passage will translate:—'A dam is not yet set to the stream of our woes but still it overflows.' The metaphor is thus continuous and clear.

Further it is highly probable that a scribe only knowing *κρηπίς* in its common sense would attach no sense to *ἔπεστιν* in this context; that he could find sense in the verb *ὑπείσιν* is clear from the fact that many commentators have done so. Once this corruption had crept into the text the word *ἐκπιδύεται*, which was at least rare, would lose all significance and it was presumably replaced by its nearest equivalent in form, the unintelligible *ἐκπαιδύεται*.

S. L. GWYNN.

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EURIPIDES, *Bacchae*.

Lines 235—6 (Kirchhoff).

*ξανθοῖσι βοστρύχοισιν εὐδομοῖς κομῶν
οἶνωπός, ὕσσοις χάριτας Ἀφροδίτης ἔχων.*

εὐδομοῖς κομῶν is Badham's emendation of the MS. *εὐοσμον κόμην*; *οἶνωπός* Barnes' emendation of *οἶνωπά τ (C)* or *οἶνωπάς τ (B)*. B. has also *ὕσσοις*.

With less change, keeping the MS. *εὐοσμον κόμην* of 235, we might read

*ξανθοῖσι βοστρύχοισιν, εὐοσμον κόμην
ΟΙΝΩΙ ΓΑΝΩΘΕΙΣ, χάριτας Ἀφροδίτης ἔχων.*

γανωθεῖς is explained by Hesychius as *λαμπρυνθεῖς*. Lines 260—2.

*γυναιξὶ γάρ
[ὑποῦν βότρυος ἐν δαιτὶ γίγνεται γάνος]
οὐχ ὑγιές οὐδὲν ἔτι λέγω τῶν ὀργίων.*

The bracketed line appears otiose here, and has a suspicious similarity to lines 382-3, as Prof. Tyrrell has remarked. If, omitting it, for *ΕΤΙΛΕΓΩ* of 262 we read *ΕΠΛΑΣΩ* (cf. *πλασταῖσι βακχεῖαισιν* of line 218), we get a more directly continuous reference to Tiresias: and supposing *ἐπλάσω* corrupted into *ἔτι λέγω*, the *ἔτι* may account for the insertion of the previous line *ὑποῦν βότρυος κ.τ.λ.*

The sense will then be 'No healthful matter is it for women, that thou, for thine own ends, hast falsely devised in these rites.'

Lines 270—1.

*θρασὺς τε δυνατὸς καὶ λέγειν οἶός τ' ἀνὴρ
κακὸς πολίτης γίγνεται, νοῦν οὐκ ἔχων.*

That line 270, even admitting *τε* as simply connective, is awkward in expression will be generally conceded. *δὲ* for *τε* is an obvious emendation: and the lines might be read:—

*θρασὺς δὲ, δυνατὸς ΚΑΚΟΛΟΓΕΙΝ ΟΠΟΙ'
ΑΝ ΗΙ
κακὸς πολίτης γίγνεται.*

'One that is rashly bold, that can speak evil of all matters whatsoever they be, is found an evil citizen.' Line 278.

ὁ δ' ἦλθεν ἐπὶ τὰντίπαλον, ὁ Σεμέλης γόνος.

If we read *ὅς δ' ἦλθεν* here, there is no need of further change.

SOPHOCLES. *Ajax*.

Line 112 (Dindorf).

χαίρειν, Ἀθάνα, τᾶλλ' ἐγὼ σ' ἐφίεμαι.

None of the explanations of *χαίρειν* are quite convincing. L. has *ἐγώ γε*. This might suggest the reading:—

χαίρων Ἀθάνα τᾶλλ' ἐγὼ γ' ὑφίεμαι.
'Gladly in all things else does Ajax yield to Athene.'
ALFRED GOODWIN.

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SOPH. *Phil.* 344, *δῖός τ' Ὀδυσσεὺς χῶ τροφὸς τοῦμοῦ πατρός*. I would suggest *αὐτός* instead of *δῖος*. Neoptolemus would thus say, 'there came to fetch me this very Ulysses and my father's tutor.' The palaeographical difference between *ΔΙΟΣ* and *Α[Τ]ΤΟΣ* is very small.

SOPH. *Phil.* 348 f., *οὐ πολλὸν χρόνον μ' ἐπέσχον μὴ οὐχὶ ναυστολεῖν ταχύ*. Sophocles most likely wrote *ταχύν* and not *ταχύ*. Cf. v. 526, *ὀρμάσθω ταχύς*: 1080, *ὀρμάσθαι ταχεῖς*.

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ALEX. PALLIS.

THUC. iv. 98.—*τούτων τὰ ἱερὰ αἰεὶ γίγνεσθαι, τρόποις θεραπευόμενα οὓς ἂν πρὸς τοῖς εἰωθόσι καὶ δύνωνται*. [The Athenians at Delium.] The sense obviously is: the temples belong to the conquerors (*τούτων*), if only they take care of them in the established and customary manner. But *πρὸς τοῖς εἰ.* gives a different sense: 'if only they honour them with whatever additions they can make to the customary ritual.' This is adopted by the last editors, Messrs. Barton and Chavasse (p. 120—1), but the idea of 'additions' seems quite at variance with the context, however true it is that the Athenians prided themselves on piety. The required sense is given by Stahl and Classen's *πρὸ τοῦ* for *πρὸς τοῖς*, but here the cause of the MS. corruption is not very plain. Perhaps *πρὸς τοῖς* is a miswriting of *τρόποις*, either intentionally repeated in the relative clause (though this is harsh here), or unintentionally slipped in from the preceding *τρόποις*.

F. HAVERFIELD.

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DEM. *Mid.* p. 555, § 35d.

δόντα λόγον καὶ ὑποσχόντα κρίσιν περὶ ᾧ ἂν τις ἐγκαλῇ, τὸτ' ἀμύνεσθαι τοὺς ἀδίκως ἐφ' αὐτὸν ἐλθόντας χρῆ, καὶ τὸτ' ἂν ἀδικούντας ὁρᾷ τις οὐ προαναπαύειν, οὐδ' ἐπάγοντ' αἰτίας ψευδεῖς ἀκριτον ζητεῖν ἀποφεύγειν, οὐδ' ἐπὶ τῇ διδόναι δίκην ἀρχάλλειν, ἀλλὰ μὴ ποιεῖν ἐξ ἀρχῆς ἀσελγὲς μὴδέν.

Kennedy translates: When a man has answered and stood his trial upon the charges against him, then may he avenge himself on those who attacked him wrongfully; and even then, when he sees them committing wrong, he is not to snatch them out of the way beforehand, not seek by false accusations to escape from his own trial; nor ought he to be vexed at suffering punishment, but careful from the beginning not to misbehave himself.

The editors appear to acquiesce in this interpretation in the main, but there is surely no sense in it. Looking at the sentence as a whole, must we not conclude that Demosthenes meant to say that, whether the accusation is just or unjust, the accused should equally submit himself to a trial? If he is unjustly accused, he can after answering the charge retaliate on his accusers; if on the other hand he is guilty, he ought not to seek to evade justice by bringing countercharges against his accusers, but quietly submit to punishment.

But some alteration of the Greek is necessary to get this sense out of it. That in any view of the meaning there are difficulties has been generally recognised. The use of *τις*, applying first to the accuser and then to the accused, is admittedly awkward. A. Buttmann proposed *αὐτούς* instead of the second. The *ὁρᾷ* is another difficulty. In Kennedy's version the word, so it seems from a note, is to be emphasized, and to be taken as pointing to ocular as against mere hearsay evidence. Schäfer makes it mean 'si iniuria adeo manifesta sit, ut pateat oculis,' and A. Buttmann 'et tum quidem cum iniuste se accusantes illos videt scil. secundum sententiam a iudicibus pronuntiatam'. Weil, to do away with the double difficulty of *τις* and *ὁρᾷ*, proposed *ἂν ἀδικούντας φωράσῃς*. 'Ἀδικούντα σ' ὁρᾷ *τις* might occur to one in passing; that would make sense; but the *σε* might be questionable, and the leading MS. S has *ἀδικούντα*; the awkward *ὁρᾷ* would remain. Weil's *φωράσῃς* on the other hand, though otherwise desirable, does not improve upon the ordinary interpretation. Perhaps a modification would remove all difficulties; *ἂν ἀδικούντα φωρᾷ τις*. In this case the *τότε* and the *καὶ τότε* are not coordinate but alternative, the meaning of the second *τότε* being defined by the following *ἂν ἀδικούντα φωρᾷ τις*.

M. C. T.

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NOTES ON THE 'NICOMACHEAN ETHICS.' II.

1117 *a*, 13. *διὰ τὸ οἶσθαι... μὴνδὲν ἀντιπαθεῖν*. Surely *μηδὲν* <ἂν> *ἀντιπαθεῖν*. Aspasius has *μηδὲν ἂν παθεῖν*.

1141 *a*, 25. *τὸ γὰρ περὶ [αὐτὸ] ἕκαστα τὸ εὖ θεωροῦν φαῖεν ἂν εἶναι φρόνιμον καὶ τοῦτ' ἐπιτρέψειαν αὐτά*. We cannot retain both *αὐτό* and *τὸ*, and *αὐτό* is the more likely of the two to be a gloss, suggested perhaps by 1142 *a*, 1. We get a very good sense by omitting it and keeping closely to the MSS. viz. 'The creature which sees the good of each class of animals (*ἕκαστα* sc. τὰ ζῷα) would be called wise and to its care would that class be entrusted.'

1144 *a*, 26. *αὐτῶν*. Surely *αὐτοῦ* sc. τοῦ σκοποῦ.

1145 *b*, 1. *ἐκατέραν*. Perhaps *ἐκατέρας*, 'each of these two series of *ἔξεις*.'

1157 *b*, 36. *τῷ ἡδέι*. Sus. still keeps to this reading though dissatisfied with it. But *εἶδει* which is the reading of L^b and Vet. Int. gives a perfectly good sense. It refers to the requirement that the highest type of *φιλία* should be *ὁμοειδής*, which it is, as is said just below (1158 *a*, 18), *ὅταν ταῦτ' ὑπ' ἀμφοῖν γίνηται*. Cf. also 1156 *b*, 34, 1157 *a*, 4 and contrast the *ὁμομοιειδεῖς φίλοι* of 1163 *b*, 32.

1162 *b*, 23. *φίλιας*. Should we not adopt the reading of all MSS. but K^b, *ὠφελείας*? Only *ἡθικὴ ὠφέλεια* can be called *φιλία*. Even the 'more liberal' form of *νομικὴ* is not *φιλία*, but only has one point in common with it (*φιλικὸν δὲ τὴν ἀναβολὴν ἔχει*).

JOHN BURNET.

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LIDDELL AND SCOTT'S GREEK LEXICON: *Corrigenda*.

αἰί (l. 10), Thuc. 4, 68.—*γενόμενος*, read *γινόμενος*. *ἄξω* (l. 11), *Il.* 6, 261.—*θυμὸς* (*ἄξει*), read *οἶνος*, and compare *κάμνω* II., where the quotation is correctly given.

ἀνεπίξαστος, in the quotation from Hes. *Op.* 746 (according to Götting's transposition), read *ἀνεπιξέστων* instead of *ἀνεπιρρέκτων*. But reference should be made to Bergk, *P. L. G.* 1036 (note on Anacr. 109), who retains *ἀνεπιρρέκτων*, but explains it as 'uncoloured,' 'unpainted,' instead of 'undedicated' as I. and S.

ἀξίω II. 2, Hdt. 2, 162.—*ἐλθεῖν*, read *ἰέναι*.

βοηρόμος.—L. and S. represent this as = *βουνόμος*; but *ἀγέλαι βουνόμοι* (which is all that is given under the parox. form) is quite a different thing. In Theoc. 20, 41 *παῖδα βοηρόμον = βουκόλον*.

γαλαθηνός.—The application of this word to *βρέφη* is only supported by 'Clearch. ap. Ath.'; but Theoc. 24, 31 should be added.

δέ I. 1.—*ἐλευθερώσει δέ*, Thuc. 4, 86, read 85.

εἰλικρινής II. Plat. *Menez.* 245 D.—*διὰ τὴν εἰλ.*, read *διὰ τὸ εἰλ.*

εἰμί IV.—*εἰσὶν οἷ*, Lat. *sunt qui*, read *εἰσὶν οἷ*.

εἰς II. 1.—(cf. *εἰκοσε*), read *εἰσόκε*.

ἐκ B.—'may follow its case,' v. 1, 5, omit v.

ἐξάμνος—*ἐξαμήνου σῖτος* is cited from Xen., but the passage is not accurately given. The quotation should be Xen. *Hell.* 3, 4, 3.

ἐξαπέλεκτος—in two citations from Polyb. the breathing is wrong, the *lenis* being substituted for the *asper*.

ἐριδιναῖο.—*Od.* 2, 206, 'ἐρ. ye strive,' read *ωσ*, as the form used is *ἐριδιναίμεν*.

εὐορκέω.—Xen. *Hell.* 1, 7, 26, read 25.

ἡμιτάλαντον.—Hdt. 1, 50, *τρία ἡμιτάλαντα*: but these words do not occur there; Hdt. has *τρίτοι ἡμιτάλαντον*.

ιστοριογράφος.—Doid. 1, 9, read Diod.

καταβάλλω.—II. 8, Eur. *Hcl.* 164, *οἶτον*, the usual reading is *οἰκτον* (cf. Paley, Tauchnitz text, &c.).

λύκος.—no reference is given, only 'dub. in Hesych.'; but reference should be made to Arist. *Hist. An.* 9, 24, 6, who uses *λύκος* (*λύκιος*?) in this sense.

μῆλωψ, 'cf. *αἰθωψ*,' read *αἰθοψ*.

νηκτός.—*Anth.* P. 4, 196, read 6, 4, 3.

ὅσος V. 2. 'ὅσῳ with Com. when followed by another, Com. with *τοσούτῳ*,' omit comma after 'another.'

πανσυδί.—*π. βοηθεῖν* is quoted from Xen. *Hell.* 4, 4, 9; but the reading is *πασσυδί* *βοηθοῦντες*. The same passage is quoted (this time correctly) under *πανσυδίη*.

πήγνυμι III.—Theoc. 23, 31 (*χθᾶν*), read (*χιών*).

σπλάγχχον.—(*viscera thoroacis*), read *thoracis*: 2 'distinguished from the *ἐντεραν*, read *ἐντερα*.

στέφω II. *ἔσπεφαι τὰ Ὀλύμπια*, Luc. *Musc. Enc.* 13 read *Merc. Cond.* (the *Muscae Encomium* has only 12 §§).

συκοφάντης—the important passage in Lys. 7, 20, ought to have been cited, where it is implied that the *false accuser* is also a *gainer* by his accusation | *οὐκ ἂν ἐδόκει εἶναι συκοφάντης, εἰ δὲ κερδαίνειν ἐβούλου, &c.*

Plat. *Rep.* 340, D should have been cited for the meaning 'a quibbler.' cf. *συκοφαντέω* II. L. and S. omit this latter sense of the noun altogether, though it is as certain as that of the verb.

τις II. 2.—*μηδένας τινές*, Xen. *Hell.* 1, 5, 9; read *μηδὲ οὔτινες*, which is the received text.

τόξευμα.—Xen. *Cyr.* 1, 4, 23, *εἰς τ. ἐξικνεῖσθαι*, read *ἀφικνεῖσθαι*: cf. *ἀφικνεῖμαι* 1, 4, where the passage is cited, though the prep. is wrongly given as *ἐς*.

ὑπόγλανκος, 'cf. γλανχός,' read γλανκός.

Φερσέφασσα, Eur. *Hel.* 174, read 175, comparing Περσεφόνη, under which the quotation is correctly given. Soph. *Ant.* 894. (Wünder) has form Περσέφασσα, which should be here noted.

χολή 3.—Ar. *Lys.* 464, ἡ δοκεῖς γυναιξίν οὐ χολήν ἐνείναι, read ἡ γ. οὐκ οἶει χ. ἐ. (So Bergk, Bothe, Bruck and Blaydes).

ψάδαν, 'a common Aegyptian unguent,' read Egyptian, comparing Αἰγύπτιος, where the word is spelt without the Α.

ῥίμος, *Geop.* 9, 9, 6, καῖρος ῥρ. : but καῖρος = the thrums in the loom ; read καίρος.

LAUNCELOT D. DOWDALL.

* *

CATULL. XI. 11. (See *Classical Review*, July, p. 293).

In the line to be emended,

Gallicum Rhenum horribiles ul-
(or horribilesque)
mosque Britannos,

perhaps salem might be easier than Munro's salum. If the words stood thus in the MS.

horribilē salē ultimosque

alē before ult may have fallen out or the double lē may have led to a slip.

T.

* *

LIVY I. 32, 12.—*fieri solitum ut fetialis hastam ferratam aut sanguineam praecustam ad fines eorum ferret.*

The difficulties of this passage have been pointed out by Madvig, *Emend. Liv.* p. 46. He suggests, though not very confidently, that we should transpose *praecustam* and *sanguineam*, thus making *sanguineam* (in the sense of *cruentam*) go with both ; but is inclined to think *sanguineam* is one of the 'codicis archetypi additamenta.' The transposition has been accepted by H. J. Müller in the 7th edition of Weissenborn (1879), but is not very satisfactory and the required order is rather '*hastam sanguineam ferratam aut praecustam.*' Moritz. Müller (ed. 2. 1888) keeps the MS. reading. That *sanguineam* is appropriate enough appears from passages in Dio Cass. (71, 33), ταῦτά τε εἶπὼν καὶ τὸ δόρυ τὰ αἱματώδες παρὰ τῷ Ἐννεῖῳ ἐς τὸν πολέμιον δὴ χωρίον... ἀκοντίσας ἐξωμήθη. [But is this of the fetal at all?] and Amm. Marcell. (19, 2, 7), vixque ubi Grumbates hastam infectam sanguine ritu patrio nostrique more conjecerat fetialis, omnis exercitus conerepans involat in muros. All difficulties will disappear if we can read *sanguine praecunctam* for *sanguineam praecustam*. It is true that *praecunctus* is apparently not found in any classical author, but it has abundant analogy in its favour. For *ungere* used of blood, cf. Hor. *C.* 2, 1, 5, arma Nondum expiatis uncta cruoribus ; *Epod.* 5, 19, uncta turpis ova ranae sanguine ; and in a similar context Verg. *Aen.* 9, 773, quo non felicius alter Ungere tela manu ferrumque armare veneno.

[The above emendation was suggested by a member of my form at St. Paul's School, with whom I was reading the book.—CHR. COOKSON.]

Attractive as the above emendation is at first sight, I think there are difficulties in the way of our accepting it as what Livy actually wrote. (1) The opposition of a blood-tipped to an iron-tipped spear does not seem very natural. All the evidence is in favour of the dipping in blood being required for the spear of

the fetalis in every case, irrespective of its material.

(2) We know that the *praecusta sudis* (Caesar, *B. G.* 5. 40, Verg. *Aen.* 7, 524 with notes) was a rude weapon used by the Roman soldier even in the time of Caesar. We may assume that it was in more common use in early times and would therefore be specified in the ancient formula for the proceedings of the fetalis. If any change is needed in Madvig's emendation, I should prefer to read *sanguine tinctam* or *unctam* for *sanguineam*.

J. B. M.

* *

CICERO. *Pro Cluentio* § 180.—'Cum exsectio illa fundi in armario animaduertetur, quaerebant homines quonam modo fieri potuisset, quidam ex amicis Sassiæ recordatus est se nuper in auctione quadam uidisse in rebus minutis aduncam ex omni parte dentatam et tortuosam uenire serrulam, qua illud potuisse ita circumsecari uideretur.'

The construction of this saw has puzzled Mr. Davies, whose doubts have apparently communicated themselves to Mr. Fausset. Neither has properly appreciated that the instrument in question being a burglar's tool naturally does not occur in the ordinary carpenter's repertory. I believe that the saw was a round saw shaped like a tea-cup inverted, which worked on the bottom of the chest by means of a handle moving on the principle of a brace-and-bit. The words *aduncam* etc. I translate, 'a curved saw with teeth all round and twisted'; *tortuosam* is equivalent to and a repetition of *aduncam*, for Cicero loves to use two nearly identical adjectives to define the idea more clearly. The figure subjoined will show what I mean.



S. G. OWEN.

OVID, *Fast.* iv. 848.—'sicque meos muros transeat hostis' ait. Madvig on *de Fin.* v. 40 and Haupt *Opusc.* iii. 510 show that the Romans as a rule avoided such cacophonies as *sicque, hicque, nunquam*. Haupt allows the line in question because *-que* is not part of the sentence introduced by *sic*; but as *-que* is necessarily enclitic this seems to be hardly satisfactory. Either then the canon breaks down, or, as I believe rather, we should emend this line reading *sicque*, and explain the proposition as an aposiopesis, 'if an enemy were to cross my walls (let him perish in the same way).'

* *

S. G. OWEN.

Dr. MORGAN'S NOTE ON PERS. *Sat.* II. 20 (*Clas. Rev.* iii. p. 10).—It is difficult to see why *quis* = *uter* should not be completely and cogently exhibited in an indirect question, and what is the difference between an indirect question and 'a direct question in indirect form.' Dr. Morgan's citation is only an indirect 'deliberative' or 'dubitative' question; but Juv. viii. 196, *quid satius* is direct, and keeps the comparative degree. Of course *quis* = *uter* is only the reversion to the general, and invites easy illustration. So far as I have observed, only Gildersleeve (*Lat. Gr.* 315, R.) records it, in his note to Caes. *B. G.* v. 44, *quinam antiferretur*. As has been pointed out, the English *which* has superseded *whether* in this use.

CASKIE HARRISON.
Brooklyn.

IN A YEAR.

ΚΟΡΟΣ.

I.

Never any more
While I live,
Need I hope to see his face
As before.
Once his love grown chill,
Mine may strive—
Bitterly we re-embrace,
Single still.

Οὐκέτι μοι σέθεν ἐλπίς, ἕως βίος ἔμπεδος ἔσται,
εὐφρον' ὅπως τὸ πάροιθ' ὄμματ' ἐρῶντος ἰδεῖν.
σοὶ γὰρ ἔρως ἀπόλωλε· μάτην πειρώμεθα· πικρὸν
ἄγκαθεν ἐξεύχθαι κηρὶ διεσταότας.

II.

Was it something said,
Something done,
Vexed him? Was it touch of hand;
Turn of head?
Strange! that very way
Love begun:
I as little understand
Love's decay.

τοῦ δ' ἔνεκ' ὠργίσθης; λόγῳ ἤμπλακον ἢ καὶ ἔργῳ;
μῶν κεφαλὴν στρέψας' ἢ χερὸς ἀψαμένη;
θαῦμα μὲν, ἀλλὰ τοιάδ' ἀρχὴ πάρος ἔπλετ' ἔρωτος·
θαῦμα τόδ' οὐχ ἦσσαν, πῶς ἄρ' ὄλωλεν ἔρως.

III.

When I sewed or drew,
I recall
How he looked as if I sung,
—Sweetly too.
If I spoke a word,
First of all
Up his cheek the colour sprung,
Then he heard.

πολλὰ δ' ὑφαίνουσάν με θεώμενος, εἴτε νέουσιν,
ἀδούσης ἐδόκεις τερπνὸν ἀκηκοέναι.
εἰ δὲ προσανδῶν σὲ λόγῳ ποτέ, πρῶτα παρειᾷς
αἶμ' ἐρυθθαινομένης ἔφλεγε, κᾶτ' ἔκλυες.

IV.

Sitting by my side,
At my feet,
So he breathed the air I breathed,
Satisfied!
I too, at love's brim
Touched the sweet:
I would die if death bequeathed
Sweet to him.

εἴτε χαμαὶ πρὸ ποδῶν παρέκεισ', εἴτ' ἀντίος ἵζου,
εἰ ταῦτοῦ μετέχοις ἀέρος, εἶχες ἅπαν.
καὶ γὰρ ἐμοὶ γλυκὺς ἦκεν ἔρως· κἂν κέρδος ὀλέσθαι
ἠγεόμην, εἰ σοὶ χάρμα θανοῦσ' ἔλιπον.

V.

'Speak, I love thee best!'
He exclaimed.
'Let thy love my own foretell,'
I confessed:
'Clasp my heart on thine,
'Now unblamed,
'Since upon thy soul as well
'Hangeth mine!'

Δέξαι μ', ὦ τριπόθῃτ', ἡΐχου, δέξαι τὸν ἐρῶντα·
Δέξομαι, ἀντηύδων, καὶ μὲ γὰρ ἔσχεν ἔρως.
Λμπεχ', ἐφην, χεῖρεσσιν ἐμὸν δέμας, ἄμπεχε χαίρων,
ἴσα γὰρ ἀμφότεροι συνδεδέμεσθα πόθῳ.

VI.

Was it wrong to own,
Being truth?
Why should all the giving prove
His alone?
I had wealth and ease,
Beauty, youth—
Since my lover gave me love,
I gave these.

VII.

That was all I meant,
—To be just,
And the passion I had raised,
To content.
Since he chose to change
Gold for dust,
If I gave him what he praised
Was it strange?

VIII.

Would he loved me yet,
On and on,
While I found some way undreamed
—Paid my debt!
Gave more life and more,
Till, all gone,
He should smile 'She never seemed
'Mine before.

IX.

'What—she felt the while,
'Must I think?
'Love's so different with us men,'
He should smile.
'Dying for my sake—
'White and pink!
'Can't we touch these bubbles then
'But they break?'

X.

Dear, the pang is brief,
Do thy part,
Have thy pleasure. How perplex
Grows belief!
Well, this cold clay clod
Was man's heart.
Crumble it—and what comes next?
Is it God?

BROWNING.

οὐ γὰρ ἐχρῆν φανεροῦν τὸν ἐμὸν πόθον; οὐ γὰρ ἀληθῆ;
πάντ' ἐδίδως· κάμοι δῶρα προσῆκε πορεῖν.
χρήμασιν, ἀγλαΐῃ, κάλλει, νεότητι κεκάσμεν·
μῦνος ἔρως πάντων ἄξιος ἀντιλαβεῖν.

τοῦδε γὰρ ἱμεῖρον, σοὶ τὰνδ' ἅπαντ' ἀποδοῦναι,
καί σ' ἄσαι ποθέοντ', αἴτιος οὔσα πόθου.
εἰ δὲ σὺ τοῦ χρυσοῦ φαύλην κόνιν εἴλου ἀμοιβήν,
οὐ νέμεσις παρέχειν σοὶ τάδ' ἐφιεμένῳ.

εἴθ' ἔτ' ἔρως σὲ κατεῖχε διαμπερές, ὥς τινα τέχνην
εὔρον, ἀνεπίστωσ τ' ἀνταπέδωκα χάριν.
ὥς μᾶλλον σ' ἐφίλουν καὶ μᾶλλον ἔτ' ἄχρι τελευτῆς,
κάλεγες, ἢ πασῶν ἥδ' ἄρα πιστοτάτη.

εἶδ' ὃν ἐπὶ κτερές μ', οἷον κατετήκετο θυμός,
κὰν ἐγέλας· οὐκ οὐκ ἀνδράσι τοῖος ἔρως.
ἢ δι' ἐμὲ φθίνει ἥδ', ὥρας τε μαραίνεται ἄνθος;
τοιὰδ' ἄρ' ἦν ψάνσῃς οὔχεται, ἴσον ἀφρῶ.

φίλτατε, τλητὰ τέως· σὺ δὲ πρᾶσσ', εὐφραίνεο θυμῷ·
φροῦδα τὰ πίσθ'· οἷόν μ' εἶλεν ἀμυχανίη·
βώλου ἀτεγκτότερος γέγονας κέαρ, ὅς μ' ἐφίλησας·
τίπτ' ἀπατηθείσῃ λείπεται; ἄρα θεός;

OBITUARY.

WILHELM STUEDEMUND.

PHILOLOGY has suffered a loss of the severest kind in the untimely death of Prof. Studemund, of the University of Breslau. For more than a year he had been grievously ill, and had had to submit to four serious operations: these were unsuccessful, the seat of the disease was found to lie beyond the reach of the surgeon's knife. His long-continued sufferings he bore with a fortitude which excited the admiration and wonder of those who attended him. Up to the very week of his death, and in defiance of the most cruel pain, he was hard at work, from early morning till late in the evening, in order that as much as possible of the material which he had collected should be available for publication after his death. He was fully aware that death was only a question of time: after the first operation he said to an intimate friend '*Fuimus Troes,*' and, in reply to entreaties that he would spare himself, '*Der Tod wartet nicht.*' On the 8th of August he was released from his sufferings: the disease was found to have penetrated to the larynx and lungs.

Wilhelm Studemund was born July 3rd, 1843, at Stettin, and was the son of a wealthy man of business. His school education was received at the Marienstiftsgymnasium in his native town. He early showed an extraordinary gift for languages and music. At the age of seventeen he went to the University of Berlin, in order to study Germanic and Classical Philology: but it was at Halle, under the guidance of Bergk and Bernhardt, that his studies took definite shape. For his doctor's degree (1864) he wrote the dissertation *De Canticis Plautinis*, a remarkable work indeed for a young man of twenty-one: he at once took rank as a scholar of authority, and this piece of undergraduate work was generally recognized as the best treatise on the difficult question of the metres of the Plautine *cantica* until the publication of Spengel's *Reformvorschläge*, 1882. Soon after his degree he visited Italy, and in Milan formed the resolution of publishing a transcript of the celebrated palimpsest of Plautus in the Ambrosian Library, a MS. imperfectly collated by Cardinal Mai, and subsequently subjected to a more thorough examination by Ritschl and Schwarzmann. For twenty-four years Studemund kept this work in

hand, repeatedly visiting Italy to collate the MS. anew in doubtful passages and never being able to satisfy himself that he had exhausted all the resources at his command. Like so many other Plautine schemes, this work has been interrupted by death.

On his return from Italy Studemund 'habilitated' as Privat Dozent in Halle, and in 1868 received a call as Professor Extraordinarius to Würzburg. In 1870 he was transferred to the chair of philology at Greifswald; in 1872 to Strassburg, where he also undertook the direction of the 'Philologisches Seminar.' During the years 1879-86 he brought out his *Dissertationes Philologicae Argentoratenses* (eleven vols.), the result of work done partly in the Seminar, partly, under the direction of Schöll, in the 'Strassburger Institut für Alterthumswissenschaft.' In 1873 he published the results of work done by his pupils in the field of pre-classical Latin (*Studien auf dem Gebiete des archaischen Lateins*). In conjunction with Mommsen he brought out in the same year *Analecta Liviana*, and in 1874 an *Epistula Critica* on the subject of Fronto. In 1885 he received a call to the chair at Breslau, which is now vacated by his death. Studemund had a rare gift for teaching, and hundreds of students remember with gratitude the stimulus which they received in his class-rooms. On the twenty-fifth anniversary of his doctor's degree (Febr. 8th, 1889) a number of his pupils from Greifswald, Würzburg, Strassburg, and Breslau dedicated to him a volume of *Commentationes in honorem Gulielmi Studemundi, quinque abhinc lustra summos in philosophia honores adepti*, a work of which I hope shortly to give some account in the *Classical Review*. Another work brought out by Studemund was the *Breslauer Philologische Abhandlungen*, which have now reached several volumes. He also produced a transcript of the palimpsests of Gaius and Fronto, and collated with extreme care a large number of other MSS., especially of the Greek grammarians and writers on music.

The readiness of Studemund's knowledge was extraordinary. He had early accustomed himself, in consequence of some ailment in the eyes, to impress firmly upon his memory whatever he read or heard read. His courtesy and generosity in putting his stores

of learning at the service of others were well known: I well remember the kindness with which he communicated to me in 1879 information about the readings of the Ambrosian MS., while I was preparing a critical apparatus to the *Captivi*. Studemund's services to scholarship received ample recognition: the Faculty of Laws of the University of Greifswald conferred on him an honorary degree; at the beginning of the present year he was created a 'Geheimer

Regierungsrath'; and just before his death the Berlin Academy of Sciences elected him a Corresponding Member. He died full of honour, and has left behind him a splendid example in the life of the scholar-hero.

Lofty designs must close in like effects:

Loftily lying,
Leave him—still loftier than the world suspects
Living and dying.

E. A. SONNENSCHN. E.

ARCHAEOLOGY.

THE CENTRAL SLAB OF THE E. PARTHENON FRIEZE.

THE figures of the boy with the peplos and the priest have been much discussed; the priestess and her two attendants have received less attention. The priestess faces the two attendants who each bear on their heads a four-legged stool or table. Dr. Waldstein, in his discussion of the slab (*Essays on the Art of Pheidias*, p. 243), points out a vase-painting by Exekias as evidence that the scenes depicted on this slab are 'not typical of any sacred religious function, but belong to the sphere of every-day life.' This has always seemed to me in the nature of the case highly improbable. May not a possible clue be found in Harpocration's explanation of the word *τραπεζοφόρος*? *Λυκούργος ἐν τῷ περὶ τῆς ἱερείας· ὅτι ἱεροσύνης ὄνομά ἐστιν ἡ τραπεζοφόρος· ὅτι αὐτὴ τε καὶ ἡ Κοσμὴ συνδιέπουνσι πάντα τῇ τῆς Ἀθηνῶν ἱερείᾳ αὐτὸς τε ὁ ῥήτωρ ἐν τῷ αὐτῷ λόγῳ δεδήλωκε καὶ Ἰστρος ἐν γ' τῶν Ἀττικῶν συναγωγῶν.* I should like to call the two attendant priestesses *Τραπεζῶ* and *Κοσμῶ*, Table and Adornment. Istros, though not a contemporary, is a good early authority (latter part of third century B.C.), and he was writing of sacred matters already long established. His authority is confirmed incidentally by a third century B.C. inscription (*C.I.A.* ii. 374), unfortunately very mutilated, but in which there is undoubted mention of a *ἱερεία* and a *τράπεζα*.

ἐπειδὴ δὲ [ῆ] ἱερί-

[α τῆς Πολιάδος ἐπεμεληθῆ καλ]ῶς καὶ φιλοτίμ-
[ως τῆς τε κοσμήσεως τῆς τρ]απέζης κατὰ τὰ
[πάτρια, κ.τ.λ.]

A *κόσμησις* τῆς *τραπέζης* is, of course, for many gods a familiar ritual, but I do not think it has been suggested in connection

with the Panathenaic representation in the frieze. It gives to the slab a singular completeness. To the right hand the preparations for the sacrifice, to the left the preparations for the no less important sacrificial banquet. The scenes are two, but of one great sacrificial act. The passage, inscription, &c., bearing on the ceremony, are cited in Toepffer's invaluable *Attische Genealogie*, in the chapter on the 'Eteoboutadae' (p. 122), but with no allusion to the frieze.

JANE E. HARRISON.

THE FESTIVAL OF THE AIORA.

ALETIS and the swing-festival Aiora have long puzzled me. The women of Athens at a certain festival swung themselves, and the song was called Aletis because Erigone, in memory of whom they swung themselves, wandered in search of her father. Others said that Aletis was Persephone, and was called Aletis because when they were grinding (*ἀλοῦντες*) they offered her certain cakes. The story as it stands is the greatest possible nonsense, and only one thing is clear, that the Greeks themselves in later days did not know the meaning of their own festival. The author of the *Etymologicum Magnum* lets out, I think, the secret, though quite unintentionally. Discussing 'Αλῆτις, he suggests the Wanderer and the Grinder indifferently. Discussing the masculine form 'Αλείτης, with no reference to the story, he says: 'Αλείτης, σημαίνει τὸν ἁμαρτωλὸν καὶ ἀδικόν . . . φάτο γὰρ τίσασθαι ἀλείτην καὶ λέγει ὁ Χοιροβοσκὸς εἰς τὴν ὀρθογραφίαν αὐτοῦ, ὅτι ἀνεφάνη τὸ ο ἐν τῷ ἀλοίτης ὅπερ σημαίνει καὶ αὐτὸ τὸν ἁμαρτωλόν, κ.τ.λ. If 'Αλείτης why not 'Αλῆτις? Aletis is not the Wanderer but the piaculum. Dionysus is wroth, he must be appeased, some one must literally 'swing for it'; possibly a male victim. Aleites was driven

forth as *φάρμακος* beyond the borders of the land. This peculiar curse demanded a female as well as a male victim; Aletis the *προστροπαῖον* was at first really hung, then simply swung to the vine-god. There was, as usual, a feast as well as a sacrifice, hence the Aiora was called *εὐδαιπνον*. The Athenians of historical times found themselves in possession of a swing-festival vaguely known to be expiatory. Expiatory of what? they naturally asked. To the myth-making mind this was simple enough. Somebody had hanged themselves. That somebody was called Aletis (really *the guilty one*). But Aletis means also 'the wanderer,' hence the pretty, foolish story of the loving, wandering daughter and the faithful dog. Even that dog I suspect of being, as dogs often have been, a piaculum, though of course in Alexandrian days he was made into a star. Being feminine, I am convinced she was no more than the double of Aletis; she was certainly not the 'dazzler' as current etymology said; I dare not venture on etymology. I should incline to think she might be the 'waster' (*μαραίνω*).

JANE E. HARRISON.

ACQUISITIONS OF THE BRITISH MUSEUM.

1. A steatite seal of pyramidal form: on the base are engraved a lion and a fish.

2. A terracotta lamp, with relief representing a seated Faun drinking from a vase: on the foot is inscribed the potter's mark CCAN, C. Canu[leus].

3. Part of a large wooden wheel for raising water in a mine: and the copper axle of a similar wheel: both found in the ancient workings of the Rio Tinto mine in Spain.

4. *a.* Sard intaglio: head of a Maenad: good Graeco-Roman work: from Athens.

b. Two gold pendants: from Crete.

5. Bowl of reddish ware marbled with yellow streaks: in the centre is stamped the name of the potter, which from a comparison with other specimens found with it may be read CASSIVS; from Bordighera.

6. *a.* A series of objects found together at Calymna, viz.

A large Bugelkanne of late Mycenae ware, painted with the figure of a large cuttlefish: within its tentacles are a crab, birds, goats, porcupines, and other creatures.

A steatite gem, 'Inselstein,' of lenticular form, engraved with the figure of a goat and two branches.

Three spindlewhorls in terracotta.

b. An archaic terracotta vase in the form of a Sphinx, painted red with patterns in white: from Boeotia.

7. A flake of obsidian, found on the Akropolis at Athens.

8. Two archaic steatite gems, the one in form of a pyramid, the other engraved with a horseman: from Athens.

9. Two two-handled bowls with black figures, found

on the site of the temple of the Cabiri near Thebes (see *Athen. Mittheil.* xiii. pl. 2).

a. *Obv.* Centaur standing before two draped figures: *rev.* Pygmy pursuing a crane beside a vine.

b. *Obv.* a flute-player and two grotesque figures dancing, one of whom is on a trapeza and holds a wreath, the other dances with a tambourine: *rev.* vine branches.

10. Two terracotta statuettes from Tanagra, representing female figures; one holds a bird on her shoulder.

11. Marble bust of Faustina the Elder, found in the gardens of Sallust in Rome about two years ago. The Museum had hitherto no example of this portrait.

12. *a.* Onyx intaglio, fragmentary, but of the finest period: a youthful head wearing an ivy wreath.

b. Chalcedony intaglio: head of Cupid: from Ephesos.

13. *a.* Terracotta female figure reclining, and holding up a mirror in the right hand: on the drapery remains of red colour: from Myrina, a good example of the Myrina style, which is almost unrepresented in the Museum.

b. Sard intaglio: Fortuna with rudder and cornucopia: inscribed ΦΑΡΝΑΚΟΥ: from Amisus.

14. *a.* Agate scaraboid: bull: fine archaic work.

b. Three scarabs in green jasper: From Tharros in Sardinia, viz. i. Triton holding in either hand a fish; ii. similar; and iii. Hermes with fish.

c. A small terracotta vase with two lions and an ank on the rim: from Tharros.

d. A pair of archaic gold earrings, terminating in calves' heads: from Odessa.

15. *a.* Terracotta antefixal ornament, from a roof tile or a vase, representing a Gorgon's head: glazed bucchero ware: from Tarentum.

b. Two garnet intaglios; from Syria.

c. Three gems from Italy, viz. cut scarab of banded onyx, a lion: scarab of onyx, serpent: cornelian intaglio, bull, inscribed ΜΚ.

d. Fourteen intaglios, of which twelve are inscribed.

e. Twenty-six intaglios, including some interesting subjects such as Cupid binding Psyche, the Ephesian Diana, the Knidian Aphrodite with Eros at her side.

16. An archaic terracotta model of a Greek war ship, from Corinth; in it are seated five warriors armed with shields: the central one seems to be playing flutes.

17. An Etruscan bronze, apparently part of the trappings of a horse.

CECIL SMITH.

GREEK COINS ACQUIRED BY THE BRITISH MUSEUM IN 1888.—During 1888 (Jan.—Dec.) the Department of Coins has acquired, chiefly by purchase, 455 coins of the Greek class, 10 of which are in gold and electrum, 217 in silver and 228 in bronze. A detailed description, illustrated by an autotype plate, of the most noteworthy of these specimens will be published by Mr. Warwick Wroth in the *Numismatic Chronicle* for 1889 (Part 3). The total 455 does not include the fine series of Graeco-Bactrian coins in the Cunningham Collection which was purchased last year with a special Parliamentary Grant.

Ἐφημερίς Ἀρχαιολογική. 1888; parts 1 and 2. Athens.

1. Pantazides: inscription from Dekeleia: a further publication of the *φρατρικὸν ψήφισμα*, published August 31, 1888. 2. Philios: inscriptions from Eleusis (continued, Nos. 39–47). 3. Nikolaides: the house of Phrygian stone with an hundred and twenty columns which Hadrian erected for the Athenians: the passage of Pausanias which describes

this building has been wrongly interpreted: it has been excavated by the Archaeological Institute of Athens: plan. 4. Koumanoudes: a marble slab, found in the excavations near the Olympieion at Athens: it has a relief of the youthful Dionysos with his right arm passed over his head, his left arm passed round the neck of a boy, Staphylos or Ampelos: plate. 5. Lolling: Mikkiades and Archermos: discusses Six's rendering of the famous inscription and proposes a new one as follows:—

Μικκιά[δης τὸδ' ἀγαλ]μα καλόν [μ' ἀνέθηκε καὶ υἱὸς
Ἄρχερμος (σ)ο[φ]ίησιν Ἐκρηβόλφ εκτελέσαντες
οἱ Χίοι, Μέλανος πατρώιον ἄστυ νέμοντες.

6. Philios: wall paintings from an ancient house at Eleusis: he thinks the house was a public building of the time of Hadrian: the paintings are in fresco and represent a seated Zeus, animals, &c.: two plates. 7. Sophoulès: sculptures from the Akropolis: publishes the head of a youth found two years ago: the head of a youth found some months ago: and the torso of an archaic running woman, which he compares with the Nike of Archermos: two plates, five cuts. 8. The same: a statue from the Akropolis of Samian work: plate.—C. S.

The same. 1888: parts 3 and 4. Athens.

1. Tsountas: emendations in ll. 15—56 of the Eleusis inscription published Ἐφ. 1888, p. 25. 2. The same: excavation of tombs at Mykenae: an account of the excavations in the necropolis, carried on by him from Oct. 87 to Oct. 88: fifty-two tombs in all were cleared, with very interesting results too long to be summarized here: a selection of the objects is given on three double plates and sixteen cuts: a fourth plate shows a series of forty-three engraved stones, 'Inselsteine,' which are fully described in the text. 3. Wolters: terracotta pinakes from Attika: as yet few examples are known of the pinax which was constructed for inserting in walls: he publishes the fragments of three: one of these has a b. f. inscription, . . . *ος σῆμα τὸδ' ἐστὶ Ἀρείο*: showing that this pinax (with others) decorated a tomb: plate. 4. Philios: fragments of pinakia and vases from Eleusis: one of these bears the name of a new vase painter (?) Euphiletos. 5. Tsountas: an account of the tomb *παρὰ τὸ βαφείδι* recently excavated by him. 6. Koumanoudes: a building of Roman period in Athens, and two inscriptions from it. C. S.

Revue Archéologique. November—December, 1888. Paris.

1. Salomon Reinach: first paper on the Gauls in ancient art: two woodcuts: double plate of the Ammendola sarcophagus in the Capitoline Museum. 2. René Cagnat: on the remains of the camp of the Legion III. Augusta at Lambaesis in Algeria: two woodcuts: plate with view of the north gate. 3. Berthelot suggests the derivation of *bronze* from *aes Brundisium* like *copper* from *aes Cyprium*. 4. Paul Monceaux: third paper on the eponymous magistrates of the Thessalian league; 197—27 B.C. 7. W. Helbig: on an inscription, *οὗτος τὸν δαίμον ἔφα πορευόν*, incised on a vase of about 300 B.C. found at Tarentum. 10. V. J. Vaillant: on a circular stamp with the letters CLBR [*Classis Britannica*] found at Boulogne. 15. R. Cagnat: fourth review of publications of Roman inscriptions; with general index to the four.—C. T.

The same. January—February 1889. Paris.

1. Cagnat: on the remains of the camp of the Legion III Augusta at Lambaesis in Algeria: two plates, the S. face of the Praetorium and plan of the same, and three cuts. 2. S. Reinach: the Gauls in ancient art, continued: list of statues which may be

referred to this subject; seven cuts. 3. Le Blant: some ancient monuments bearing on the treatment of criminals; one plate (the Pompeian fresco with the so-called judgment of Solomon), four cuts. 4. Potier: an oinochoe of the Louvre, signed by Amasis (*Meistersig.* 2 p. 45 no. 5): suggests that the frequent occurrence of subjects with Athene and Herakles in vases of the Peisistratid period reflect an actual political movement of the time: plate and cut. 5. Deloche: rings and seals of the Merovingian period, continued: numerous cuts. 6. Monceaux: the eponymous magistrates of the Thessalian league, concluded: constitution under the Emperors (Augustus—Gallienus): summary of results. 7. Lebègue: the Mithraic bas-relief of Pesaro: argues that the inscription is false. 8. Baillet: the stele of Menschieh (*anc. Ptolemais*) recently acquired by the Boulak Museum; it records the building of a temple to Aesculapius and Hygieia under Trajan: and a paean in honour of Aesculapius. 9. Mallet: the inscriptions of Naukratis: a review of the discussion on this subject and the points at issue between Gardner and Hirschfeld. 10. De Kersers: the monuments of the Department of Cher: History of Architecture in the Department. News. Bibliography. Review of epigraphical works relating to Roman antiquity, by M. Cagnat. C. S.

The same. March—April 1889. Paris.

1. Le Blant: some ancient monuments bearing on the treatment of criminals, continued: fourteen cuts. 2. De Vogüé: note on the necropoleis of Carthage: on the hill (of S. Louis) generally supposed to be the site of Byrsa a large number of vases were found containing offerings, and (almost unique among Phoenician sites) burnt bones: most of the vases contained unburnt bones, either collected from tombs or of bodies buried in them. The smaller objects are of the usual Egyptian or Egyptising style, but include fragments of Greek pottery of the 4th and 5th cent. scratched with Phoenician graffiti, and it would seem that this was the primitive necropolis of Carthage. One tomb chamber was found intact, of which a full description is given. The necropolis of Gamart, which Beulé supposed to be that of Phoenician Carthage, is now shown to be that of the Jewish colony settled at Carthage under the Empire: four plates, twenty-seven cuts. 3. S. Reinach: the Gauls in ancient art, continued: a descriptive list of the sculptures, bronzes, etc., which illustrate this subject: one plate, fourteen cuts. 4. Mallet: the inscriptions of Naukratis, continued: he argues that certain signs were borrowed directly from the Egyptian, without the medium of Phoenician: draws a parallel with the Greeks in Egypt of to-day. The inscriptions in which these signs occur would thus represent the small minority who knew Egyptian: and the Abu Simbel inscription still remains the earliest known example of the typical Ionian alphabet. 5. Berger: the coins of Micipsa and the attributions of some other coins of Numidian princes. 6. Vaillant: the new Roman cippus of Boulogne-sur-Mer: monument to the children of Domitianus, a trierarch: in the first line is engraved a fish, probably not, as usually, a Christian emblem, but an indication of date. 7. Blanchet: ancient tesserae, theatrical and otherwise: descriptive list, with numerous cuts. 8. Drouin: the era of Yezdegerd and the Persian calendar. 9. De Kersers: the monuments of the Department of Cher, continued: history of Architecture in the Department. News. Bibliography. Review of epigraphical works relating to Roman antiquity, by M. Cagnat. C. S.

Archäologisches Jahrbuch. 1888: part 4. Berlin.

1. R. Borrmann: on the of the columnar pedestals for votive offerings of the Peisistratid period on the

Acropolis: twenty-eight woodcuts. 2. F. Imhoof-Blumer: miscellaneous notes on Greek coins: plate. 3. A. Furtwängler: third paper on engraved gems with the signatures of artists; two plates. 4. J. Boehlau: on the Boeotian vases of about 600 B.C. and the bronzes found with them: plate: nearly fifty woodcuts. 5. E. Pernice: notes on the chest of Cypselus and the throne at Amyclae.—C.T.

Revue Numismatique. Deuxième trimestre, 1889.

J. Svoronos, 'Études sur la numismatique crétoise' (continued). *Allaria*. The tetradrachm attributed by Newton to Allaria (cp. Wroth, *Catal. Crete*, p. 7, Pl. II, 1) is assigned to Laconia. The attribution of M. Svoronos seems preferable. He states that specimens have never been found in Crete and points out that this tetradrachm differs in its weight-standard from the coins (drachms) that are indisputably of Allaria. *Apollonia*—*Camara*—*Cisamus*—*Dictynna*. The silver coins inscribed ΔΙΚΤΥΝΝΑ and hitherto attributed to Crete in *genere* are assigned, with probability, to the Cretan town Dictynna. The inscription relates to the town and not to the female figure (a mountain nymph) nursing the infant Zeus. 'Thalassa'. Sestini's attribution of bronze coins to a place of this name is erroneous. The coins are however certainly Cretan and were doubtless struck at Cydonia.—*Eleutherna* &c.—*Phalasarna*—*Thenae* or *Therapnae*. Svoronos attributes to one of these towns bronze coins

with *obv.* Female head r. (Artemis?) *Rev.* ⌘. The object on the reverse Mr. Svoronos takes to be a letter—a form of θ, but it is not shown that this form occurs in Cretan inscriptions. A specimen in the British Museum has a pellet in each angle.—E. Drouin, 'Essai de déchiffrement des monnaies à légendes araméennes de la Characène' (Part I).

WARWICK WROTH.

Numismatische Zeitschrift. Jan.—Dec. 1888.

Imhoof-Blumer, 'Coins of the Kilbiani in Lydia.'—A valuable paper. The coins hitherto published as reading ΠΕΡΓ and supposed to be of the Kilbiani from Pergamon are shown to have been mis-read.—F. Kenner, 'Roman gold bars with stamps.' A reprint, with modifications, of the writer's paper in the *Arch.-epigraph. Mittheil. aus Oesterreich* on the gold bars of the fourth century found at Kraszna, Siebenbürgen (See the *Class. Rev.* III. p. 142 and p. 186). W. W.

Annuaire de la Société française de Numismatique March—April, 1889.

A. de Belfort, 'Essai de classification des tessères romaines en bronze' (to be continued). Describes Imperial bronze tesserae from Augustus to Nero, with *obverse*, Head of Emperor; *reverse*, numeral (in relief) within a wreath. The fullest list yet published.

W. W.

SUMMARIES OF PERIODICALS.

Hermathena. No. xv.

Aristotle's Induction, by the late Dr. Maguire, a discussion of Prior Analytics, II. 23, 1-4.—Mago's Work on Agriculture by Prof. Mahaffy, holding that the author is only identified by a mythical tradition with the statesman who founded the political power of Carthage, that the Latin translation was made in the Gracchan era, and that the C. Sextius to whom it was, according to Varro (*R. R.* I. 1. 10), sent or dedicated was the consul of 124 B.C. the founder of *Aquae Sextiae*, who may have previously been praetor in Africa.—*Ciceroniana* by Prof. Tyrrell, remarks on ad Aff. v—vii., among other things emending v. 11. 7. τνομαναρια met to νομολαν ἀργίας in me, v. 20. 1. τῖς que erant to usque Hieram or the like; v. 21. 5 τtransitanst to in transitu, an interlinear gloss of ἐν παρῶφ: vii. 3. 12 scis enim quos taperierimus, qui omnes...+ reum me facere rentur to quos aperuerimus...rem me facere rentur; vii. 7. 1 tputato to puta te me, as an indication of the fact that the following et tibi gratias egit is in inverted commas.—Prof. T. K. Abbott on δῆ after relatives in Plato.—Prof. Palmer on the fragments of the Latin Scenic Poets, emending among other passages Naevius 22 (Ribb.) to ii, quaque incedunt, omnis arvas obterunt, the MSS. of Nonius quoting the passage from 'Lycurgo lib. ii.' where 'lib. ii.' is generally supposed to come from an original 'liberi'; so Accius 327 toos mortalis foenis lib. x. miseror saepe studios volo to cós mortalis, Féeniz, miseror saepe et adiutós volo; Naevius 61, + trionum to tirorum, Ennius 22 +alter to ultor; ib. 101, + corporaret to cor foraret; ib. 255 +dare viua to dare verba: ib. 375, + cur to cor; Atilius 4 +lido to dide; Pacuvius 6. read ita saepehuosa dictio abs te dicitur | quod conjectura sapiens aegre cónict; ib. 73. read cónectare ac dissentire páre: da cursum aequi-

tar; ib. 209, oculis clisis traxerim; ib. 226 percit for tporgit; ib. 205 animorum for tmorum; ib. 321, read profusus gemitu mármur- 'occisti'—ans ruit, a tmesis for murmur-ans; ib. 334 read reciprocare undae, aegre remis subjectare, adfligere, Accius 22, quia tis for tējatis; ib. 49 loca vorum for Ribbeck's tLocorum; ib. 449. clamor ore fort [e] clamore; Incert 19. (Cic. de Div. 2. 56. 115) evasi, ct nox fera (MSS. fera Ribb. evasi vox foras); Acc. 10. catuli fort Caleti; Naev. 121. read petimine in pistrino equi qui meruerant: Afranius 69. nobis dic digitis for t[clam] nobis dictis; ib. 155 aspici for t espus; ib. 236 re-written; Pomponius 114. assem des: si qua ventura est alia strena, sternue; Novius 22, raptim non ludunt in molis pilá, datatim dórso; Syrus 177, fatui repugnant for t[future] pignant.—Plautina by the same.—Asin Prol. 15 ita, vos ut alias fort ut vos item alias; ib. 2. 4. 30. neque ero esse servom in aedibus ei qui sit pluris quam illest; ib. 5. 2. 92. in tu (isne tu) for intus; Trin. 3. 3. 3. per me for tferme; ib. 2, 4, 197 slata fort istae.—J. Quarry on the last two books of the Clementine Homilies.—J. B. Bury, *Nugae Aeschyleae*—reading ἐπρώθη P. V. 49—Ag. 356 inserting ipas to fill up imperfect line; ib. 698. ἀελοφύλλους for ἀεξιφύλλους.—L. C. Purser on Dr. Henry's *Aeneidea*, announcing the approaching publication of the commentary on books vii—xii. and giving as a specimen the note on 10.880.—John Gwynn, giving extract from commentary of Dionysius Barsalibi on the Apocalypse, professing to give Hippolytus's interpretation of Matt. xxiv. 15—22. Reviews: Hatch's essays in Biblical Greek (T. K. Abbott) demurring to the canons of criticism adopted; Lewis's Latin Dictionary for schools (J. I. Beare) criticising etymological part of the work: calling attention to narrowness of scope and some errors of detail. Generally favourable.

Leipziger Studien, vol. xi. part 1. (1) MAXIMILIAN LUEDECKE *De Pontibus quibus usus Arrianus Anabasin composuit*. The first part of this essay endeavours to prove that Strabo was in several instances the original authority both of Arrian and Plutarch: in the second the writer discusses the manner in which Arrian uses and quotes his authorities. (2) Robert Weber *De Dioseuridis περί τῶν παρ' Ὀμήρῳ ῥωμαν libello*. Argues that the work contained much drawn from the commentaries of Aristarchus, and much also of Stoic and Peripatetic discussions on Homer: consequently that the author, being later than Aristarchus, cannot be Dioscorides the pupil of Isocrates, nor the Pyrrhoniist, nor the father of Zeno the successor of Chrysippus. (3) Notes on the text of Cicero *De Re Publica* by Curt Wachsmuth.

Part 2. (1) Paul Hartlich, *De Exhortationum a Graecis Romanisque scriptarum historia et indole*. An elaborate inquiry into the history and character of the various προτροπικοί (λόγοι) of Greek and Latin-Greek philosophers. (2) Curt Wachsmuth, notes on Seneca's *Apocolocyntosis*. (3) J. H. Lipsius, on a passage of Demosthenes's *De Corona*.

Mnemosyne, vol. xvii. part 2, contains:—J. C. Naber, *Observatiunculæ de Iure Romano*. 'Interest igitur exceptionem rei indicatæ et rei in iudicium deductæ. Consumit hæc non nisi unam actionem nempe illam quam eligit actor; consumit altera omnes omnino actiones, quibus de eadem re certari poterat.' (De actione ex vadimonio:) 'Vidimus exceptionem comparatam fuisse ad repellendum actorem qui re ipsa valere iussa vadimonii poenam per se petere vellet.'—J. C. G. B. *ad Plinii Epistolas* I. 4; I. 20, 22.—J. J. C. Cicero *ad Quintum* II. 9 (11), 3.—Van Herwerden *de locis nonnullis Homericiis*. 'The old superstition, that the Homeric poems must not be subjected to the same principles of criticism as other works of classical literature, has ceased to rage, and a great cohort of critics, with Nauck and Cobet at their head, are busy emending the text of these poems.' 'While Nauck and von Christ have been cautious and conservative, rarely admitting their conjectures into the text, the new Dutch editors have changed the text with bold hand.' Following in the steps of his countrymen, Van H. offers some twenty conjectural emendations to M—Ω.—Van der Vliet *ad Minucium Felicem*.—Hoekstra *ad Livium*.—Karsten continues his critical notes *ad Senecæ Dialogos* V—X.—J. C. G. B. *ad Plinii Epistolas*. Four conjectures.—H. C. Michaelis emends some passages in Nepos and Seneca.—Van Hensdijk emends Tac. Hist. I. 27.—Cornelissen offers about seventy conjectural emendations to the first decade of Livy's History.—Damsté offers twelve conjectures on Munro's edition of *Actna*—Van Leeuwen, who professes himself the bolder of the two whose recent edition of the *Iliad* is more advanced and daring than any except those of Payne-Knight and Pick, discusses some points for which no room was found in the edition. 'The ει in patronymics in -ειδης cannot be a diphthong.' 'The present of μέλλω in Homer is used with pres. or aor. inf. The impf. ἐμελλον, used as an auxiliary, requires the fut. inf.' Contracted forms of verbs and nouns are to be expelled from the text. A large number of bold and ingenious suggestions are made to this end, and attention is called to the expedients by which the gap in the verse was filled after the form was contracted. The new Dutch edition reads ἐπερθον for ἐπέρθουν, ἔφερον for ἐφόρει, πέτῳνται for ποτῶνται, τῇ for τιμᾷ, φιλέντας for φιλοῦντας, γελαίοντες for the 'monstra' γελῶντες, γελῶντες, γελοῖοντες, γελῶντες, etc.

Zeitschrift für das Gymnasial-Wesen, April—August, 1889.

In Xen. *Anab.* 5, 3, 10, F. Harder suggests τοῦ φέλλωνος for τῆς Φολῆς comparing Strabo p. 343.—In Soph. *Tr.* 94 instead of emending ἐναριζόμενα H. Otte proposes to read φλογιζόμενα in 95 for φλογιζόμενον.—In Livy 10, 36, 16, H. J. Müller reads quæ <ad> viam Latinam for quæ via Latina. *Iwan Müller's Handbuch* (O. Weissenfels), 12th and 13th half-vols containing a *History of Greek Literature* by W. Christ: 'chapters on Homer and Pindar especially good: shows abundant learning.' 10th half-vol. 'brings to a close von Niese's excellent sketch of Roman History and the Topography of Rome by O. Richter which will be joyfully welcomed by all scholars.'—Ch. Graux *Plutarque, Vie de Cicéron* (C. Th. Michaelis). G.'s opinion that the MSS. Matr. 55 and Vatic. 138 are more or less faulty copies of another older MS. which contained a better text than all others is approved. C. Sintenis has shown that J. J. Reiske's conjecture that two different Aldine editions of Plutarch's *Lives* came out in the same year (1519) is mistaken. F. Neue *Formenlehre der Lateinischen Sprache*, 2nd vol. Adjectives, numerals, pronouns, adverbs, prepositions, interjections, 3rd ed. by C. Wagener (H. J. Müller) 'immensely improved from the 2nd ed. W. deserves the greatest thanks for his gigantic labour.'—Karl Brugmann, *Grundriss der vergleichenden Grammatik der indogermanischen Sprachen*. 2nd vol: Wortbildungslehre (Stammbildungs- and Flexionslehre), 1st half (H. Ziemer) a detailed criticism.—H. J. Müller has the following notes on Livy: 2, 41, 9, read propter suspicionem insitam [in] animis hominum regni: 2, 46, 4, for abiit of MSS. read cadit rather than Cornelissen's labitur cf. 1, 58, 12: 8, 33, 10, read altercationes for alteratio rather than change exaudiebantur into exaudiebat with Gronovius: 10, 23, 10, for a pollutis read cum pollutis; 30, 30, 20, read nusquam minus quam in bello <ad spem> eventus respondet. C. F. Meyer and A. Koch *Atlas zu Caesars bellum Gallicum* 2nd ed. (A. Van Kampen), 'under the guidance of a competent teacher this little book can do no particular harm.' G. Busolt *Griechische Geschichte bis zur Schlacht von Chéronnea* 2nd part Die Perserkriege und das Attische Reich (G. Stoeckert), 'much better arranged than the earlier part; deserving of the highest praise.'

Kuhn's Zeitschrift. xxx. 5.

Etymologisches und Kulturhistorisches (O. Schrader). Etymologies of individual words—some of the most interesting are: αἰγανέη, αἰγίρος, aesculus, Anglos. ac, Engl. oak—αἰέλουπος, αἰλουρος, for ἄ-φισελ-ο-, Anglos. vesle, Engl. weasel—αἵμασις = αἶμ-ασί-η, where second element is for snli-, Lat. sentis—ἀκείομαι, ἀκεστός from √kens, Sk. kánsati, Lat. censeo, properly of healing by incantation—ἀποφάσιος, φηλός, Lat. fallo—ἀάω, ἀάατος etc. had originally the root meaning of 'deceive,' √syn-, O. H. G. sunta, Lat. sons, the idea of infatuation passing into that of sin (ἀτη Pind. αἶατα = ἄ-Fát-a)—ἀάατον (η-syn-syn-íon) Στυγὸς ὕδωρ = the water that cannot be deceived—δημός, Lat. abdomen—θεο-πρό-ος, Lat. proccs (procus)—κέρδος, καρδία, cerdo, go together, with common meaning of 'cunning'—μαψ, Lat. mox, Sk. malešā (quick), adv. loc. plur.—ὑπερφή perhaps for ὑπερ-ωσ-ή, Lat. os—χάλις, Lat. Falcernus.—R. Thurneysen discusses i. vetus (adj.) which he holds to be shortened from vetustus and then assimilated to vetus (subst. = Féros). ii. pubes which he connects with publicus. iii. infra for ins-ra as imus for ins-nus. iv. inpetrāre. v. -mn- in Latin, with reference to the termination of the gerund. vi. relation of Romance to Latin phonetics.

ANNOUNCEMENTS.

Mr Robinson Ellis is writing, in Latin, a series of critical notes on disputed passages in Manilius. He has re-collated the Leyden MS., used by Jacob, with reference to these passages, and is now collating the MS. in the Library of Corpus Christi College, Oxford. Mr. Ellis has made considerable progress with the work, which will be issued before long.

We understand that Prof. Jebb's edition of Philoctetes which will form the fourth volume of his great edition of Sophocles will be ready early next year.

Dr. Sandys, Public Orator of the University of Cambridge, has in the press an edition of the speech of Demosthenes against the Law of Leptines, with Introduction and critical and explanatory notes, as well as a facsimile page from each of the two principal mss, the Paris ms and that in the Laurentian Library at Florence. The edition will be published by the Syndics of the University Press.

Mr. R. C. Seaton's edition of Apollonius Rhodius will be ready for the Press before long. A special feature of the work will be the attention devoted in the Introduction to the language of the author.

An edition of the Greek text of St. James with Introduction and Notes, by the Rev. Joseph B. Mayor, is nearly ready for the Press.

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THE EARLY HISTORY OF THE DELIAN LEAGUE.

THE latest German writers on Greek History, with some exceptions, seem to accept, either in the whole or in part, the account of the growth of the Delian league given by Kirchhoff in *Hermes* vol. xi. p. 1 ff. As I find myself quite unable to follow them, I venture to review the conclusions at which Kirchhoff arrives.

They are mainly these :

1. That the Aeolians and Ionians of the mainland of Asia Minor did not join the Delian league till after the battle of Eurymedon (465 B.C.).

2. That the Hellespontian allies mentioned by Thucydides (i. 89) were not really members of the Hellenic alliance.

3. That the cities of the Delian league were distributed into districts from the first.

4. That the first φόρος could not have amounted to 460 talents, as Thucydides says.

5. That after his first recall to Sparta Pausanias became ruler of Byzantium ; that Sestos was reconquered by the Persians ; and that both cities were finally won for the Greeks by Cimon.

Let us examine the evidence on which these conclusions rest.

1. a. As to the Aeolians. It is of course stated by Herodotus (ix. 106) that the Lesbians were received into the alliance immediately after the battle of Mycale. Diodorus goes further and asserts that the 'Aeolians,' meaning no doubt the cities of the mainland, were admitted at that time (xi. 37, τοὺς μὲν Ἴωνας καὶ τοὺς Αἰολεῖς συμμάχους ἐποιήσαντο). This, says Kirchhoff, is only the 'local-patriotismus' of the author,

whom Diodorus followed, Ephorus of Cyme, and the statement is 'in direct contradiction' to Herodotus.

There is no 'direct contradiction,' for Herodotus is absolutely silent about the Aeolians of the mainland. Kirchhoff himself admits that the possessions of Lesbos on the mainland would probably follow the lead of Lesbos ; and if so, why should the other cities hold back ? There is no certain proof that the Aeolians of the coast did not come into the alliance at this time, no good reason why they should not, and a slight presumption that they did.

b. The case of the Ionians of the mainland is different. Kirchhoff grounds his opinion on the fact that in his flight from Greece Themistocles could land at Ephesus. This in his judgment would have been impossible if Ephesus had been an allied town at the time. He has no positive proof stronger than this against the admission of the Ionian cities of the coast into the alliance before Eurymedon.

In answer we may observe : (1) that the proof only touches one city, and that the most Asiatic of Greek cities, the port at which the great inland route from Susa struck the sea ; (2) that the allies were busy at Naxos when Themistocles landed. On the other hand it is quite clear from the language of Herodotus and Thucydides that 'Ionia' really did come into the alliance at the time : οὕτω δὲ τὸ δεύτερον Ἰωνίᾳ ἀπὸ Περσέων ἀπέστη says the first, and in the second we read, οἱ δὲ Ἀθηναῖοι καὶ οἱ ἀπ' Ἰωνίας καὶ Ἑλλησπόντου ξύμμαχοι, ἤδη ἀφεστηκότες ἀπὸ βασιλείως, ὑπομεινάντες Σηστών ἐπολιόρκουν. Kirchhoff endeavours to avoid this contra-

diction by assuming that 'Ionia' here means no more than the islands of the coast—in which sense he speaks of an 'Ionian district.' But this is not the common meaning of 'Ionia' and Ionians'; and the account which Herodotus gives of the proceedings after Mycale makes the assumption very improbable. As is well known the question was then raised whether the Greeks should undertake to protect the Ionians in their colonies, or transfer them to the ports of the Medizing cities in the peninsula of Greece. The Spartans wished to transfer them, but the Athenians undertook their defence and carried the day. Are we to suppose that in this discussion it is only the islanders who are meant; only those who were cut off from Asia by sea, at a time when Xerxes had hardly a ship in the Aegean? The cities most in need of protection were Miletus and other cities of the coast which were exposed to the vengeance of the King.

2. Thucydides very plainly tells us (*l. c.*) that the Athenians were aided in besieging Sestos by the *allies from the Hellespont*. Kirchhoff asserts that these could not be members of the Hellenic alliance because, after the departure of the Peloponnesians, the Athenians had no power to receive them. For this assertion he has no authority. The language of Thucydides (*ὑπομείναντες*) implies (rather than not) that the Hellespontians were allies before the departure of the Spartans; and, if this were not the case, the Athenians, when they had carried the day about the admission of the Ionians, were probably in a position to admit new members, or thought that they were. (The synod at the Isthmus had ceased to act; the idea that their consent was necessary to the enrolment of allies is preposterous.) Besides in the account of Herodotus, at any rate, Leotychidas sails as far north as the Hellespont, though he takes no part in the siege of Sestos.

3. The attempt to prove that the Delian league was divided into districts from the first has been dealt with by Beloch in *Rheinisches Museum*, xliii. p. 104 ff.

Kirchhoff is in reality reduced to this position: he assumes that an Ionian, an island, and a Hellespontian district were formed at a very early time in the League, not simultaneously but in rapid succession; and that the Ionian district, though distinct from the island district, was entirely composed of islands. For proof he relies on these facts: the little island of Nisyros near Rhodes, which has nothing to do with Ionia, is classed (in

inscriptions after 442) with Ionia, not in the island district. This arrangement, says Kirchhoff, can only be explained by the supposition that Nisyros came over very early, at the same time as Samos, Chios etc., which, as he assumes, at the first formed the Ionian district. But such an argument requires that Euboea, Naxos, and Delos, which were members of the Hellenic confederacy before the Athenians formed a separate confederacy at all, should be classed with Samos and Chios. As a matter of fact they are not, but they formed part of the island district, and therefore, so far as chronology goes, Nisyros could have been placed in either group. Again, Lemnos and Imbros are put among the islands, not in the Hellespontian district, because, says Kirchhoff, the island district was formed before the Hellespontian. This view of course assumes that the Hellespontians were not allies from the first. Yet, as we have seen, the Hellespontians were received immediately after Mycale, and it is difficult to conceive, impossible to prove, that Lemnos and Imbros were received earlier. The Hellespontians were certainly allies before the Athenians formed a separate league. We may also observe that Delos and Samos came into the alliance within a month of each other: both are Ionian islands, yet each is in a different district. The classification into districts then seems to have nothing to do with the date of the accession of the cities included in them. As a matter of fact we do not find these districts established till 442 B.C. What principles prevailed in the classification we are unable to say.

4. Thucydides tells us that the first tribute was 460 talents, and later writers associate this assessment with the name of Aristides who, as we also learn from Thucydides, did fix a scale of tribute. (Thucydides does not precisely say that Aristides fixed the tribute at 460 talents, but that Aristides fixed a scale of tribute, and that the first tribute was assessed at 460 talents; later writers say definitely that the tribute was fixed by Aristides at 460 talents, and this on the face of it is what Thucydides means, though Kirchhoff denies it, and attempts to show that the text of Thucydides is faulty.) Kirchhoff asserts that such a sum is far in excess of any tribute paid before Eurymedon; even if we allow that all the cities which paid in the Peloponnesian war (*i.e.* in the island, Hellespontian, Ionian, exclusive of the cities in the mainland, and Thracian districts) paid from the first, and take the highest payments recorded in the inscriptions between 454 and 425 B.C., we do not get such a

sum. The largest amount which can have been collected from the states included in Kirchhoff's list before Eurymedon is 354 talents; later accessions brought it up to 512 talents, as assessed.

It would be more satisfactory if Kirchhoff had made it clearer how he arrives at the sum of 354 talents, and in any case, if we do not accept his conclusions about the Ionian cities of the coast, his reckoning must be altered. But without going into this we may observe: (1) that the inscriptions from which we derive our knowledge of the payments of the allies do not begin till 454, eleven years after Eurymedon, and (2) that the first *assessed* φόρος of which Thucydides speaks may have included not only the sums paid in money, but also the value of the ships provided by those allies who sent ships and not money. The use of such an assessment would be to provide an equitable scheme for commuting service in ships into payment of money, in order that those who did not wish to send ships could pay on a fixed scale. If this is the meaning of Thucydides, the amount is certainly not too large. Four hundred and sixty talents would about pay for a fleet of sixty ships during eight months of the year (which is what Pericles is said to have put upon the water), or of one hundred and twenty ships during four, or of eighty during six months.

5. The theory of the double conquest of Byzantium and Sestos rests mainly on the story quoted by Plutarch from Ion of Chios. Ion when a young man at Athens had heard Cimon give an account of his division of the spoil from Sestos and Byzantium. Now Sestos was taken in 478 by Xanthippus and Byzantium in the same year (probably) by Pausanias; how then could Cimon have anything to do with the spoil? Moreover Thucydides says of Pausanias after his return to Byzantium that he was driven out—*βία ἐπὶ Ἀθηναίων ἐκπολιορκηθεὶς*, and Plutarch confirms this: *οἱ σύμμαχοι μετὰ τοῦ Κίμωνος ἐξεπολιόρκησαν αὐτόν*. This then, says Kirchhoff, was the siege of Byzantium from which came the spoil in Ion's story; and as Sestos is mentioned in the same breath it must have been captured about the same time.

We are to believe then that Pausanias, of whom Thucydides tells us that he returned to the Hellespont in a single Hermionean vessel, as a private person wishing to take part in the war against Persia, resumed his position as commander of Byzantium, and that by some means he established himself there with a Persian garrison in spite of the presence of a large Athenian force. Here

he remained for some years and meanwhile even Sestos fell back into Persian hands. Then Cimon succeeded in reconquering both.

This account is at variance with Thucydides, who certainly does not convey the impression that Pausanias was in supreme authority on his return to Byzantium. The only words which Kirchhoff can quote on his side are those given above, *ἐκπολιορκηθεὶς βία*, and they seem to mean no more than that Pausanias, though a Spartan and an ally, was forcibly expelled and shut out from the city as an enemy. Plutarch's expression is nearly identical with that of Thucydides; but he substitutes Cimon and the allies for the Athenians. But Plutarch (1) confounds the first and second residence of Pausanias at Byzantium, a blunder which he could have avoided by consulting Thucydides; and (2) puts the story of Ion later than Eurymedon. And neither Thucydides nor Plutarch speaks of any garrison with Pausanias. Moreover Kirchhoff's theory requires that Byzantium was held for Pausanias during his absence at Sparta. By whom was it held? The Persian garrison had been taken captive and sent away. When Doreis was sent out immediately after the recall of Pausanias, the Athenians and allies were in possession of the place and refused to receive him. How did Pausanias get rid of them? We may allow that he was supplied with money from Persia, and backed by Persian influence. He may have established a party in the place, so that force was needed to turn him out. But this is quite a different thing from being practically tyrant of the city and master of forces to hold it.

The whole theory of the second siege really rests on the flimsy foundation of Ion's story. And with respect to this we observe that Ion merely says that the allies brought many captives to Cimon from Byzantium and Sestos, to be divided between them and the Athenians. Now Cimon was no doubt present at both sieges in 478, and that might serve for the foundation of the story. It is not certain, indeed it is very improbable, that we have the story in a genuine form before us. The Ion may be a Pseudo-Ion; or Plutarch may quote inaccurately. As it is told, the story is too silly to be credible. Were the allies so ignorant of the value of slaves and of ransom that they took clothes before men? Had not Artayctes quite recently offered large sums of money for his own life and his son's? Against the theory built on such a substructure we have the silence of Thucydides who, while

dwelling at unusual length on the fortunes of Pausanias and speaking of his intrigues with Persia, says nothing of his second rule in Byzantium.

For these reasons I think that we are very much where we were in regard to the earlier history of the Delian League. Hero-

dotus and Thucydides are our only sure guides. We contradict them at our peril; and 'combinations' which involve such contradictions require much stronger proof in their favour than they are ever likely to receive.

EVELYN ABBOTT.

GRAMMATICAL GENDER.¹

THE phenomena of grammatical gender belong still to the profoundest mysteries of language. The questionings that arise in the mind of every English-speaking school-boy when he first hears that *mensa* is 'feminine' and *ager* is 'masculine' remain practically unanswered for all his teachers. The German boy who has grown up in the mystery of a 'masculine' *Kopf* and a 'feminine' *Hand* is less liable to ask questions, and is more tolerant of the grammar's dogmatism, but the mystery is only transferred, not explained.

The plain difficulty lies just here. What is meant by the assertion that mere words possess characteristics of sex? What fine-fibred quality inheres in the word *urbs* and the word *fortitudo* that can establish them a claim to femininity, or what is peculiarly masculine in the sound of *ager*? But does not the notion of sex attach rather to the thing denoted by the word than to the word itself? Certainly the names of objects having natural gender usually follow that gender; thus, *la femme* is a commoner case than *das Weib*. We know furthermore that in many cases words of kindred signification are associated together in point of grammatical gender; thus, a group of feminine words for road, path, etc., is formed within the recorded history of the Greek language, so of names for trees in the Latin. It is not however because roads are thought of as possessing feminine characteristics that κέλευθος is made feminine with ὁδός, but solely because the likeness of signification induces an association of the word forms.

In all of the Indo-European languages, so

¹ Heinrich Winckler. *Weiteres zur Sprachgeschichte. Das Grammatische Geschlecht. Formlose Sprachen. Entgegnung*. Pp. 206. Berlin 1889. Ferd. Dummler's Verlagsbuchhandlung.

Karl Brugmann. *Das Nominalgeschlecht in den Indogermanischen Sprachen*. *Teichner's Internationale Zeitschrift der allgemeinen Sprachwissenschaft*. Vol. ix. pp. 100-109.

far back as their history is known to us, gender is *grammatical*, i.e. attaches solely to the word-form. This is attested by a great variety of facts, as well as in the consciousness of speakers of living languages. Foxes of both natural genders were among the Greeks called by a name that was grammatically feminine, mice by a masculine name. When the German uses the article *die* in *die Maus*, he does so because it is demanded by the name *Maus*, not by the object denoted thereby.

An examination of the linguistic consciousness of those who speak languages in which grammatical gender is widely applied shows furthermore that the speaker does not in any wise associate the characteristics of sex with the word-forms to which he applies grammatical gender; e.g. to the German folk-consciousness there is nothing woman-like or cow-like in the form and sound of the word *Hand*. The terms 'masculine' and 'feminine' therefore, inasmuch as they apply in their real meaning neither to the denoted objects nor to the denoting names, are to be regarded solely as meaningless symbols serving the convenience of grammatical science. That the two independent systems of descriptive grammar, the Hindoo and the Greek, upon which all the current systems of the world base, should have adopted these terms to mark and denote certain mysterious categories of grammar is undoubtedly due to the approximate correspondence of these classifications of words to the classifications of natural sex; i.e. the relation of the word θύρα to the word λόγος was described in terms of the relation of the objects denoted by the words θεός and θεά.

We come now to the question, which is fundamental in all consideration of the subject: viz. Is this approximate correspondence of the gender-classifications to the sex-classifications original or only secondary? That is to say, does grammatical gender have its

origin historically in natural gender, or is the association of natural gender with the variety of word-form (e.g. *-os, -ā, -om*) entirely secondary? The older and, we may say, orthodox view is that which finds in the classifications of gender a reflection of the earliest products of primitive imagination which, as Friedrich Pott says in his treatise on Grammatical gender (Ersch. u. Gruber's *Encycl.*), 'fancies all around and in itself to be alive, and so personifies everything, and in consequence thereof sexualizes everything.'

In the first place we are inclined to doubt Pott's confident assumption that sexualization is a necessary consequence of personification. We do not believe that, even to the mind of the primitive man, the classification of objects in the world of animate life according to sex was of such all-eclipsing importance that the whole world of inanimate life should be made to submit to it.

We certainly cannot hold the personification theory as Pott held it. If we are to find the beginnings of grammatical gender in the attribution of natural gender, we must think of these beginnings as limited to a comparatively small number of words, which afterwards, when the signs of gender had become formal or symbolic rather than presentative, associated with themselves other words on the principles of formal analogy. This process must be thought of as taking place far back in the history of the parent speech.

Diametrically opposed to the current view as represented by Pott is the view presented recently by Brugmann in the fourth volume of Teichner's *Zeitschrift* in his article on 'Das Nominalgeschlecht in den Indogermanischen Sprachen.' That Winkler in his treatise on Grammatical Gender cited above takes no notice of Brugmann's article can be explained only on the supposition that he had not read it. If he had not accepted its conclusions, he still would have been obliged to deal with its propositions, and the cool historical sense which pervades the work of Brugmann might have availed to dispel some of the mystical notions about this phase of language-life which pervert Winkler's entire treatment of the subject.

Winkler belongs to that school of philologists—we may call them the 'Humboldtianer'—who interest themselves in discussing the *features* of language to the almost total neglect of the *life* of language. This is chiefly traceable to the fact that their studies are so largely limited to language without a history. It is however

impossible to characterize a language without at least some consideration of its principles of growth.

Brugmann in the article cited takes the extreme view, that the classifications of grammatical 'gender' as we now call it antedated, in the history of the Indo-European parent speech, all classification according to natural sex. The suffix *-ā*, to illustrate, was shared by a large number of nouns. It involved no implication of gender. The question of its original purpose and signification is left, for the time being, out of account. The fact, however, that some much-used words like **gyn-ā* (γυνή) and **māmā* contained *-ā* caused it to be utilized by the linguistic consciousness as a sign of sex, and to be applied in the creation of new words like **equā* beside **equos*. This group of sex-words is therefore, according to Brugmann, an interloper among the *-ā*-words—*φορά, σορά, τιμή*, etc., which have no original connection with any ideas of sex.

The recently published discoveries of Johannes Schmidt in his *Pluralbildungen der Indogermanischen Neutra* lend, unwittingly we may presume, a certain support to this view so far as the *-ā* suffix is concerned. He shows that the *-ā* of the neuter plural and the *-ā* of the feminine singular first declension are one and the same original element, and had originally a collective signification from which the abstract signification was easily derived. In this way he explains, for instance, the use in Greek of a singular verb with a neuter plural subject.

The question approached by Brugmann cannot however be settled from a consideration of the phenomena of the Indo-European languages alone. The classification according to gender is in one form or another characteristic of various families of speech. Few, in fact, are entirely lacking in some classification like it or analogous to it. Furthermore, the processes concerned take place prior to the separation of the different branches of the Indo-European languages, and hence cannot be studied by the ordinary methods of comparison. In such 'glottogenic' questions it is essential to gain assistance from the other fields of linguistic experience. Here it is that such treatises as that of Winkler and of L. Adam *Du Genre* come to our help.

The real import of the classification according to gender as it appears in the Indo-European, the Semitic, the North-Caucasian, and various African languages, as well as the impulse toward the same—these scholars undertake to illustrate from

a variety of analogous and apparently equally superfluous classifications in other less 'highly-developed' languages. Such, for example, are the classifications which distinguish between objects as animate and inanimate, rational and irrational, of high rank and of low, present or near and absent or at a distance. Thus the Iroquois languages place objects of female sex in a class with inanimate objects and inferior animate objects over against a class composed of males and supernatural beings. This tendency to discriminate in the outward form of language between the animate and the inanimate is a feature of many languages, for instance of certain of the modern Slavonic idioms. Winkler (pp. 15 f., 87) ventures to find the earliest impulse to the Indo-European distinction between masculine and feminine in a classification of superior as contrasted with inferior or weaker objects.

We know from the recent theorizing upon the origin and development of the family-system how suggestive and yet how unsafe are all attempts to explain the prehistoric development of the forms of civilized life by interposing as grades and sub-grades of development various selected forms from disconnected types of existing barbarous and savage life; and yet the suggestiveness of Winkler's discussion cannot be denied. It certainly convinces us that Brugmann was much too hasty in his generalizations in the article alluded to, and that within limits—limits perhaps narrower than those drawn in the historic period of language—grammatical gender is in its origin really gender.

Still the work of Winkler is full of the most fanciful generalizations and hazy with mystical notions of the nature of speech.

When he, for instance, on p. 87 tells us that the 'motions-elemente *i, a (ia)*' which appear to denote the feminine in a wide diversity of linguistic territories like the Indo-European, Semitic, Hamitic, North-Caucasian, Mantchu, Singhalese, etc. evidently have in all the common symbolic value of the finer or weaker, he is taking the *φύσει*-side of the Platonic discussion after a manner which no one now-a-days can follow who has any sense for the real life and nature of language.

This much is clear from the discussion. Language is not satisfied merely to mark or denote the object of reference. It often goes further, and adds—what is generally entirely unnecessary to the denotation of the object—an implication of some sort concerning the *nature* of the object, concerning its superiority or inferiority, its nearness or remoteness, its animateness or inanimateness, or concerning its sex.

What however is superfluous or relatively so for the noun, in that the mention of the name without further implication regarding nature, character, etc. suffices to indicate what object is meant, may not be superfluous for the pronoun (*he, she, it*). May not the inflections of the pronoun have had a determining influence upon the development of grammatical gender in the noun? We know that within the separate life of the Indo-European languages the inflection of the pronoun exercised a large influence upon that of the noun (cf. *θεός*, Oscan *egma-zum*, Skr. *tā-sām*). Still these are questions which cannot be settled or even fairly discussed from the point of view of any single body of languages.

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ON THE MSS. OF ORIGENES *C. CELSUM*.

A PECULIAR interest belongs to this treatise. It is the last work of a great thinker: it is an elaborate reply to the earliest literary assault upon our religion, and it reproduces in the form of direct quotation a large portion of the assailant's writing. The text is preserved partly in manuscripts containing the treatise, partly in the more numerous MSS. of the *Philocalia*, a collection of extracts from Origen's works (particularly the *contra Celsum*) made by Basil and Gregory of Nazianzus towards the close of the fourth century. The *c. Cel-*

sum was edited in 1605 by David Hoeschel and again by De la Rue in 1733: other editors have merely reproduced the work of their predecessors. Hoeschel, as will be seen from the following list of MSS. worked from three, of a late date, and all belonging, as will be shown, to one only of the two principal groups. De la Rue knew as many as eight, but his collations are frequently inaccurate, and he appears to have known nothing of the history of the text or of the mutual relations of the MSS. he used.

During the last few months two mono-

graphs on the texts of the *Philocalia* and the *c. Celsum* have appeared—one by my fellow-worker the Rev. J. Armitage Robinson, Fellow of Christ's College, in vol. xviii. of the *Journal of Philology*, the other in Gebhardt and Harnack's *Texte und Untersuchungen*, vol. vi. by Dr. Paul Koetschau, Gymnasiallehrer in Jena. Of Mr. Robinson's work on the *Philocalia* I hope to give an account on a future occasion. The last six pages only of his paper are occupied with the *c. Celsum*. Without entering fully into detail, he gives his conclusions clearly and succinctly. Dr. Koetschau, on the other hand, has written at much greater length, describing with a dramatic vividness which possesses the greatest charm for those who have travelled over the same ground, the

successive steps of his investigation. It is impossible to speak too highly of the accuracy of his collations or of the shrewdness of his inferences. Both writers agree entirely in their main conclusions, and these may be relied on with the greater security when it is remembered that they have worked independently of each other. I can do little more than give their results, reinforcing their arguments occasionally from my own collations. I may add that I have seen all the MSS. mentioned below, with the exception of *Vat.* 309, *Leyden* 17, *Munich* 64 and 517. For my knowledge of the last three I am indebted entirely to my friend the Rev. E. C. Selwyn, Master of Uppingham School, and formerly Fellow of King's College.

List of the MSS. of the 'c. Celsum.'

		Century.	
<i>Basel</i>	A. III. 9.	xvi.	<i>Basiliensis</i> [De la Rue].
<i>Leyden</i>	17	xvi.	
<i>Milan</i>	117	} (Book I. and part of Book II.) }	
"	119		
"	121a		
"	121b		
<i>Munich</i>	64	xvi.	<i>Boicus</i> [Hoeschel].
"	517	xvi.	<i>Augustanus</i> [Hoeschel].
<i>Oxford</i>	E. I. 7	xv.	<i>Anglicanus</i> i. [De la Rue].
"	146	xvi.	<i>Anglicanus</i> ii. [De la Rue].
"	E. 2.8	xvi.	<i>Anglicanus</i> iii. [De la Rue].
<i>Paris</i>	616	xiv.	
"	945	xiv.	<i>Regius</i> [De la Rue].
"	293	xvi.	<i>Johianus</i> [De la Rue].
<i>Rome</i>	386	xiii.	<i>Vaticanus</i> i. [De la Rue].
"	387	xv. or xvi.	<i>Vaticanus</i> ii. [De la Rue].
"	309	xvi.	<i>Palatinus</i> [Hoeschel].
"	35	xvi.	
"	75	xvi.	
<i>Venice</i>	45	xiv.	
"	44	xiv.	
"	46	xv.	

Three others are mentioned in Catalogues—one at Madrid, written in 1555 by George Tryphon (who we know was in Venice 1548), another in Constantinople, and a third at Rodosto, but of these nothing is known.

From *Vat.* 386 and *Paris* 616 all the rest as we shall see have been derived.

The oldest MS. we possess is—

(I.) *Rome* (*Vat. Lib.*) 386.

The volume contains (a) the Panegyric on Origen by Gregory Thaumaturgus, (b) the treatise *c. Celsum*, the first five books of which are written by the transcriber of the Panegyric, the remainder by a contemporary

scribe, (c) by a third hand, an extract from Galen.

The Panegyric and the *c. Celsum* are written on cotton paper, and belong probably to the end of the thirteenth century. Huge heads or tails are given to several letters according as they occur in the first or last lines of the page. Iota inscript is occasionally found as in 700; very rarely Iota adscript or subscript. The old form of *beta* (u) is regularly used. Corrections and annotations by each scribe are placed in the margin.

At the end of Book I. we have the following note:—πρὸς τὸν ἐπιγεγραμμένον κέλσον

ἀληθῆ λόγον ὀριγένους τόμος α:—μετεβλήθη καὶ ἀντεβλήθη ἐξ ἀντιγράφων τῶν αὐτοῦ ὀριγένους βιβλίων. After Book II. we read: πρὸς τὸν ἐπιγεγραμμένον κέλσου ἀληθῆ λόγον, τόμος β. Similar notes are appended to Books III. and V.

The MS. has suffered in the binding; the bottom margin has been cut away from several pages in Bk. III. There is reason to believe that it has been twice in the binder's hands.

(i.) On the first occasion two quaternions in Bk. V. were transposed and the pages were numbered according to this faulty arrangement, which remains to this day. We are warned of the error by a note on p. 124 (which should have been numbered p. 128), ζῆται ἔμπροσθεν μετὰ φύλλα δ', and at the end of p. 131 (properly p. 127), ζῆται ὀπισθεν πρὸ φύλλων η'. [I am indebted to Dr. Koetschau for this information]. Again, under the impression that a leaf was missing after No. 100, the binder has interposed a blank sheet, which he numbers 101, before the following page: his impression however is erroneous, as p. 102*a* begins with τινὰ γέγραπται, the natural conclusion of ἀπὸ τοῦ Τιμαίου, which are the last words on p. 100*b*. [Lommatsch's edition of the *c. Celsum*, vol. ii. p. 84, l. 18].

Before the second binding another event occurred in the history of this MS. We shall see immediately that the following words must once have stood in the text of Book I. c. 32 (L. i. 65, 18 to 66. 1).

ἀναγέγραπται ἡ τοῦ Ἰησοῦ μήτηρ κύνουσα ὡς ἐξωθείσα ὑπὸ τοῦ μνηστευσαμένου αὐτὴν τέκτονος ἐλεγχθείσα ἐπὶ μοιχείᾳ καὶ τίκτουσα ἀπὸ τίνος στρατιώτου πανθήρα (or -ος) τοῦνομα· καὶ ἴδωμεν εἴ μὴ τυφλῶς οἱ μυθοποιήσαντες τὴν μοιχείαν τῆς παρθένου καὶ τοῦ πανθήρα (or -ος), κ.τ.λ.

The spaced words were now erased, doubtless from motives of reverence, and have not been re-written.

(ii.) At the second binding a leaf numbered 42, containing part of Bk. II. from λόγοις αὐτοῦ (Lomm. i. 160. 6) to ἀπὸ τοῦ σώ- (L. i. 165. 7) really had been lost, and its place was supplied by a blank sheet.

This MS. has three direct descendants, (A) *Ven.* 45, (B) *Ven.* 44, (C) the lost fragment from which *Milan* 121*a* was copied. The first of these was written after the former binding, when the quaternions were displaced, but before the erasure; the second after the erasure; the third after leaf 42 had disappeared.

A little later than the date of (B) *Ven.* 44 a translation of the *c. Celsum* was published

by Christophorus Persona, who is described in a note at the end of the book as 'prior sanctae Balbinae de urbe [sc. Roma] latine graeeque peritissimus.' The translation was printed for him at Rome by George Herolt of Bamberg, in January, 1481. De la Rue tells us that Persona had composed a dedicatory letter to Pope Sixtus IV. which he subsequently discarded, finding his Holiness less munificent than he had hoped. In the copy of the book in the Cambridge University Library the title-page is wanting: the dedication is addressed to the Doge Giovanni Mocenigo 'universoque senatui inclito consultissimoque,' and is preceded by a letter to the translator from Theodore of Gaza, a friend of Sixtus's predecessor, Nicolas V. From this letter we learn that the latter Pope, who was the founder of the Vatican Library, had had purchased for him this MS. (*Vat.* 386) in Constantinople. As he died in 1455 it must have found its way to Italy before that date.

We can trace its history a little further back. On the first page we read θεοδώρου τοῦ σοφianoῦ, apparently the name of its owner. This Theodore was a monk, first at Mount Sinai, and afterwards at Batopedium, on Mount Athos. He died at the latter monastery, 28th Sept. 1457. (See Fabricius x. p. 375, ed. 174). So it was probably from him that the MS. was bought by Pope Nicolas.

We pass now to the two MSS. at Venice, which were brought thither by the famous Bessarion after he turned his back on the East at the Council of Florence in 1439, when he received the cardinal's hat. They probably came to Venice in 1468, in one of the forty-eight chests containing the collection which he had been accumulating since his boyhood, and now presented to the Republic.

A. *Venice* (*St. Mark's Lib.*) 45.

This is a paper MS. of the fourteenth century. Just as in *Vat.* 386, the *c. Celsum* is preceded by Gregory's Panegyric: it is followed by some extracts from Eus. H. E. V. 22.

We learn from a note on p. 6 that this MS. belonged to Bessarion, who is here designated Cardinal of Tusculum.

Two correctors, I think, have been at work. Occasionally their alterations have been made in the margin, but very often the old writing has been washed out, and the correction substituted in its place. The variations of this MS. are so very numerous that I was inclined, with Mr. Robinson, to trace it to some unknown original other than

Vat. 386. But Dr. Koetschau has shown conclusively that it is derived from the latter MS., seeing that the displaced quaternions referred to above are copied in their wrong order. The Venetian corrector has detected the error, and does his best to rectify it by marginal notes, but these notes are worded differently from those of the Vatican correction, which must clearly be of a later date than the MS. before us. Celsus's blasphemies concerning our Lord's birth had not yet been erased, as they are transcribed in full.

The notes following Books I., II., III. V. are not given. The scribe has left spaces for them, as also for the initial letters of the books, intending, no doubt to fill them in with red ink.

The corrections I believe to be entirely conjectural: in the extremely rare cases where they agree with the readings of another independent MS. the coincidence is purely accidental. Here are some specimens of the changes made in the MS. before us (the motive is in most cases easily seen), which serve to identify copies from it.

Om. βουλομένων (Lomm. I. 19. 1, so in *Paris* 945): ἐκείνων for ἐτέρων (20. 14): τυράννου (20. 16) δέ τι for δ' ἔτι (21. 15, so also *Paris* 616), om. ὡς after δυνάμεως (correction 21. 19) λέγω for λέγει δὲ (corr. 27. 1), σπεύδων for πιστεύων, and in margin ἐλπίζων ἢ πιστεύων (32. 5), δυσειδαιμονίας (36. 18: so in 138. 5); οἰκείαις for εἰκαίαις (corr. 97. 14, an unfamiliar word; so also *Paris* 616); ἀποκτείνει for ἀπόλεσαι (123. 18) λάον for λόγον (247. 7); πειρασμοὺ for περισπασμοῦ (III. 1. 14) σκοτοφαγέιν (19. 9). Several examples of error due to homoeoteleuton, e.g. Lomm. I. 247. 12 [om. from λόγων to λόγον] 265 [om. from ἱατρικῇ, l. 15 to the same word l. 18], III. 36, 15–18; 46, 7; 67. 20–68. 1; 79, 16–18; 138, 5–8. On the other hand, in III. 8, 19, after αὐτοῦ the words κατόρθωσιν τῶν ἀνθρώπων are repeated from line 14.

To *Ven.* 45 we trace with absolute certainty no less than eight MSS. which it is unnecessary to describe in detail.

(a). *Venice* (*St. Mark's Libr.*) 46.

Parchment, cent. xv. Beautifully written and ornamented. This also belonged to Bessarion's Library; it contains his coat of arms, and was probably transcribed by his orders. It is a faithful copy of its original, incorporating into the text all its marginal notes, and varying from it only where it is illegible.

From *Ven.* 46 is copied:

(a₁). *Paris* (*Bib. Nat.*) *Suppl. Gr.* 293.

Paper, cent. xvi. Referred to frequently

by De la Rue as *Codex Jolianus*, so-called from Claude Joly, one of its possessors, from whom it passed to the Library of Notre Dame; in the eighteenth century the Canons presented it, together with twelve other MSS., to Louis XVI. Conjectural emendations are suggested in the margin, as also readings from *Ven.* 44, and occasionally from a *Philocalia* MS.

(b). *Rome* (*Vat. Lib.*) No. 387 of the *Ottobonian Collection*.

Partly paper, partly parchment, cent. xv. or xvi. Like *Ven.* 45 it leaves blank spaces where we should expect headings or subscriptions to the books, and omits the initial letter before each book but the first, where the letter, wanting in that MS., has been beautifully painted. Unlike *Ven.* 46, it does not adopt into the text the conjectures of its archetype, but leaves them in the margin. It is frequently inaccurate.

This MS. has been most carelessly copied by:—

(b₁). *Rome* (*Vat. Lib.*) No. 35 of the *Ottobonian Collection* (cent. xvi.).

(b₂). *Rome* (*Vat. Lib.*) No. 75 of the *Ottobonian Collection* (cent. xvi.).

It is impossible to decide from the appearance of these MSS. whether they were ever complete. At present No. 35 ends φησί δέ τινας μὴ δὲ βον (L. i. 28. 5), but the λοιμένους below may perhaps show that at least one page followed. The last words of No. 75 are ὡς ἔξ Ἰσου (L. i. 33. 10).

Both repeat the errors of *Vat.* 387, e.g. βίον for λόγον (L. i. 22. 3), ἐν added after παρέμεινεν (*ib.* 12) τῶν omitted (*ib.* 19) ἀκούει for ἀκούειν (27. 1): and abound in errors of their own.

(c). *Leyden* (*Bibl. Publ.*) 17.

Paper, cent. xvi. Carelessly written. Resembles *Vat.* 387, but is not taken from it. Hence

(c₁). *Munich* 64.

Paper, cent. xvi. This is Hoeschel's *Codex Boicus*. Written by Andreas Darmarius (of whom Gardthausen writes: 'ita scelestus erat Andreas Darmarius Epirota ut nihil illi credere debeamus nec titulis eius'). I have no doubt that this is a copy of the Leyden MS. The same strange spellings occur in both, e.g. ὑπιστεύθη for ἐπιστεύθη, ἔρεσι for ὄρεσι, but the very numerous omissions in the latter have been supplied (app. *prima manu*) in the margin from *Ven.* 45 or one of its descendants; no other change appears to have been made. From this again is copied:

(c₁ a). *Munich* 517 (formerly in Augsburg Library).

Paper, cent. xvi. The quaternions are quite loose, though they are pierced for thread, and were probably once bound. From marginal notes for the printer we learn that it was from this MS. that Hoeschel's edition was printed.

(B) *Venice (St. Mark's Libr.)* 44.

Written on paper (cent. xiv.). There is a note on the fly-leaf—*κτῆμα βησσαρίωνος καρδινάλεως νικαίας τοῦ τῶν σαβίνων*. The *c. Celsum* is preceded by Gregory's Panegyric as in *Vat.* 386, and the notes which there follow Books I., II., III., V., are repeated here. The words erased in I. c. 32 are omitted, but no gap is left in the text. On the other hand the contents of the lost leaf (42) of the Vatican MS. are given, and the two quaternions of Book III. occur in their proper order; obviously the note referring to their displacement had been made when this MS. was written. The scribe, however, is slightly puzzled by the phenomenon, as we see by his paging. Folio 138 is followed by 130, after which the numbers follow consecutively. [Folios 151–158 have been inserted upside down in the reverse order].

The derivation of *Ven.* 44 from *Vat.* 386 is evident. Curious spellings are copied (e.g. *ἀπαπαξαπλῶς*, L. i. 37. 10); in L. i. 38. 26 the words *λέγειν...σόφοις*, forming exactly a line in the *Vat.* MS., are omitted: the scribe's eye wanders from *διηγούμενοι*, i. 139. 12 to the same word repeated immediately below, and he omits all the intervening words; in i. 232. 7 he omits *ἢ διὰ τὰς δυνάμεις*, the last four words in a line of his original. These omissions are supplied by a corrector in the margin. Dr. Koetschau points out two gaps in the MS. (Book V.) corresponding to two holes which have been made in *Vat.* 386 since *Ven.* 45 was copied from it.

There are a few variations, apparently due in most cases to the negligence of the scribe. Thus he omits the note opposite the end of I. c. 8 (*ὅτι δύο οἱ κέλσοι*); for *περιπατητικός* (L. i. 30. 19) he writes *περιπατηκός*; in L. i. 146. 3 a corrector alters *μὴ το μὴν*, and in line 13 of the same page he writes *οἱ* for *εἰ*, and gives the words that follow in the following order: *πιστοὶ ἔσμεν λέγοντες καὶ ἡμεῖς ἐώρακαμεν*; in p. 266. 10 *διαστάσεις* for *διὰ στάσεις*. In i. 124. 13 the corrector has apparently erased *τὸ ἐφ' ἡμῖν* Ἡρώδου, and written *τὴν ὁρμὴν* Ἡρώδου. In iii. 15. 6 *ἀπογραφάμενοι* is written twice over. In Book II. several lines are omitted from *ἀρῶν* (L. i. 171. 8) to *εἴμαρται* (172. 11).

Ven. 44 is the original of

(a). *Rome (Vat. Lib.)* 309 of the *Palatine Collection*.

Paper. As in *Ven.* 44, Gregory's Panegyric precedes the *c. Celsum*, and we have after Book I. the note which is characteristic of this group: *μετεβλήθη καὶ ἀντεβλήθη, κ.τ.λ.* At the end of the last book, *δόξα σοι ὁ θεὸς ἡμῶν, δόξα σοι. αἴψμ* (sc. 1545) *ἱανοναρίου κδ† ἐτελείοθη τὸ παρὸν βιβλίον ἐκ χειρὸς ἐμοῦ ἰω(άνν) ου μαυρομάτη*. John Mauromates wrote at Venice, whither, as we have seen, *Ven.* 44 was brought in the previous century.

(b). *Oxford (New Coll.)* 146.

Paper, cent. xvi. Presented to the College by Cardinal Pole (then Archbishop of Canterbury) in 1557. There appear to be at least three correctors (i.) the original scribe or a contemporary; (ii.) a scribe who wrote shortly after; his corrections, like those of (i.) are purely conjectural, e.g. *ἐπενοούντο* for *ἐποιοούντο* (L. i. 20. 10) *τυγχάνονσι* (25. 16), except where they are taken from the *Philocalia*; (iii.) a later writer, who regularly gives *Philocalia* readings in the margin, distinguishing them by a peculiar symbol (Λ). This MS., following *Ven.* 44, omits Lomm. i. 171. 8 to 172. 11. Corrector (ii.) adds '*λείπει πολλά, vide an ex philocalia suppleri possit*,' &c.

(b₁). *Oxford (Bod. Libr.) E.* 2. 8.

Paper, cent. xvi. Defective; the last page ends with *ἦλθε πρὸς αὐτὸν* (II. c. 2; Lomm. i. 138. 5), the *αὐτὸν* being written after the scribe's manner at the bottom of the page, and at right angles to the preceding words, in order to mark that it is also the first word of the page following. By the kindness of the Librarian of New College I was enabled to compare the MS. belonging to that college with E. 2. 8, and satisfied myself that the writer of the latter was the second corrector of the former. His corrections are embodied in the MS. before us, which is a very faithful copy of *New Coll.* 146.

One MS. remains to be described, which cannot be traced to either *Ven.* 44 or *Ven.* 45 alone, but is derived from both. This is: *Oxford (Bodl. Libr.) E.* 17.

A paper MS. of the fifteenth century, written throughout by the same hand. In the middle of Book III. a large omission has been made—from *γενέσθαι* to *ὁρῶσιν ἀπ' ἐ* [L. i. 286. 7–14]. A page containing the omitted words has been intercalated by a late corrector. The earlier part of the treatise, probably to the end of Book V., has been transcribed from *Ven.* 44. The peculiar readings of that MS. which have been described above are repeated, including its corrections, e.g. in Lomm. i. 124. 13 and i. 146. 3. Even the mis-spelling *περι-*

πατηρός (i. 30. 19) recurs. In Book II. there is the same long omission (i. 171. 8 to 172. 11). In Book V. the two gaps of *Ven.* 44 are reproduced; the second has been filled by a later hand. At the end of Book I. we have the familiar *μετεβλήθη καὶ ἀντεβλήθη*. The *Panthera* blasphemies are, of course, wanting, but these have been supplied by a corrector of the sixteenth century, who has added numerous readings from *Ven.* 45 or one of its descendants. After Book V. the original scribe has ceased to follow *Ven.* 44—perhaps he was disturbed by the gaps above-mentioned in that book—and copies *Ven.* 45. Proofs are numerous; it may suffice to point out that *σκοτοφαγεῖν* is read in iii. 19. 9, and *ὡς νεκρῷ* (55. 8); there is the same repetition of *κατόρθωσιν τῶν ἀνθρώπων* (8. 19), and the same errors of homoeoteleuton, e.g. 19. 24-20. 1, 36. 15-18.

Opposite Book IV. c. 184 we have an annotation in red (*σὴ ὅτι διαβάλλεται ὁ ὀριγένης ὡς καὶ τοῖς ἄλλοις καὶ εἰς τὴν μετεμψύχωσιν*). Similar annotations are common in the latter part of the book. One of these is taken directly or indirectly from *Vat.* 386, as according to Dr. Koetschau it is found in no other MS.¹ This note is given in Lomm. II. p. 186, n. 1, *μὴ λέγε διάκονον*, κ.τ.λ. [The scribe writes, in place of *διάκονος* in the next line, *διακρῆ*, but such silly blunders in spelling are common in this MS. At the close is a note: *constitut pro descriptione et collatione fl. (= florins) 23½*, which seems to show that it was copied in the west; if so, it must have been very shortly after the arrival of the Venetian MSS.

(C). *Milan (Ambrosian Libr.)*. Nos. 117, 119, 121a, 121b. The latter two are bound together in one volume.

These belong to the sixteenth century, and are possibly written by the same hand. 121a appeared to me the original of the rest, which copy its marginal conjectures or silently incorporate them into their text. Like their original they contain only Book I. and part of Book II., ending abruptly at the words *ἀπιστῶν μὲν αὐτῷ* (ch. 13. L. i. p. 160, l. 4). A note is added in all four—*ἀπὸ τοῦ ἀντιγράφου μᾶλλον δὲ πρωτοτύπου πρὸς τὸ παρὸν, φύλλον ἐνὸς ἐκκοπέντος, ἔλειπε τοσοῦτον, ὅσον, ἀρκοῦντως πληρῶσειν τοδὶ τὸ λιτάδιον, ἐξάγγελται πρωτοτύπου εἰ εἰρθεῖ ἐκγραφησόμενον οὐ χάριν ἀφείθη λιτάδιον*. Below is written, as a correction of *ἐξάγγελται*, *f. εἰ*

ἐξάληθαι uel *ἐξ ἀνελλιποῦς*. We may conclude that MS. 121a cannot claim a higher place than third in the line of descent from that referred to as the *πρωτότυπον*. First must have come a copy containing this note in an intelligible form: then another into which *ἐξάγγελται*, with probably other corruptions,² was introduced, and somewhat later, two emendations of this word by a western hand (observe the Latin *f.* = *fortasse*, and *uel*); lastly our MS., in which the former of these emendations is wrongly transcribed. The *πρωτότυπον* is *Vat.* 386, where, as has been said, a page was lost at this place after the Venetian MSS. had been copied. It is true that in the preceding page the Roman scribe has written seventeen words after *ἀπιστῶν μὲν αὐτῷ*, but as five of them are given, not in the text but in the margin, and as the sentence stands unfinished, the transcriber of the original of the Milan MS. apparently thought it safer to copy no more. With the exception of some unimportant variations in spelling and a few transpositions of words, the texts of the two MSS. coincide. The former part of the Vatican note at the end of Book I. is repeated; not the latter (*μετεβλήθη καὶ ἀντεβλήθη*, κ.τ.λ.). The passage containing *Panthera*'s name (see above) is, of course, wanting. Other omissions have been made, *reverentiae causa*, and there is a note stating that they exist also in τὸ *πρωτότυπον*.

This MS. contains some interesting notes of Gennadius, who became Patriarch of Constantinople shortly after the fall of the Eastern Empire. Opposite the first page of the preface (L. i. 12. 12) we read: *γενναδίου περὶ τοῦ ὀριγένους τούτου οἱ μὲν δυτικοὶ διδάσκαλοι λέγουσιν οὕτως. ὀριγένης (sic) ὅπου καλῶς εἶπεν, οὐδεὶς κάλλιον καὶ ὅπου κακῶς, οὐδεὶς χείρον· οἱ δὲ ἡμέτεροι Ἀσιανοί, ποῦ μὲν ὀριγενής ἢ πάντων ἡμῶν ἀκόνῃ· ποῦ δὲ ὀριγένης ἢ τῶν θολερῶν δογμάτων πηγῇ, κ.τ.λ.* Again: *γενναδ' εἶθε ὀρίγκενες, ὡς τὰ ἄλλα συνέστης τῇ τοῦ ἰὺ πίστewς καλῶς, οὕτω καὶ περὶ τῆς πρὸς τὸν θν' καὶ πρᾶ', κατ' οὐσίαν ἐνόητος αὐτοῦ ἐφρόνεις καλῶς καὶ τῶν ἄλλων, κ.τ.λ.* As Gennadius—who assumed this name about 1448; he was previously known as George the Scholar—was a bitter enemy of the Latins after the Council of Florence, it is natural to conclude that these notes were made before *Vat.* 386 was carried to the West. And when we remember that Theodorus Sophianus, to whom that MS. belonged, was Gennadius's nephew, we are tempted to infer that they

¹ Dr. Koetschau speaks doubtfully of its presence in the Oxford MS., having no other authority than De la Rue's note, about the accuracy of which he is not unnaturally sceptical. I have seen it myself in the MS.

² E.g. *λιτάδιον*, or possibly *λυτάδιον*; the writing is uncertain. In either case I cannot trace the word; here it = gap or space.

were made in his monastery, perhaps by Genadius himself, when the Milan archetype was transcribed. On the other hand, the evidence supplied by Persona's translation shows that page 42, lost at the date of this archetype, was not missing when the MS. left the East.

We now pass to another MS. differing widely from all the preceding, the original of a much smaller group :

II. *Paris (Bib. Nat.) Suppl. Grec. 616.*

Parchment. Contains Gregory's *Panegyric*, the *c. Celsum*, and the *Ad Martyrium*. Written throughout by the same hand, which has written also the following note at the end : ἐτελειώθη μηνὶ δεκῇ ἰα̃· Ἰ̃· Ἡ̃· ἔτους ὡμῆ· χειρὶ λουκά μοναχοῦ τοῦ ἀθλίου καὶ ἐλεεινοῦ : ὀρισμῶ τοῦ—the remainder has been obliterated. The cause of this alteration is given in a note by a later hand : τὸ παρὸν ἐγράφη κατὰ τὸ ὡμῆ ἔτος ἦτοι ατκή (probably, as Dr. Koetschau suggests, he meant to write ατμή = 1348) διὰ χειρὸς Λουκά μοναχοῦ ὀρισμῶ δὲ τοῦ Αὐτοκράτορος Ἀνδρονίκου παλαιολόγου τοῦ νέου (sc. Andronicus II. 1320-1341 ; the Eastern reckoning is ten years later). κύριος δ' ἔπειτα τοῦτο γέγονος Μανουὴλ ὁ ῥήτωρ τῆς μεγάλης ἐκκλησίας ἀπήλειψε τοῦνομα τοῦ Ἀνδρονίκου. In Book VI. we have a note headed *μανουὴλ τοῦ ῥήτορος*, protesting against the doctrine of purgatory. Dr. Koetschau rightly identifies him with Manuel of Corinth, who opposed Bessarion at the Council of Florence, where this doctrine was discussed. The MS. was brought from the East to Paris by Minoides Mynas. There are few corrections, and these so skilfully made that they are often hard to detect. The *Panthera* blasphemies occur in full. The note *μετεβλήθη*, κ.τ.λ. is wanting.

From this MS. are copied the two following :—

A. *Paris (Bib. Nat.) 945.* Cited by De la Rue as *Codex Regius*.

Here we have (a) the first fourteen chapters of the *Philocalia* and part of the fifteenth, to the words εἶναι δοκῇ, δεῖξαι (Lomm. p. 81.7) ; (b) the *c. Celsum* ; (c) fragments from the *Exhortatio ad Martyrium*, and other writings of Origen given in the *Philocalia*, cc. 23, 24, 27 ; (d) Extracts from the *Scala Paradisi* of Joannes Climacus.

Three scribes have been at work on the *Philocalia*, by the first of whom the remainder of the volume has been written. His style is that of the fourteenth century, and he is identified in the Library Catalogue with Joachim Hieromonachus, from a note at the end of the *c. Celsum* of apparently much the same date as the MS. itself, though the ink is

blackier : τὸ παρὸν βιβλίον ὑπάρχει ἐμοῦ καὶ ἀνατίθηναι τοῦτο, εἰς τὴν θείαν μονήν τοῦ παρμεγίστου μου ταξιάρχου (sc. St. Michael), ὑπὲρ ψυχικῆς σπς τῶν ἐμῶν γονέων καὶ ἐμοῦ τοῦ ἁμαρτωλοῦ :—ἰωακείμ ἱερομόναχος. It will be observed, however, that this note asserts Joachim to be the owner merely, not the transcriber. This note is followed by another of a later date : εἰς δὲ τὰ γράμματα τοῦ μεγάλου ῥήτορος. Probably Manuel is here referred to. The *c. Celsum* is entitled : ἑωργένης τοῦ σοφωτάτου βιβλίον κατὰ Κέλσου τοῦ ἀθεωτάτου. At the top of the pages on which five of the books begin is written in red ink : κῆ ἰϋ χῆ νιὲ τοῦ θῦ ἐλέησόν με τὸν ἁμαρτωλον. At the end of the treatise : δόξα σοι ὁ θς, ὁ κς ἡμῶν ἰς χς. ἀμήν.

A few corrections have been made, I think by the original scribe. Variations from the text of *Paris 616* occur fairly often, but in the large majority of instances they are found in no other MS. Mr. Robinson notes the omission of *βουλομένῳ*, L. i. 19. 1 ; ἔλλησι for ἔθνησι, i. 37. 16—other instances are found occasionally—where our MS. agrees with *Ven. 45* as against *Paris 616*. These, I think, can be accounted for : thus the first strange omission may be the result of carelessness, and the second, as he suggests, may be adopted from the *vulgata lectio* of 1 Cor. i. 24, from which the words are quoted. But the important variations of *Ven. 45* from *Paris 945* are so numerous that they must have made a far more obvious impression on the text before us if the scribe, as Mr. Robinson is inclined to believe, had seen *Ven. 45* or any of its descendants.

(B). *Basel, A. III. 9.*

This volume contains (a) the *Philocalia*, transcribed by 'the lowly monk Cyril' in the year 1564. Also in a different handwriting, but of about the same time (b) the *contra Celsum*, and (c) the *Ad Martyrium*.

A few leaves are missing from the opening of the *c. Celsum*. The first page in the MS. begins with καὶ γῆν σπειρομένην (I. c. ii. Lomm. i. 32. 14). The text corresponds very closely with that of *Paris 616*, e.g. in the impossible ὥστε for ὥστο (L. i. 35. 3), the omission of τοῦ νόμου καὶ (L. i. 34. 1), and of *μωρία* (i. 36. 4) ; the interesting substitution of *ἄ* for *ὦν* *κὰν* *ἔχνη* *ἐπὶ* *ποσσον*, and the omission of nearly the whole of the two following lines—from καὶ τινὰ γε τοῦ ἐωράκαμεν καὶ ἡμεῖς in the reference to post-apostolic miracles. It is impossible to doubt that the Basel MS. has been copied directly from the *Paris* codex.

A comparison of the text of *Vat. 386* and *Paris 616* is best postponed until an account has been given of the *Philocalia* texts.

FREDERIC WALLIS.

PATRICK'S HERACLITUS.

The Fragments of the Work of Heraclitus of Ephesus on Nature. Translated from the Greek of Bywater, with an Introduction historical and critical. By G. T. W. PATRICK Ph. D., Professor of Philosophy in the State University of Iowa. Baltimore. N. Murray, 1889. Pp. 131.

THIS book is able and interesting, and if it bears signs of haste, it is to be hoped that the author may have the opportunity of removing them from a second edition.

The reviving interest in Heraclitus, according to Mr. Patrick, is not merely historical. The 'return to Kant,' he says, has been unsuccessful, and 'there is a certain weariness in philosophy of the whole subjective method.' 'The need of disinfecting our minds from the germs of a pathological introspective habit, and putting ourselves as an experiment in the position of those who took it for granted that Nature was larger than man, has led us back to Greek philosophy and especially to its sources.' And Heraclitus is 'the most perfect illustration of those qualities which characterize the Greek mind,—receptivity, unprejudiced freedom of thought, love of order, and trustful confidence in the unity of man and Nature.'

This 'trustful confidence' was prematurely broken by 'what has been called the fall of man in Socrates.' 'Socrates was not a Greek at all.' 'He was a curiosity at Athens, and consequently very much in vogue.'

The point of view thus indicated, if not entirely novel, is fresh and suggestive; and it is maintained with considerable force. Like Bacon, our author longs to know 'what *natural* thinking would have accomplished if it had been left an open field a while longer in Greece.' But in his eagerness he leaves out of sight some of the essential elements of the position. It is true that Heraclitus anticipated some great ideas which Plato did not find in him. To those well pointed out by Mr. Patrick he might have added the dissipation and conservation of Energy and that which Maxwell ironically apostrophizes (with reference to 'Paradoxical Philosophy')

'Great Principle of all we see,
Unending Continuity !'

But the 'dialectical disturbances' which broke up the speculative vision were rendered inevitable not merely because Socrates had

awakened self-consciousness, or because Anaxagoras had set *νοῦς* against the Elements: but much more by reason of the irresistible influence of Parmenides and (the Eleatic) Zeno. That was a challenge to 'clear thinking' which Plato could not put by. Mr. Patrick says: 'Socrates and Plato took fright too easily at the Sophists. Their philosophy would have died with them.' That is all very well. But behind the Sophist stood his 'father Parmenides,' whose thought had penetrated the mind of the age, and become tyrannically dominant. This is strangely overlooked in pp. 72-83. Plato could no more decline to reckon with it, than Kant could have ignored the scepticism of Hume. Nor could mental salvation have been wrought out for man by endlessly repeating or even patiently applying the aphorisms of the Ephesian prophet,—not to say that patience was a hard lesson for the Greek. Whatever may have been the drawbacks of the dialectic ἀδολεσχία, and however deplorable may have been its results in times of speculative inertness, it was an indispensable exercise in that period of intellectual youth. Mr. Patrick is probably right in saying that in hypostatizing general concepts Plato was less in earnest than subsequent ages gave him credit for; but why then should he accuse him of elevating rationalism into a great system, and giving it to the world for a perpetual inheritance? The truth is that while our author traces with a firm hand some of the broader outlines in the evolution of philosophy, he betrays now and then a strange obliviousness of the minuter shades. Plato did not write 'in the age of Pericles.' Nor was he so careless of bodily perfection as Mr. Patrick seems to imply.

In the author's critical survey of recent works on Heraclitus there is much that deserves the heartiest approval. He protests with much reason against the 'over-systematization' and 'over-interpretation' of German writers, and shows that these errors have led to contradictory results, making of Heraclitus a hylozoist or a transcendentalist, a materialist or a mystic, a sensationalist or an idealist, according as he is interpreted by Schuster or Teichmüller, by Lassalle or Pfeleiderer. In dealing with the isolated fragments of a pregnant thinker it is not always safe to harmonize them with each other, much less to

make them square with some preconceived assumption. Teichmüller, who in his *History of Ideas* has written much and wisely on Heraclitus, supplies two amusingly characteristic specimens of over-interpretation: (1) in explaining the identity of Day and Night to mean that they are products of the same elements, and (2) in disproving the philosopher's belief in immortality by means of the only fragment (perhaps a spurious one) which tends to prove it (cxxii).

Mr. Patrick also deserves credit for laying strong and independent stress (apart from physical or metaphysical doctrines) (1) on the character of Heraclitus and (2) on his ethical and religious utterances. (1) 'The arrogance of this man was sublime.' 'We have in the Ephesian sage a man who openly claimed to have an insight superior to all the world, and the history of thought has vindicated his claim.' 'As the prophets of Israel *hurled* their messages in actual defiance at the people, hardly more does the Ephesian seem to care how his words are received, if only he gets them spoken. Not more bitter and misanthropic is Hosea in his denunciation of the people's sins, than is our philosopher in his contempt for the stupidity and dulness of the masses.' (2) The ethical content of Heraclitus' message to his countrymen is rightly treated as prior to his speculative teaching. Thus the saying 'Quench insolence more than you would fire' has nothing to do with 'fire' as the first element. The cry of the philosopher was a call to men everywhere to '*wake up*, to purify their βαρβάρους ψυχάς, and see things in their reality.' 'He will not have men roll themselves into a cocoon of a single system, or revolve in the circle of a single set of ideas. He will have them throw

themselves open to the common light, keep every sense open and receptive to new impressions, and thereby attain truth, which is found in the universal alone.'

Two other observations command unqualified assent. Mr. Patrick shows that the philosopher's misanthropy was consistent with optimism, *i.e.* 'with the strong conviction that the world is good, rational and orderly. Most men, to be sure, are fools, but it is their own fault, as they will not put themselves in right relation to the world.' And he does well in calling attention to the thought, which may have figured more largely in the *Book about Nature* than it does in the *Fragments*, viz. that contained in χρημοσύνη or 'hunger,' as 'the impulse or motive force by which the primitive world matter or fire evolved itself into the world of individual things.' The friends of the late Professor Ferrier may recall a cognate saying of his, which is quoted by Principal Shairp in his contribution to the Introductory Notice (by Prof. Lushington) prefixed to Ferrier's *Philosophical Remains* (p. xxxiii.).

A good version of the *Fragments* of Heraclitus is still a desideratum. It would supply the only thing which appeared wanting in Mr. Bywater's scholar-like edition. Unfortunately the translation here given of them is marred by grave inaccuracies, to which we call Mr. Patrick's attention, as already said, in the hope that they may be hereafter removed. Surely the suggestions of Professor Gildersleeve, mentioned in the Preface, cannot have been thoroughly attended to. We append a few instances in a tabular form, putting what we hold to be the correct rendering immediately under the Greek. Let scholars judge!

MR. PATRICK'S VERSION.

'The Ephesians deserve, man for man, to be hung, and the youth to leave the city.'

A child's kingdom.'

'The unlike is joined together.'

'And that for smell all things are converted into this.'

LEWIS CAMPBELL.

CXIV.—'Αξιον Ἐφεσίοις ἡβηδὸν ἀπάγξασθαι πᾶσι καὶ τοῖς ἀνήβοις τὴν πόλιν καταλιπεῖν.

'The Ephesians would do well to hang themselves, every grown-up man of them, and to leave the city to those not yet of age.'

LXXIX.—παιδὸς ἡ βασιλιγῆ.

'The government (of the world) is in the hands of a child.'

XLVI.—τὸ ἀντίξουν ξυμφέρον.

'Counter-irritation is helpful.'

XXXVII.—(Arist. *de Sensu*.)

καὶ πάντες ἐπιφέρονται ἐπὶ τοῦτο περὶ ὁσμῆς.

'And all opinions tend this way concerning smell.'

WECKLEIN'S ORESTEIA.

Aeschylus' Orestie, mit erklärenden Anmerkungen, von N. WECKLEIN. Mk. 6.

PROF. WECKLEIN is certainly one of the first living authorities on Aeschylus, and has contributed so much to the study of the poet by his various papers and especially by the laborious critical edition of 1885, with its sifted record of emendations, that this edition of the *Oresteia* (the first, he tells us, with a German commentary) deserves and will receive the most respectful attention.

In the Preface we are told that the work is chiefly devoted to explanation, and the student who wishes for further critical research into the text is referred to the 1885 edition. The latter however gives very little but a classified list of suggestions, valuable as that is; and we think the editor's own work on the text will be more clearly seen and more fairly judged from the book before us. There is here more discussion, though still too little: the emendations are all printed in the text: the wood is not so obscured by the trees as in the bewildering Appendix of 1885: the commentary helps us to understand the grounds of preference: and lastly in several cases the views of 1885 have been modified.

Perhaps it may be going too far to say with the editor that 'the greatest difficulties [of the text in these three plays] have been overcome and comparatively few obscurities remain': but we think a study of this edition will confirm his statement that 'the text-criticism of the *Oresteia* has made in the last few decades gratifying progress.' The age of *certain* conjectures is perhaps over: but much has been recently done, and still is being done, in detecting corruption: and many recent suggestions, though in the nature of the case incapable of proof, may yet be accepted as probable; while the total result certainly is that the text as a whole still slowly improves.

Among those of Prof. Wecklein's own suggestions which deserve consideration may be mentioned the following (where the references are to his edition, the numbers in brackets being those of Dindorf's *Poetae Scaevici*):—

Ag. 103 λύπης ἄτην φρενοδαλῇ for the corrupt τὴν θυμοφθόρον λύπης φρένα, where ἄτην is due to H. L. Ahrens, and φρενοδαλῇ is supposed to have been supplanted by the gloss θυμοφθόρον.

152 [145] φάσματ' ἀνορθοῖν for φάσματα στρουθῶν which is meaningless. This ingenious suggestion he supports by a reference to the formula (*Pers.* 220, *El.* 644) whereby one who has seen a vision prays 'avert the bad, fulfil the good.'

300 [288] ἤπεικτο for the desperate πεύκη το. The meaning is what is wanted, if the form could be accepted. Anyhow the το is probably the end of some verb, as many other editors have seen.

680 [675] προσδόκα' καμῖν for π. μολεῖν. The sentence εἰ δ' σὺν τις ἀκτίς κ.τ.λ. (676) certainly looks as if the messenger had said 'expect bad news of Menelaos.'

720 [718] in the famous simile of the lion's whelp, M. reads ἔθρεψεν δὲ λέοντα σίνιν [λέοντος ἴνιν Con.] δόμοις ἀγάλακτον οὕτως ἀνὴρ φιλόμαστον, generally translated, 'Thus a man rears a lion's whelp in the house, robbed of its mother's milk, desiring the breast': but it is obvious that οὕτως is harsh in position and the two adjectives unsatisfactory. Wecklein brilliantly suggests (adopting a hint from Heusde's βότας) ἀγάλακτα βούτας ἀνὴρ φιλομάστον, 'a herdsman rears a lion's whelp, the foster-brother of the sucklings of the herd.'

794 [803] θάρσος ἐτώσιον for θράσος ἐκούσιον.

1139 [1143] φοιταλαίαις for φεῦ ταλαίαις (restoring the dochmiac): less happily in antistr. μοιριδίαις for ὀρθίαις ἐν.

Cho. 343 [344] φιάλην νεοκράτα for the strange (though perhaps possible) νεοκράτα φίλον.

Cho. 818 [821] θηλύθρον χοροστάταιν for θῆλον οὐροστάταιν.

Eum. 178 MSS. μιάστορ' ἐκείνον πᾶσεται, unmetrical and corrupt. Wecklein (1885) ἐκγόνου (1888) ἐκ σίνους. The latter admirably ingenious, but not a very natural expression.

485 [483] the MSS. read:—

φόνων δικαστὰς ὀρκίων αἰρουμένους
θεσμὸν τὸν εἰς ἅπαντ' ἐγὼ θῆσω χρόνον—

usually corrected ὀρκίους αἰρουμένην with Casaubon. Wecklein suggests now (1888) φανῶ δικαστὰς ὀρκ. αἰδουμένους θεσμόν, τὸν κ.τ.λ.

Eum. 570 [567] εἰς οὐρανὸν δὲ διάτορος Τυρσηνικῇ for ἢ τ' οὖν δ.Τ.

Eum. 688 [685] ἐδείται for Ἄρειον (not in 1885 edition).

Eum. 942 [941] τὸ μὲν περᾶν ὄρον λοπῶν for . . τόπων.

Opinions will doubtless differ on the value or probability of some of these conjectures: but taken as a whole we may say they show in a high degree ingenuity combined with sobriety of judgment—a combination rarer than might be wished among emenders of texts.

On the other hand there are some renderings and not a few emendations adopted (from conjectures of others or of the editor's own) which will not equally commend themselves to the reader. Thus, *Ag.* 79 [78], to alter Ἀρης δ' οὐκ ἐνὶ χώρῃ to ἐνὶ πείσῃ on the strength of a Hesychius note that ἐν πείσῃ means ἐν χώρῃ, seems arbitrary. So does the correction οὐδ' ὅψαν' ἂν λέγοιμι *Ag.* 287 [275] for the unexceptionable δόξαν of the MSS. The correction βάλλεται δ' ὀρόκοις for β. γὰρ ὄσσοις, *Ag.* 475 [470] is ingenious, but surely improbable. The word ὀροκοί is only known from Hesychius: and the illustration, though fine, is too abrupt. For the extraordinary μάταν γὰρ εἶτ' ἂν ἐσθλά τις δοκῶν ὀρᾶν (*Ag.* 431 [423]), 'For vainly would a man, seeming to see fair visions, clutch at them (εἶτο)', Keck is responsible. The fine passage ἡ δίκτυόν τι Ἰδίου; ἀλλ' ἄρκυς ἡ ἐξένεος κ.τ.λ. (*Ag.* 1103 [1115]) becomes ἡ δίκτυον τιταίνει δάμαρ κυσὶ ξένεος ἁ ξυναιτία Ἰδίου: a singular piece of ingenuity wholly wasted, for it surely cannot mean, as Prof. Wecklein would have it, 'Or does the wedded wife spread a net, she the accomplice of the Furies (dogs of Hades).' The order makes this absolutely impossible: and even if it were possible, it is far from being an improvement in sense. Still less acceptable (in the antistrophe of the same stanza) is our editor's reading and rendering. The MSS. have ἐν πέπλωσιν μελαγκέρῳ (corrected to acc. M.) λαβοῦσα μηχανήματι. Wecklein reads ἐν πέπλωνιν κ.τ.λ. and explains as follows:—'the two outstretched hands are the black horns, so that the contrivance (das Ding) appears black-horned, and Klytaemnestra herself a raging bull (ein wild wütender Stier) charging with its horns a defenceless cow.' Imagine Agamemnon a cow, and Klytaemnestra a bull! In the difficult passage ἐμοὶ δ' ἐπήγαγεν εὐνῆς παροψώνημα τῆς ἐμῆς χλιδῆς (1447) Wecklein has corrected εὐνῆς . . . τῆς to εὐνὴν τήνδ' (partly following Voss), and explains the εὐνῆ as the lying of Cassandra in death beside Agamemnon, translating 'for me she has brought in this couch an added relish to my joy,' i.e. my delight in the murder of Agamemnon is enhanced by the thought that Cassandra lies dead beside him. The sense is appropriate: but again does not the order of the

words seem to make the correction τήνδε impossible?

In the *Choephoroi*, the powerful and difficult passage about the penalties on delayed vengeance (275—295) is rejected by our editor (following Dindorf) as a later addition, though he admits the 'strong and peculiar colouring of the expression': few, we think, will ascribe it to other than the poet. In the striking but corrupt chorus 645—8 [649—51] Wecklein follows Lachmann in reading τίνειν (for which there is much to be said), but he takes it all as one sentence thus:

τέκνον δ' ἐπισφέρει δόμοις
αἱμάτων παλαιτέρων
τίνειν μύσος
χρόνῳ κλυτὰ βυσσόφρων Ἐρινύς—

explaining it 'And at length the deep-brooding Erinys takes from Aisa the product (das Erzeugnis) of her forging, and brings it into the guilty house, to pay for the old murder with new.' The sense is clear and consistent: but the meaning given to τέκνον is surely both harsh and unpoetical. According as we punctuate, τέκνον must be either Orestes, or the new murder, child of the old. Objections from the poetical side may also be raised against ἄλλοισιν ἐν νόμοισι, our editor's correction in *Eum.* 96 for ἁ. ἐ. νεκροῖσι, though it suits the general sense: against ἀναίματον βόσκημα δ', αἱμόνων σκιά (for the corrupt δαμόνων *Eum.* 302) in spite of its ingenuity: against βαρίβαν (word for 'mariner' quoted in Bekk. *Anecd.* from Sophokles, ποιμένες) which Wecklein following Meineke reads for the corrupt περαιβάδαν *Eum.* 556: and emphatically against πανευμενίδες τῶν for πᾶν ἐνδαίδες οἴκων in the last stanza of the play.

On the important question of the meaning of the vote of Athena in the *Eumenides*, Wecklein has a long and (as it appears to us) a conclusive note, supporting the view that the Areopagites are divided equally, and that Athena's is the casting vote. On any other view the human judges must condemn by a majority of one, which the goddess reverses: and this destroys the symbolism of the action, which surely lies in the fact that the guilt of the two murders balance, and human judgment being at fault the goddess decides for mercy.

On another difficult question in the *Eumenides*, the speech of Athena founding the court of Areopagos, 684 [681] *sqq.*, the editor who formerly (1885) approved Kirchhoff's transposing of the passage to 576, now agrees with Dindorf that it is probably in its present shape not due to Aeschylus (Introd.

p. 22). There certainly are many difficulties, and opinion will probably be divided, but to most people we think the difficulties of retaining the passage in its place will be less than those of rejecting or transposing it.

Lastly there is much to be said for the view adopted in this edition that the system of refrains which appears in the MSS. of the choruses, *Eum.* 342, 811, 870, should be extended to other places. Our editor, following G. C. W. Schneider, restores them with great probability in *Choeph.* 796, 813, 837,

953, 970; and also in *Eumen.* 368, 383; in the first of which places however there is a real difficulty connected with the word ἀνατροπός (that in the refrain has to lose its construction); a difficulty on which Prof. Weeklein's explanation is hardly satisfactory.

It should be added that in the Introduction there is an excellent and instructive account given of the history of the Myth of the Pelopidae, and of Aeschylus's handling of it, including some interesting notes on works of art that illustrate the story.

A. S.

SOME BOOKS ON XENOPHON.

- (1) *Xenophon Cyropaedia.* Books III.—V. with Notes by the Rev. H. A. HOLDEN M.A. LL.D. (Pitt Press Series). Text, pp. 128. Notes, pp. 182. Indices, pp. 44. 5s.

The second instalment of Dr. Holden's excellent edition of Xenophon's biographical romance is extremely welcome. It is full of those admirable features which have made Dr. Holden's editions of classical authors not only useful and popular in England, but the subject of eulogy to foreign scholars. The text has been carefully revised with constant reference to the best MSS. and to the critical work of his predecessors: but Dr. Holden seems wisely conservative in the matter of emendation; and, while giving full weight to all suggestions of the great critics, is not to be frightened even by Cobet's *scioli emblemata*. The notes are many rather than long, and leave nothing to be desired in the way of scholarly interpretation, grammatical explanation, or suggestive reference. In one or two places we have noted that Dr. Holden has perhaps been so concise as to be in danger of misleading a young scholar. For instance IV. iii. l. 98 'ἐξ ἴσου = *ex eadem statione*;' III. iii. l. 165 'ἐπεὶ ἐκαλλιέργησε *cum litavisset*.' In V. l. 64 the middle is used in the same sense.' But is not the middle used of the person consulting the victims, the active always with τὰ ἑρὰ expressed or understood? Again at III. iii. l. 419 the extract from Rich's Dictionary as to the Roman *tessera militaris* gives an inadequate account of it, as may be seen by a reference to the best authority, Polybius, 6, 36. A good feature in the notes is the attention paid to the particles, than which scarcely anything is more helpful

towards catching the finer shades of meaning of Greek writers. There are admirable indices to the volume, so constructed as to give a clear indication of Xenophon's use of poetical, Ionic, Doric or rare words, on the plan of Gustav Sauppe. It is an honourable addition to the Pitt Press series, and a real boon to all students of Xenophon and of Greek generally.

- (2) *Xenophon's Hellenica.* Books I. II. with Introduction and Notes by G. E. UNDERHILL, M.A. Oxford, Clarendon Press, 1888. Introduction, pp. 1—51. Text with English Analysis, pp. 53—135. Notes, pp. 39. Index, pp. 9.

The text is well printed and follows that of Dindorf (1885) with a few changes. Dates are given in the margin, and a helpful analysis let into the text. The aim of the notes is stated in the preface to be 'not only to explain the critical and grammatical difficulties in the text...but also to supply a commentary upon the history of the times, and to point out, even at the risk of repetition, the numerous gaps and points of obscurity in Xenophon's narrative.' The first of these two departments is not very fully treated, the notes being chiefly historical, and those on construction or meaning being few and far between. The second is much more satisfactorily dealt with; and there are some really good and exhaustive dissertations on special points, such, for instance, as the Spartan *ravapχία*. The introduction contains a clear and fairly complete sketch of Greek History between 411 and 403, with an excellent chronological table, and a sensible

disquisition on the composition of the book. The differences of style and method between Books I. II. and the rest of the *Hellenica* are indeed very marked; and may perhaps be accounted for, as Mr. Underhill supposes, by their composition at a widely different time, or by supposing Xenophon to be writing under the restraint of a conscious attempt to imitate the method of Thucydides; and, again, to have left the book unfinished. The theory of a different authorship of the two parts has never, I believe, been seriously maintained; but there is a passage in Plutarch, *de gloria Atheniensium* I., which it is perhaps worth while to quote, as showing that the period embraced in these two books had been treated by another contemporary, and that it would almost seem that Plutarch did not regard Xenophon as the historian of the time. He is showing that without the glorious deeds of Athens we should not have had the famous writers. After mentioning the events treated by Thucydides, he goes on:—*ἀνελε τὰ περὶ Ἑλλήσποντον Ἀλκιβιάδου νεανειύματα καὶ τὰ πρὸς Λέσβον Θρασύλλου, καὶ τὴν ὑπὸ Θηραμένους τῆς ὀλιγαρχίας κατάλυσιν καὶ Θρασύβουλον καὶ Ἀρχιππον, καὶ τοὺς ὑπὸ Φυλῆς ἐβδομήκοντα κατὰ τῆς Σπαρτιατῶν ἡγεμονίας ἀνισταμένους καὶ Κόνωνα πάλιν ἐμβιβάζοντα τὰς Ἀθήνας εἰς τὴν θάλατταν καὶ Κράτιππος ἀνήρηται. Ξενοφῶν μὲν γὰρ αὐτὸς ἑαυτοῦ γέγονεν ἱστορία, κ.τ.λ.* We know nothing of this continuator of Thucydides; but it is possible that Xenophon embodied part of his work in his two first books; or, on the other hand, that the existence of this work of Cratippus may account for some of the many omissions in Xenophon's narrative which Mr. Underhill notices.

- (3) *Ξενοφώντος ἀπομνημονεύματα* recognovit WALTHER GILBERT. Editio major. Lips. Teubner, 1888. Praefatio, pp. iii.—lxxvii. Summaria, pp. lxxviii.—lxxx. Textus, pp. 1—143. Index nominum, pp. 146—150. Mk. 1.

An excellent text of the *Memorabilia*, with a very satisfactory critical apparatus. The readings of the two best MSS. A and B are always given, Schenkl's collation of C, and all readings of other MSS. that seem possibly admissible. Variations from the texts of Dindorf, Sauppe, Schenkl, and Breitenbach are marked; while mere conjectures of Cobet, Hirschig and others are more sparingly noticed (*tamen plures quam vellem memoravi*). The destructive criticisms of A. Krohn are also recorded as well as those of the slightly

more conservative J. T. Hartmann. The critical views of the editor seem sound and sensible, and the book is well printed and convenient in every way.

- (4) *Xenophons Memorabilien für den Schulgebrauch*. ANDREAS WEIDNER. Vienna and Leipzig. 1889. Introduction, pp. iv.—xii. Text, pp. 1—162. Index, 162—170. Pfg. 80.

A text in good clear type on good paper. It has no note or comment; but there are four short essays of about a page each on (1) Sokrates' Leben (2) Sokrates' Lehre (3) Sokrates' Verfolgung und Tod (4) Sokrates' Ankläger und Vertheidiger nach dem Tod; a short analysis of each chapter, and an index of proper names. The object is said in the preface to be to place a clear and intelligible text in the hands of school-boys, without troubling them with disputed points of criticism; and this object is attained. A few passages (*e.g.* 2, 1, § 4—6), held to be clearly spurious, are printed at the bottom of the page in a different type.

- (5) *Xenophon's Anabasis*. C. REHDANTZ, First Volume, Books I.—III. Sixth edition, revised by Dr. OTTO CARNUTH. Weidmann, Berlin, 1888. Einleitung, pp. 1—36. Text and Notes, pp. 37—217. Mk. 1.80.

This reissue of Rehdantz's well-known edition of the *Anabasis* has been enriched by reference to five recent contributions to the subject: (1) Droysen's article on Greek Warfare in Hermann's *Lehrbuch* of Greek Antiquities, (2) Hartmann's *Analecta Xenophontea*, (3) Mangeldorf's *Zu Xenophons Bericht über die Schlacht bei Kunaxa*, (4) Reuss' Critical and exegetical remarks on Xenophon's *Anabasis*, (5) Schulze's *quaestiones grammaticae ad Xenophontem pertinentes*. There is a good map of the March, a plan of the battle of Cunaxa, and some engravings of Greek and Persian armour at the end of the volume.

- (6) *Xenophons Agesilaos für den Schulgebrauch erklärt*, von OTTO GÜTHEING, Leipzig. Teubner, 1888. Einleitung, pp. 1—5. Text and Notes (German), pp. 6—66. Critical Appendix, p. 67. Index, pp. 67—68. Mk. 1.50.

The editor maintains the Xenophontean authorship of this treatise, and explains the

difference of style and vocabulary from the other writings of Xenophon by the fact that the tract is avowedly a panegyric, and that to such a composition poetical words and expressions are suitable, as well as a selection of facts (on which subject see Polybius' remarks on his own panegyric on Philopomen, 10, 21). The eleventh chapter, he admits, was most likely added by the editor of the work after Xenophon's death. The notes are terse and suitable to the writer's object. Illustrative passages are mostly taken from Xenophon himself, and the student is frequently referred to Krüger's Grammar.

(7) *Analecta Xenophontea*. J. T. HARTMANN, Lit. Hum. Dr. Lugdun.-Batav. 1887.

Dr. Hartmann is of the school of Cobet, for whom he professes unbounded reverence, and would emend his author on general principles of probability, and from considering what the grammatical construction and the general sense of the passage in question demand, or the known usage of the Attic writers suggests, with scant regard to the authority of the *libri meliores vel deteriores*: for, *deterrimi enim meliores isti libri sunt . . . nostro hac in re standum est iudicio et audendum est aliquid*. It is hardly necessary, therefore, to say that he is in sympathy with the most advanced methods of destructive criticism; and that in no inconsiderable number of cases his reader will find himself differing from the critic, and inclined to regard the alterations proposed as unnecessary or even wanton. Indeed it has seemed to the present writer that the work, valuable as it is, has suffered from the very devotion to this particular author on which Dr. Hartmann rather prides himself, and that a wider reference to other Greek writers than appears in this volume might have often modified the writer's views, and made a certain proportion of the criticism unnecessary.

But when this has been said, it still remains an undoubted fact that these four hundred pages contain a most valuable body of criticism on Xenophon, supported with great ingenuity and acuteness, and which no future student or editor of Xenophon will be able to neglect. They are, besides, most amusing and almost delightful reading. It is pleasant to find a scholar in these days still capable of writing a long book in Latin in a style so clear, attractive and elegant. Possibly here and there some exception might be taken to the Latinity; but if it is not wholly classical

it is something even better,—a really individual style, never wearisome, and always perspicuous and able to awaken and hold attention.

The treatise is divided into twelve chapters. In chapter I the writer discusses the question of the year of Xenophon's birth, and maintains with great ingenuity that it was as late as B.C. 426. The second chapter is devoted to a discussion *de Anabasis consilio tempore scriptore*. Here he maintains that the first four books were published shortly after the end of the expedition, under the pseudonym of Themistogenes, the last three much later, and with the express object of defending his character against the attacks of his enemies. Chapter III. contains an investigation of the uses of *μήν* in Xenophon, in which he shows that it is frequently and naturally employed in a work like the *Memorabilia* where a proposition is to be proved by numerous examples, and less frequently in continuous narratives and addresses. The object is to show that its use or non-use cannot help to decide for or against the genuineness of a particular treatise without regard to its nature. There follow a number of emendations on the books of the *Anabasis* which every reader will perhaps view differently. They do not appear to the present writer always convincing or always necessary. To take the very first, for instance. In the sentence (1, 1 § 5) πάντας οὕτω διατιθεῖς ἀπεπέμπετο ὥστε αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ, Dr. Hartmann objects to the present participle, to the neglect, as it seems to us, of the Attic idiom which employs a present participle in reference to past time to indicate a series of actions. Again in 1, 4, 18 his objection to σαφῶς appears hypercritical if not absurd. In 6, 5, 16 ὁρᾶτε δὴ πότερον κρείττον ἰέναι ἐπὶ τοὺς ἄνδρας προβαλομένους τὰ ὄπλα ἢ μεταβαλομένους ὅπισθεν ἡμῶν ἐπιόντας τοὺς πολεμίους θεᾶσθαι, Hartmann's comment is—*quomodo aliquis spectare posset hostes a tergo se insequentes non video. Paratam tamen medicinam non habeo*. Surely the *medicina* is to take *μεταβαλομένους* to mean 'having faced about' [cp. Aelian *Tact.* 21, 24 εἰ δὲ διπλῇ (κλίσει) γίγνοιτο ἀποστρέφει τὴν ὄψιν εἰς τὸ κάτω. τοῦτ' δὲ ἤδη μεταβολὴ καλεῖται]. So in 7, 2, 28 his objection to *διαβαίνειν* disappears if the Greek usage of the present for an intention in the immediate future is taken into consideration. There are other objections which might be urged to some of his criticisms (he is generally more fertile in pointing out difficulties than in suggesting their remedy), but it is enough to suggest a caution in accepting all

his conclusions, and it will repay any reader to study them for himself. The fifth chapter discusses the *Memorabilia*. Here Dr. Hartmann is a thorough-going follower of Schenkl and Krohn, who used the knife with such astonishing freedom. True he controverts in nine cases the excisions or objections of Schenkl, but he makes up for that by many more of his own. He believes in an *interpolator impudentissimus*, who, editing the treatise after Xenophon's death, foisted in the parts which he condemns as foolish or ill-written or false. This was rendered all the more easy as the treatise, even as Xenophon wrote it, was not consecutive, but had been continually added to during the author's life. The sixth chapter contains emendations on the text of the *Memorabilia* left after these excisions. The seventh chapter discusses the *Oeconomicus*. He rejects the suggestion that it ever formed, or was intended to form, part of the *Memorabilia*, and defends his position at great length and with full illustration. The eighth chapter (pp. 188-213) again contains emendations on particular passages of the *Oeconomicus*. The ninth chapter discusses the old question of the connexion between the *Convivium* of Xenophon and that of Plato. He confesses that the arguments which he here uses are not new; and it will be enough to say that his position is that Plato's *Convivium* was published after that of Xenophon and was intended to refute and ridicule the presentment of Socrates contained in the latter's work. The tenth chapter follows (pp. 235-246) with emendations on the text of the *Convivium*. In the eleventh chapter—which has the motto *τίς ἀλλή τὸν θανόντ' ἀπικτανεῖν*;—he restates the case against the genuineness of the *Agésilæus*. This he rests on (1) its rhe-

torical style, alien to that of Xenophon, (2) its affected and poetical diction, (3) its false statements, (4) direct borrowing from the *Hellenica* of passages which the writer has either tried to make more definite and particular, or has spoilt by failing to understand, or has deliberately changed in order to do greater honour to Agésilæus, (5) statements and observations not suited to the time at which Xenophon must have composed the piece, if he had done so. To this array of historical arguments are added certain critical difficulties, and the use of certain *verba locutionesque insolentiora aut suspecta*. The upshot of it all is to show that the *Agésilæus* is by a young declaimer of the School of Isocrates. Dr. Hartmann however feels that the very number of the arguments makes it the less certain that a reader will be convinced, for the detection of a weak point in any one shakes his confidence in all. He appeals therefore finally to the finer sense of readers... *qui enim non SENTIT Agésilæum a Xenophonte non esse scriptum, eum nullis convinces argumentis*. The twelfth and last chapter (pp. 276-405) is devoted to criticisms and emendations of the *Hellenica*. They are full both of the strength and weakness of the critic; and, while they will often carry conviction, they will also sometimes call forth opposition, and occasionally provoke a smile. It may be safely said, however, that the book as a whole contains a mass of criticism on Xenophon of first-rate value. It certainly is entertaining, and has scarcely a dull page from end to end. And whether a reader agrees or disagrees with the author, he will undoubtedly close the book with awakened interest in and a fuller knowledge of Xenophon.

E. S. SHUCKBURGH.

SELECTIONS FROM THE ATTIC ORATORS.

Selections from the Attic Orators, Antiphon, Andocides, Lysias, Isocrates, Isæus, edited with notes by R. C. JEBB, Litt. D., Camb., [late] Professor of Greek in the University of Glasgow. Second Edition. London: Macmillan. 1888.

TEACHERS of Greek have good reason for rejoicing that a book, which has been before the public for the last nine years as a companion volume ranging in size with the editor's brilliant and attractive work on the

Attic Orators from Antiphon to Isæus, has now been reprinted in a handy form that will make it readily accessible to a still larger number of students. It is superfluous at the present date to praise the taste and judgment which have here been applied to the difficult task of selecting adequately representative specimens of the earlier Attic Orators, or to dwell on the scrupulous pains which have been bestowed on the explanatory as well as the critical notes. In the new edition the latter, instead of being placed

apart before the text, are far more conveniently printed at the foot of the page, while the explanatory notes remain as before at the end of the book.

The few suggestions here offered for the removal of some misprints and other trifling inaccuracies will be almost entirely confined to the speech of Lysias on behalf of Manti-theus (*Or.* 16), that of Isaeus on the estate of Dicaeogenes (*Or.* 5), and the *Aegineticus* of Isocrates (*Or.* 19).

In the explanatory note on Lysias 16§7, οὐτε κατάστασιν παραλαμβάνοντα, Prof. Jebb rightly states that 'Bake reads καταβαλόντα, which could hardly = *refunded*'; but it ought to be added that this proposal, though approved by Sauppe, was afterwards retracted by Bake himself in favour of λαβόντα, in his *Scholica Hypomnemata*, V 162-3, published in 1862:—'re iterum iterumque considerata, dubitare coepi an vere dixerim.' The work just quoted is little known in England, but English scholars may turn with interest to the preface of its second volume, published in 1839. They will there find an account of the pleasant impression produced at Leyden by the visit (in 1816) of Gaisford, Professor of Greek at Oxford, and (in 1815) of Dobree, one of Professor Jebb's predecessors in the Chair of Greek at Cambridge.

In the text of § 15 of the same speech, μάλιστα τῆς ἡμετέρας φυλῆς δυστυχησάσης καὶ πλείστων ἐν θανάτῳ, the last word is rightly altered into ἐναποθανόντων. In the critical note, the editor says: 'ἐναποθανόντων is my correction of ἐθανόντων,' adding that 'Markland conjectured ἔνθα or ἐνταῦθα θανόντων.' The authority for this statement, which unintentionally does a slight injustice to Markland, is apparently the preface to Scheibe's second edition (the true date of which, by the way, is 1862 and not 1876, which is only the date of a reprint with a fresh title-page). Scheibe there says: 'Markland vel ἔνθα θανόντων, quod vereor ut Lysianum sit, vel ἐνταῦθα θανόντων, quod malim. Certe ἐναποθανόντων usitatus erat.' Thus ἐναποθανόντων had already been vaguely suggested by Scheibe; but Scheibe himself has quoted Markland inaccurately, and in particular has omitted to mention that it was Markland who, among several alternatives, was the first to propose this very correction, ἐναποθανόντων. I quote from Markland's *conjecturae*, printed in 1738, as an appendix to Taylor's *Lysias*, p. 576: 'vox ἐθανόντων, quae praecedit, depravata est. Conieceram ἐνθα θανόντων. Sed Lysianum magis foret ἐνταῦθα ἀποθανόντων, vel ἐν α π ο

θανόντων. Vide Thuc. ii. 52.' In Dobson's *Oratores Attici*, the same emendation is ascribed to the French editor, Auger; but, as I have shown, it was an English scholar who was the first to suggest it in a timid and tentative way, leaving Professor Jebb to propose it afresh and to print it with confidence as part of the text.—In the explanatory note on § 13, the Athenian expedition for the relief of Haliartus is by a misprint attributed to B.C. 325, instead of 395 which is correctly printed in the former edition. Again, in the note on § 19 the apt quotation ἐπίφθονός ἐστι καὶ τάχως βαδίζει καὶ μέγα φθέγγεται has accidentally been assigned to *Dem. adv. Callippum*, instead of *adv. Pantænenum*.

On Isaeus, *Or.* 5 § 17, ψευδομαρτυριῶν is in both editions misprinted ψευδομαρτυρῶν, the modern compositor having thus made a similar slip to that of the ancient copyist in the well-known passage of Aristotle's *Politics* ii. 12, as emended in Bentley's *Phalaris*: Χαράωνδον ἴδιον μὲν οὐδέν ἐστιν, πλὴν αἱ δίκαι τῶν ψευδομαρτυριῶν, κ.τ.λ. In the next note (on ἐξαίρεθισῶν τῶν ψήφων), Dobree's emendation is in both editions printed ἐξερασθισῶν, instead of ἐξεραθισῶν. In the note on § 23, the reference for ἀν προσχωρήσειν should be Thuc. ii. 80 (not ii. 8).

Turning to some pages of greater literary interest in another part of the volume, I notice in passing that, in the remarks on the influence of Isocrates on the Latin style of Cicero, Professor Jebb appeals, as before, to the passage of Cicero, *ad Att.* ii. 1, where he speaks of himself as 'using all the fragrant essences of Isocrates and all the little stores of his disciples'; but, to quote the courteous criticism of Professor Wilkins, 'it ought not to have been overlooked that in the words so admirably rendered Cicero is speaking of a work written in *Greek*' (Introd. to *De Oratore*, p. 36 of first ed., 1879). On Isocrates, *Aegineticus*, § 21, Troezen, by a perhaps needless but not unwelcome redundancy of information, is described as situated 'just opposite the little island of Calauria (where Demosthenes died—now *Poro*, πόρος, because the narrow strait can sometimes be forded).' This is just one of those descriptive touches which add vividness to an oral exposition in the lecture-room, but are perhaps best omitted in a printed commentary, though the student of these selections may not be sorry, while reading of Troezen in Isocrates, to be reminded how near it was to the scene of the death of Demosthenes.—In the note on § 26, the penultimate of ἐμπυος is marked long, as being a derivative of a word which is here

printed $\pi\acute{o}\nu$ with the circumflex accent on the first syllable. The penultimate is also marked long in Ellendt's *lexicon Sophocleum*, in Pape, and in the sixth edition of Liddell and Scott; in the seventh the quantity is not marked. In Soph. *Phil.* 1378 (as is well known) the position of $\acute{\epsilon}\mu\pi\upsilon\varsigma$ leaves the quantity undetermined. But, as I have endeavoured to show in an *excursus* on the *Select Private Orations* of Demosthenes, ii. p. 226, ed. 2, the quantity may be ascertained (i.) by the accent of $\pi\acute{o}\nu$, which, according to the grammarian Arcadius, should never be written $\pi\acute{\iota}\nu$, and (ii.) by the fact that Empedocles makes the first syllable of $\pi\acute{o}\nu$ short. The derivative is actually found with the penultimate short in a poetic description of a powerful antidote, written by Andromachus the elder and quoted by Galen xiii p. 876 :

καὶ μογερῶν στέρνων ἀπολύσεται ἔμπυον ἰλὺν
 πιομένη πολλοὺς μέχρις ἐπ' ἡελίους.

It may be interesting to look forward to the expression of Professor Jebb's deliberate opinion on this perhaps unimportant point, if he cares to discuss it in the edition of the *Philoctetes* which is now in the press. In the preface to his edition of the *Oedipus Tyrannus*, he has explained that it was 'as a preparation, in one department, for the task of editing Sophocles that the special studies embodied in the *Attic Orators*' were 'originally undertaken.' Many, besides the present writer, are grateful for all that he has done for the Greek Orators by allowing that which was begun to a certain extent ἐν παρέργον μέρει to be extended beyond its immediate scope; for we may fitly apply to Professor Jebb what Plato says in praise of geometry: καὶ γὰρ τὰ πάρεργα αὐτοῦ οὐ σμικρὰ. A still larger number will welcome the speedy completion of his monumental edition of Sophocles.

J. E. SANDYS.

LYSIAS, SELECT ORATIONS.

Ausgewählte Reden des Lysias, erklärt von R. RAUCHENSTEIN, besorgt von KARL FUHR. Tenth ed. part 1 containing *Or.* 12, 13, 25, 16 and 31. Weidmann, Berlin. 1889. 1 m. 50 pf.

THE first edition of this excellent school-book was published in 1848 when the editor was fifty years of age. He lived thirty years longer, and during that time saw his work go through six editions, all of them carefully revised by himself. I have before me a copy of the fifth edition which he was good enough to send me in 1869, with a few lines of kindly greeting written in a clear though somewhat tremulous hand, when he was already over seventy. For fifty-five years in all, he was, in various capacities, on the staff of the school at Aarau in Switzerland; and since his death in 1879, three further editions of his work have been seen through the press by a thoroughly competent scholar, Karl Fuhr of Elberfeld.

In the preface to the eighth and tenth editions, Fuhr urges the necessity for a new critical edition of the whole of Lysias, including a complete record of all the conjectural emendations, and ascribing each to its first proposer. Many emendations, as he justly observes, are now-a-days put forward as new

which have already been suggested by Markland and Reiske. In the preface to the ninth he complains that Cobet, in his second edition of 1882, had entirely neglected all that had been done for the textual criticism of the author during the thirty years that had elapsed since the first edition of Scheibe. Some allowance may perhaps be made for a veteran scholar who re-edits a text of Lysias when on the verge of seventy, and who shortly after that time, as I well remember observing during a visit to Leyden in 1885, found himself compelled to place on the university screens the following notice in lieu of the ordinary announcement of a course of lectures: *Professor Cobet, propter aetatem immavis, commilitonum studia quantum poterit adiuvabit.* A similar excuse can hardly be pleaded on behalf of the editor of the English edition of select speeches of Lysias, founded on Rauchenstein's first edition, *deren Herausgeber...* (as Fuhr complains) *mit der neueren Litteratur ebenfalls ganz unbekannt ist.*

As to the much disputed date of the birth of Lysias, the ten successive editions of Rauchenstein's book reflect the changes of opinion that have prevailed during the last forty years. Thus the first and second accept 459, the third and fourth 432, the

fifth 444, while the sixth and seventh revert to 459. The eighth, ninth and tenth editions have veered round once more in favour of 'about 444,' the date proposed by K. F. Hermann, and viewed with favour by Blass. This date has, at any rate, the advantage of not requiring us to believe, with those who hold to 459, that Lysias was more than 55 years of age when he adopted the profession of logographer in 403. On this subject it is well observed by Prof. Wilkins in his Introduction to the *De Oratore*, p. 33: 'In his speech against Eratosthenes delivered in that year he speaks of himself as quite a novice in public business or public speaking, never having brought or defended an action. It is surely more probable that he is speaking here as a man of forty than as a man of fifty-five.'

The preface of the tenth edition acknowledges the help derived from Albrecht's excellent review of the recent literature of Lysias, describes the school-edition by Kocks, published at Gotha in 1885-7, as having proved of very slight service, while with some reservations it praises that of Weidner (reviewed in these pages ii. 114) for its fresh and stimulating treatment of the text. In the present text there is nothing that calls for special notice beyond the fact that all the square brackets used in the previous editions to indicate interpolations have been removed, the words formerly bracketed being now entirely discarded from the text. In

matters of spelling increasing weight is given to the evidence of inscriptions. Thus we now have, instead of σώζειν and νίεις, σώζειν and δεις. The occasional remarks on textual criticism formerly interspersed in the commentary are now transferred to the critical appendix, which is in general a very careful piece of work, though here, as in other excellent editions, Bake's conjecture καταβαλόντα (*Or.* 16 § 7) is recorded without a hint of the fact that he afterwards withdrew it.

The book as a whole is the best school-edition of Lysias in existence, and the experiment might well be made of using such an edition in English schools where German forms part of the regular work of boys who are giving their main attention to Latin and Greek. It is a matter of regret that so few of those who work for Classical honours at Cambridge can on first coming from school use a German edition, much less read a German book, with any facility. Some have even been allowed to drop their French and German with a view to concentrating themselves exclusively on Classics, and have found out, when it was almost too late to repair the mischief, that in many matters of learning and research they are thus placed at a disadvantage with respect to others who have had a less narrow education.

J. E. SANDYS.

THE ECLOGUES AND GEORGICS OF VIRGIL.

The Eclogues and Georgics of Virgil. Translated by J. W. MACKAIL. (Rivingtons.) 5s.

THIS translation is superior to that of the *Aeneid* by the same author; it is more uniformly good, more evenly sustained, though in chosen passages of the *Aeneid* Mr. Mackail showed, perhaps, higher imaginative power. Here, the *Georgics* are good from beginning to end, not only in the epical or lyrical passages, such as form the conclusion of *Georg.* i. and iv., but in the more technical and didactic parts, which nothing but Virgil's supreme skill in style could save from being dry and formal. The *Eclogues*, though often rendered with beauty and grace, are on the whole slightly disappointing; they challenge a comparison, which

they can scarcely bear, with Mr. Lang's *Theocritus*. By the rest of his work, Mr. Mackail would make us eager for his versions of the *Pollio* and *Gallus*; but their beauty has only half-inspired him. Where, for instance, is the pathetic grace of the original (*Ecl.* x. 31-4) in 'Yet you will be singing, O Arcadians, to your hills of this; alone Arcadians are skilled to sing. Ah how softly then may my ashes rest, if your pipe once may tell of my loves'? Where the prolonged sigh of 'ipsae rursus concedite silvae' in 'once more, O forests, yourselves retire'? Crude too is the rendering of *Ecl.* vi 59-60, 'Peradventure he . . . may come home on the cows' track to the yards of Gortyna;' and 'Mopsus gets Nisa' is harsh, compared to the half-resigned moodiness of 'Mopso Nisa datur.' In the

same passage, is not 'Oeta lets free the evening star' a modernism based on a beautiful passage of Coleridge? In Virgil, it is the star, not the mountain, that lives and acts. But the version of the *Georgics* is full of work like this (i. 247-51): 'There, one saith, either dead night is soundless, and the gloom thickens in night's perpetual pall, or Dawn returns from us and leads back the day; and when dayspring touches us with his panting horses' breath, there crimson Hesperus kindles his lamp at evenfall': and (ii. 468-73): 'But the peace of broad lands, caverns and living lakes, but cool pleasancess and the lowing of oxen and soft slumbers beneath the trees fail not there; there are the glades and covers of game, and youth hardy in toil and trained to simplicity, divine worship and reverend age.' It cannot, one inclines to say, be better done; it is, so far as prose allows of it, the very note of the original; so is the touch (iv. 49-50) of 'where encircling rocks echo to a stroke and fling back the phantom of a call.'

One or two lapses may be noticed. In *Ecl.* i. 26-7, the grammatical apposition of 'causa' and 'libertas' is awkwardly absent from the translation; in *Ecl.* ii. 34, the sentimental force of 'trivisse labellum' is

ignored; in *Ecl.* v. 10, 'aught of flames for Phyllis' is poor English, in the sense intended; in *Ecl.* viii. 50, 'magis' surely applies to 'improbis' as well as to 'crudelis': in *Ecl.* ix. 50, should not 'their' be 'thy'? in *G.* i. 119, 388, 'the villain goose' 'the villain raven' certainly attempts, but does not solve, the puzzle how to render 'improbis'; in 396, we doubt if 'flushed'—Wagner's interpretation—is correct; in ii. 534, 'Rome grew fairest of the world' is harsh; in iii. 285, 'circumvertamur' is not well rendered 'we pass on and on,' nor, l. 328, does 'pierce' give the full force of 'rumpent'; in the Italian summer, the thickets are not 'pierced,' but seem tingling and bursting, with the innumerable cicadas' cry; and this, no question, is Virgil's meaning. A word of praise is due to the sonnet, signed B. N., which concludes the volume; its last lines will be read with pleasure.

Virgil, our brainsick life cast to and fro,
Nature or Art too tired, too blind, to know,
Feels yet their secret in thy magic scroll;
That high-rapt calm so far remote from us
Yet not too steadfastly felicitous
Or too divinely alien to console.

E. D. A. MORSHEAD.

ZAHN ON THE CANON OF THE NEW TESTAMENT.

Geschichte des Neutestamentlichen Kanons.
Von THEODOR ZAHN, D.U.O. Professor der
Theologie in Leipzig. Erster Band: *Das
Neue Testament vor Origenes.* Erste Hälfte.
Erlangen, 1888. pp. iv. 452. Mk. 12.

It is a difficult, if not an impossible task, to write, within a reasonable compass for the *Classical Review*, either a satisfactory criticism or a satisfactory description of this extraordinary book. Not often in recent times has such a mass of well-used and mis-used learning, of sound and unsound conclusions, of reasonable and rash conjectures, and of utterly self-contradictory results, been given to the world. And it is somewhat alarming to consider that in this instalment we have perhaps scarcely a sixth of the whole: for there are to be three volumes at least, and what lies before us is only one half of the first volume. The second half is already published and will be noticed in due course: but the first half supplies more than ample material for any

one article. It has already been subjected to very severe criticism by Harnack (*Das Neue Testament um das Jahr 200.* Freiburg in B., 1889. pp. 112): and both Zahn and Harnack have been ably noticed by Jülicher in the *Theologische Literaturzeitung* of April 6th, 1889. Those who have not the time or the courage to attack Zahn's voluminous work, which with immense advantage might have been reduced to at least half its bulk, would do well to read either or both of the criticisms just mentioned. The present writer is glad to make abundant use of them for the present notice.

When there are many glaring or probable errors in a work of real merit, a criticism which calls attention to these is sure to produce an unfair impression upon the mind of the ordinary reader. And this is the effect which Harnack's pamphlet produces. His sole, or at least his main object is to point out mistakes and prevent the mischief which Zahn's learning and authority might produce. But, it may be added, there is a

rather needless severity of tone, which sometimes descends to contemptuous sarcasm or worse. Zahn is no doubt provoking enough: but it is those who have the evidence most conclusively on their own side who can afford to be serene, if not good-tempered. And here and there, as Jülicher has pointed out, Harnack is positively unfair. He not only treats his own theories as certainties, to differ from which is to fall into manifest error, and corrects Zahn where he is probably (in some cases certainly) right; but he once or twice exaggerates Zahn's language, and thus makes out a rather stronger case than exists. Thus he condemns Zahn for translating *plerique* 'some persons' (p. 73, Zahn p. 270), and *sarabara* 'mantle' (p. 87, Zahn p. 336), and for adopting the reading $\mu\psi\nu$ in Eusebius *H.E.* VI. xii. 4, instead of $\mu\eta$: and where Zahn gives certain alternatives as less probable than another, Harnack makes him reject them as in the highest degree improbable (p. 92, Zahn p. 429). But as a rule Harnack gives his readers opportunity of judging for themselves by quoting *verbatim* the sections which he is about to criticise.

The divisions of this half-volume are as follows:—Introduction (pp. i–84); 1. Old and New Testament (85–150); 2. The fourfold Gospel (150–192); 3. Other Writings of the Evangelists Luke and John (192–220); 4. The opposition to the Johannine Writings (220–262); 5. The Epistles of Paul and the Epistle to the Hebrews (262–302); 6. Writings of Peter, Jude, and James (302–325); 7. The Writings afterwards excluded from the N.T. (326–368); 8. The original N.T. of the Syrian Church (369–429); 9. Retrospects and Conclusions (429–452).

The author would have saved himself from confusion and self-contradiction, and his readers from perplexity and irritation, if most of his chapters had been on the lines of the 8th. What we want to ascertain clearly is, what was the original N.T., not only in Syria, but in Asia Minor, in Rome, in North Africa, in Egypt, and in Gaul, and how soon in each case can anything which may fairly be called a N.T. be said to have existed. To these two questions ought perhaps to be added a third: What are the essential characteristics of a N.T.? It is difficult to believe that Zahn has framed for himself a clear answer to this third question, for the term 'N.T.' is used by him with extraordinary variations of meaning; and he has certainly not given his readers the answers to the other two. Harnack more than once compares Zahn's self-contradictions in this respect to the 'bladeless knife that wants a handle'; but that is not quite accurate. It is rather the case of a knife of twenty blades, of which any or all may be wanting, and yet it is still a knife of twenty blades. But probably no image would adequately represent the confusion.

A specimen of such contradictions must be given. 'At the beginning of the 2nd century the Church possessed a N.T., *i.e.* a collection of writings, which...like the writings of the O.T. were accounted as infallible documents of Divine revelation...This N.T. was accounted as a closed and complete whole (*ein abgeschlossenes Ganze*) too holy to be disturbed. To take away one word from it, or to add one to it, would have been an outrage.' This, he says, was the condition of things 'at Ephesus and at Rome, at Edessa and at Lyons, at Alexandria as at Carthage: and indeed it was not essentially different in the conventicles of the Montanists.' He forthwith goes on to tell us that this closed completeness was only 'ideal' (*i.e.* did not really exist at all), and 'had reference more to the *quality* than to the *quantity* of the collection' (which seems to mean that it was considered a monstrous thing to attempt to augment or diminish the sacred character of the books in the collection, but not at all so to turn some of them out, or put others in); and he admits that 'there existed the greatest differences as to the actual contents of the N.T., and amid the lively intercourse, which often placed the opposite parts of Christendom in most living connexion with each other, these differences were tolerated, and (one must say) almost without a word' of complaint (pp. 429, 430). These contradictory statements as to the *closed completeness* of the N.T. about A.D. 200 are contained within the compass of a single paragraph (comp. p. 150).

A still more surprising contradiction as to the *purity of the text* occurs within the compass of a few lines. 'During the 2nd century the text among *catholics* and *heretics* was in the most uncontrolled manner developed, and in places wildly confused. Readers, copyists, and interpreters introduced their own conceptions of what had been handed down, their own thoughts and wishes, and even traditions from foreign sources, into the text. They did this, however, at their own peril and without general cooperation. Irenaeus was perfectly right when he claimed for the Catholic Church the *lectio sine falsificatione*' (p. 444). Thus, although among *catholics* as well as among *heretics* the text of the N.T. swarmed with

corruptions, yet, because these corruptions were introduced by individuals, and not by general consent, the Catholic Church possessed the *lectio sine falsificatione*! If so, where was it, and why were not the corrupt copies made by catholics corrected by it? It did not exist, as Zahn goes on to show; for he suggests that, when the general confusion showed scholars like Origen that it was high time to stop this wild development of discordant readings and establish a purer text, much that was genuine may have been lost through ignorance of true principles of criticism (p. 445).

In short, although in some cases Zahn's preconceived conclusions are too strong both for his learning and fairness, and he goes through thick and thin to the result which he desires, yet in other cases his knowledge and frankness get the better of his prejudices, and he admits to the full the very positions which he has been condemning. To a large extent the question between him and his opponents is one of words. Both sides maintain or admit that about the year A.D. 200 there were *some* Christian writings which were considered as 'Scripture'; that they were not all considered as of equal authority; that the number of them differed in different Churches; that in each Church the number increased; that in many Churches, not only were some writings, which were at first unknown or suspected, afterwards received, but some writings, which had been at first received, were afterwards rejected; that among the writings thus rejected were some of which only the names have survived, and probably others of which even the names are unknown to us; and that these independently framed collections of Christian Scriptures gradually received the name of 'New Testament.' On the one hand it is possible to talk of a Canon of the N. T. 'still in a state of flux,' of a Canon 'more or less closed,' of a Canon absolutely but only 'ideally' closed, and closed 'more as to its quality than its quantity.' On the other hand it is reasonable to maintain that a fluid Canon is no Canon at all, that a more or less closed Canon is no more a closed Canon than a more or less closed door is a closed door, that a purely ideal completeness is not a real completeness, and that as regards the Canon of the N. T. the *main* question is the *quantity* of the writings recognized as of authority.

It would be possible to give other specimens of the author's strange inconsistencies, caprice, and special pleading. But, after a word of protest against his fondness for

sweeping statements which cannot be established, and for exact dates where only approximations are possible, one passes on to the much more pleasant task of pointing out those portions of his work which seem to be most valuable and deserving of our gratitude. Among these are, *his abundant references to, and quotations from, primary sources, by which his readers are enabled to draw their own conclusions*; the discussion of the *Itala* (pp. 31-51); a large portion of the chapter on the fourfold Gospel; and the account of the *Shepherd of Hermas* and its relation to the Canon (pp. 327-347). The following statement respecting the *Shepherd* and similar books is worthy of consideration, especially in connexion with Zahn's main subject. It agrees badly with the contention for an absolutely closed N. T., to add to which or take away from which would be sacrilege. 'Writings, which in later centuries fell into obscurity and oblivion, in the 2nd and 3rd centuries enjoyed a far more general recognition as sacred instruments of revelation and as books for public reading in Church, and exercised a far greater influence upon ecclesiastical thought and Christian custom, than the Epistle to the Hebrews, the Epistle of James, or the Second Epistle of Peter' (p. 326).

Among the various hypotheses put forward by Zahn in this half-volume none is likely to attract more attention than the theory that before Tertullian's time there was no Latin Version of the N. T. So much of the best work in textual criticism, especially in England, is being done in connexion with the Latin Versions, that we may expect before long a fairly conclusive answer on this point. But Zahn's theory does not seem to be *à priori* probable. Would not the demand for a Latin Version have produced one, at any rate of the Gospels, before A.D. 200? Is it likely that at a time when the *Shepherd of Hermas*, and perhaps the work of Irenaeus against heresies, had already been translated into Latin, there was no Latin translation of any Gospel, or Epistle, or of the Apocalypse? And whence arose Tertullian's own doubts as to which Latin word least inadequately represented the *Λόγος* of St. John, if previous translations had not suggested the difficulty? But the Latin Version used by Tertullian is at present a *crux* in textual criticism, and we must be content to keep our minds in suspense respecting Zahn's somewhat startling suggestion. His arguments, however, are substantial and form a reasonable position.

A. PLUMMER.

POLITICAL PARTIES IN ATHENS DURING THE PELOPONNESIAN WAR.

Political Parties in Athens during the Peloponnesian War. By L. WHIBLEY, B.A. (Prince Consort Dissertation, 1888.) Cambridge, 1889. Crown 8vo., pp. 141. 2s. 6d.

THIS essay will be found useful by English students of ancient history as furnishing them with information respecting the course of recent German research and criticism on the subject of the inner history of Athens during the Peloponnesian War. It ought, however, to have undergone careful revision both in respect to matter and style. We meet occasionally with inelegant and even ungrammatical sentences such as 'her allies had commuted the obligation to serve to tribute,' p. 108. 'These losses were aggravated by a total ruin of agriculture, a serious disturbance of trade and a rise of prices, at a time when they (*sic*) had to endure all the dangers and discomforts of a besieged city,' p. 115. 'Beloch (*Rhein. Mus.* xxxix. p. 224) thinks the total amount required for the three obol fee was about 100 talents, of which about a third came from the court fees, while from 410 onwards, for a two obol fee it was, owing to the revolt of a large number of allies, scarcely more than 33 talents,' p. 70 n. In particular, the singular pronoun of the first person should be cancelled *passim*, as its constant use gives the impression, no doubt wholly without any intention on the author's part, of exaggerated claims to originality for his statements of fact and theory. A better distribution of the material might have avoided some repetitions, such as the doublets on the tribute pp. 74, 109, on the population pp. 40, 107—wherein by the way the number of Metoecæ at the beginning of the war is variously stated,—and on the Strategi: in the last case indeed, as in one or two others, Mr. Whibley's doublets come very near to contradicting each other. The important subject of the constitutional and political powers and position of the Athenian generals, or Strategi, and of the relation of the *στρατηγία* to the *δημαγωγία* has not been sufficiently worked out. Mr. Whibley rightly accepts the criticism which has exploded Grote's view of the Demagogue as a 'Leader of the Opposition,' but the view which he follows—that the Generals were a sort of 'Cabinet,' and the leading General a 'Prime Minister' (c. I.

pp. 19, 20)—is scarcely less erroneous. To some extent this unfortunate analogy is corrected in c. III. p. 54, and a better parallel for a modern 'first minister' found in the Athenian who combined in one person the *στρατηγία* and the *δημαγωγία*. The good effect of this correction is, however, marred by the appearance in c. IV. pp. 121 ff. of some further utterances on the political importance of the election of generals, which are not even self-consistent. Thus, for example, on p. 121 the text states positively that 'the generals were elected by the assembly,' and the note on p. 122 admits that nine of the generals were perhaps elected each by one tribe. If an *obiter dictum* may here be ventured, I would say that we should do well to banish for a while the modern analogies which Grote introduced into the terminology of Greek history, and to content ourselves, as far as possible, with the native terms for Hellenic institutions. A second instance in which material revision of the Essay previous to publication was desirable is the treatment of the problems of the *φόρος*, pp. 72 ff. This passage appears to be founded on a somewhat confused combination of various attempts which have been made to reconstruct the history of the *φόρος*. Thus it is said: 'It has been computed that had the original members paid at first the amount which we know they did later, their contributions would not have exceeded 150 talents.' As authority for this statement 'Fränkel, n. 626, to Böckh' is cited in a note, from which reference an un-instructed reader might naturally suppose that Fränkel is responsible for the said computation. The facts are that the computation or rather one near it—for the figure should be not 150 but 154—is a computation by Kirchhoff which Fränkel in the passage cited is contravening. The passage above quoted is, however, only an inaccurate statement of Kirchhoff's theory, and this circumstance appears the more extraordinary when it is observed that on the very same page Mr. Whibley has given a particular reference to the paper in *Hermes* in which Kirchhoff discussed the question. While still on this subject and on this passage it may be further observed that Mr. Whibley's note gives a reference to Busolt 2,352, who, following Classen, regards the passage in Thucydides i. 96, as an interpolation based on Ephorus, and yet in Mr. Whibley's text the testi-

mony of Thucydides to the 460 talents is treated as virtually final. Another instance of shortcoming is to be found in Mr. Whibley's treatment of the party struggles between the Peace of Nicias and the Sicilian Expedition, and particularly in his reference to the ostracism of Hyperbolus which he dates with Beloch 417 B.C. (p. 130). Mr. Whibley is here the victim of Beloch who, when he wrote his book (including the Excursus on the Ostracism of Hyperbolus), was apparently unacquainted with Busolt's *Forschungen*, published years before.

On laying down the volume one cannot but

feel that as a whole the Essay might have been more homogeneous and more final in points of detail, if the author had taken time, between the award and the publication, to revise his work in the light of additional study as well of the original authorities as of modern lucubrations. With all its shortcomings it remains an interesting contribution to English historical scholarship, and if due care is taken in revising it for the second edition, which we are glad to see announced, it should prove a very useful help to young students of Athenian History.

R. W. MACAN.

Die Präpositionen bei den attischen Rednern.
Ein Beitrag zur historischen Grammatik der griechischen Sprache. Von Dr. L. LUTZ. G. Fock, Leipzig, 1887. pp. 180. 3 Mk.

DR. LUTZ is one of a number of German schoolmasters who are doing very valuable work towards placing Greek Syntax on a more scientific basis. By a laborious accumulation of statistics and a historical examination of grammatical points as they appear in the literature from the earliest to the latest times, this enthusiastic band of grammarians is producing results which must widely affect the treatment of syntax in the future. The author of this treatise on the prepositions in the orators deals with the enormous mass of materials at his command in three divisions. The first contains those prepositions which govern one case: the second those which govern two cases; and the third those which are found with all three. Each division is preceded by a table of statistics for the several prepositions about to be discussed. As his criterion of the genuineness of the speeches attributed to each of the ten orators, the author takes Blass' 'die attische Beredsamkeit,' wisely leaving alone those on which doubt is cast in that work. It may be said here that there is some danger lest the school of grammarians to which Dr. Stephan Keck, Dr. Weber, Dr. Sturm and others belong should overrate the value of this procedure by statistics. If these are regarded as anything more than material on which to base generalizations, they are likely to sink into mere arithmetical curiosities of no use to the practical scholar. In his preliminary tables, the author himself appears, by the very pains he has bestowed on them, to have overestimated to some extent the value of the method he follows. No one can read through these tables without being filled at once with admiration and with pity: admiration for the colossal labour which the author, 'working heart and soul,' has undertaken, and pity that the results he has obtained at such cost should be of comparatively small value. Those numbers which must have cost him most trouble to arrange are the very ones with which we could most easily have dispensed. For instance, what result worthy of the labour was to be gained by counting up the two thousand three hundred and eighty-six cases of *ἐκ*? In the touching preface in which Dr. Lutz dedicates his work to his wife, he tells us that he has persevered through many difficulties: the most convincing proof of this is that he has had to note over twenty-six thousand passages in order to prepare these three tables.

These are followed by a classification of the uses of each preposition under headings, with a detailed enumeration of such instances as are in any way interesting. To what extent the author enters into the minutiae may be gathered from the fact that he distinguishes twenty-one uses of *ἐκ*, sixteen of *ἐκ*. Under the latter, it should have been more clearly noted that *δεῖν ἐκ τὸ ξύλον* for *δεῖν ἐν τῷ ξύλῳ* occurs only in Andoc. 1, 93 (not 95, as printed). Keck has remarked this on *Clouds*, 593. Also, as far as the reviewer's observation goes, Andoc. 1, 37 is the only place in the orators in which *ἐκ* with a numeral is used of *persons*, though Dr. Lutz might be able to correct this. The passage is *εἶναι ἐς τριακοσίους, esse ad trecentos*. There is indeed some objection to Dr. Lutz's plan of classing all the orators together under the various headings. By this method, which may have been the only one possible in a work of such small dimensions, the questions how far one orator differs from another in his use of prepositions, whether the later differ from the earlier orators and, if so, to what extent, are left unanswered. To take an instance at random, is not Andocides less strict than most in the use of some prepositions? At least it may be said that some instance of almost every use of a preposition which can be called rare in the orators will be found in Andocides. Another question which is only touched upon is how far certain prepositions are interchanged in the orators. Instances of *ὅπερ* for *περί*, *ἐκ* for *πρός*, *παρά* for *κατά* will occur to every student. Those who hold that *ἐκ* is a possible substitute for *ὅπό* in the orators to express a personal agent will note the instances collected of this supposed use with interest. They might add Andoc. 1, 78 and 79, and Lycurgus 62 to the number. But when we read the text of Patroclus' psephism in Andoc. *l.c.*, as restored by Droysen and Lipsius, it seems rather to tell against the assumption that *ἐκ* may be used for *ὅπό* more Ionico. The place is well known;—*ἡ ἐξ Ἀρείου πάγου ἢ ἐκ πρυτανείου δικασθεῖσιν ὑπὸ τῶν βασιλέων ἐπὶ φόβῳ τίς ἐστι φυγή*: *ἐκ* is here used of the court which gives the verdict, *ὅπό* of the president who announces it. Both this place and Andoc. 1, 79, Lys. 13, 73, Aesch. 1, 59, and Dinarch. 1, 44 appear rather to belong to the same class as [Lys.] 6, 15, *οἱ νόμοι οἱ ἐξ Ἀρείου πάγου* or Andoc. 1, 36, *οἱ ἐξ ἀγορᾶς ἔφευγον* (No. 2 in Lutz), and the other cases quoted in support of *ἐκ* for *ὅπό*, viz. Ant. *tehr.* A. δ. 1, B. β. 6 and γ. 10, Andoc. 2, 4, Isocr. 16, 27, Hyp. 3, 23, and Lycurg. 62 may probably be compared with Andoc. 1, 65 (also no. 2 in Lutz), *Ἀμίαντος ὁ ἐξ Αἰγίνης*. But this is without

doubt open to question; and the object of these remarks is rather to show in one instance how real is the value of the greater part of Dr. Lutz's work in providing the material for forming a judgment on such points as this than to draw attention to possible errors in his classification.

Of the twenty-five instances of *σύν*, Dr. Lutz shows that Demosthenes has twelve (though this was known before his treatise). There are only two cases of the old phrase *σύν θεοῖς*, and in the majority of instances the noun is inanimate. The proper translation of *σύν* in the orators is 'along with'; the force of circumstance, as Dr. Lutz says, and not will, being the cause of connexion. *σύν* merely connects the items of a sum total. Thus an orator could say *διέφθειρον τὸν πατέρα σύν ἑαυτῷ* or *μετ' ἑαυτοῦ* at will, but only Xenophon would have said *ἴνα ἐγὼ σύν σοι ἔλθω*. There are but three cases of *ἀνδ.*, two in Andocides (and these two really amount to one only—1, 38) and one in Demosth. *ὑπέρ* with the accus. occurs twenty-one times, as against twelve hundred and twenty times with the gen. It is not used with accus. by Antiphon, Andocides, Lysias or Dinarchus. Lastly *περί* with dat. is found in one solitary instance—viz. Isocrates, *cp.* 9, 10. It appears to be an Ionic survival, to be classed with Andocides' *ἐπαυρέσθαι* and *συμφορὰ τῶν φρενῶν*.

It is impossible in this brief notice to do full justice to a work of such excellence and value. Neither is it in the power of a reviewer to test the accuracy of a title of Dr. Lutz's references. There is an error at p. 39, where in place of 'nur And. ii. 19, 21, und Lys. xiii, 21' for *ἐν ἀπορρήτῳ*, the author should have written 'nur And. i, 45, ii. 19' &c.; and on p. 103 in the quotation from And. 2, 4, *τῆς* is wrongly inserted before *στρατιᾶς*. E. C. MARCHANT.

Bastian Dahl. Latinsk Litteratur-Historie for gymnasier og filologiske Studerende på grundlag af ONORATO OCCIONI, storia della letteratura latina. Kristiania, Commer Meyer, 1889. pp xxii. + 528.

A handy and well printed manual of Latin Classic literature, from the earliest date to the end of the 5th century A.D., based upon the useful and popular hand-book of Prof. Occioni. The arrangement is practical, the criticism fair, the information well chosen, the bibliography, the most difficult and perhaps most important part of such a work, very fair on the whole. The book is 200 pages larger than Occioni's, and a great deal of time and pains have evidently been spent on it. Wisely or not, Dr. Dahl has resolved to omit the Latin patristic literature, a decision which personally one might regret. There is a good index, and the book is a delightful contrast in print and type to such manuals as Kluge's on German literature. Like Occioni's, it is worth the attention of English schoolmasters who are working higher classical forms. It would probably bear compression well, though Dr. Dahl's style is not so wordy as that of many continental writers of the kind, and flows more easily and clearly. I may conclude with the words of the later Mantuan—

ergo comandi si cui foret ullula voia
hunc emat et faciat sicut usanza provam.

Wanderungen durch Alt-Griechenland. Von H. W. STOLL. Leipzig: Teubner. Mk. 10.

THIS pleasantly-written and elegantly-printed book is an attempt to give in detail a synoptic view of the geography of ancient Greece, of the topography of its several districts, and of its cities and public buildings. It differs therefore in respect of form from the

majority of books that have been written on this subject, inasmuch as it is not a book of travels, nor a series of sketches, nor a handbook, nor a strictly scientific treatise, like Bursian's *Geographie von Griechenland*, in which authorities are given, and reasons for conclusions are assigned. It is, no doubt, somewhat discouraging to the reader to discover that the author himself has never visited Greece; nor indeed can the most careful study produce the sense of reality which is derived from ocular impressions: but this defect has in some measure been remedied by the introduction of numerous quotations from the works of trustworthy explorers, especially from E. Curtius' *Peloponnesos*, Lolling's *Griechenland* (Baedeker's Handbook), and Vischer's *Erinnerungen und Eindrücke aus Griechenland*. In other respects nothing is wanting that could make such a work complete. The historical events are noticed which are connected with the places mentioned, as well as the occupations, religious rites, and customs of their inhabitants; and local stories are worked in from Pausanias and other authorities. The vegetation and climate of the various districts are not neglected; and the influence of these, and of the physical features generally, on the character and development of the population are duly estimated. There are also numerous maps of interesting localities, and plans of sites, together with a limited number of views and ground-plans of buildings. The first volume is devoted to the Peloponnese, the second to central and northern Greece. It is the work of a man who knows his subject well, and has endeavoured to treat it in all its bearings; and though it certainly is not an amusing book to be recommended to *dilettante* readers, yet it will reward those who study it carefully. H. F. TOZER.

Erklärung aller Mythologie aus der Annahme der Erringung des Sprachvermögens. FRANZ WERNDORFF. Berlin: Nauck, 1889.

IF, being an Englishman and not knowing much about mythology, I am obliged to confess that this explanation of all mythology is quite unintelligible to me, I have at least the consolation of finding that O. Gruppe, who is a German and does know something about mythology, is apparently in the same predicament. The author starts from the unimpeachable position that when a language possesses articulate sounds for every conception it is serviceable and useful, whereas when any articulate sound can be used more or less to express any conception whatever it is in the highest degree unserviceable. He then proceeds to the more disputable statement that once in the world there was such a language as this latter, and that in the primeval period of the human race. This paves the way to what he calls the logical conclusion that, though any given articulate sound may have thrown overboard in the course of its history some of the many meanings it started with, it will in some cases at any rate retain not only its 'necessary,' but also some 'unnecessary' meanings; and that the often marvellous and fantastic results of this arrested process of specialisation are what we call Mythology. The work though in German is—*ἄγροικὸς εἰμι τὴν σκάφην σκάφην λέγων*—quite worthless. F. B. JEVONS.

The Phaedrus, Lysis and Protagoras of Plato, a new and literal translation, by J. WRIGHT, M.A. Macmillan, 1888. 4s. 6d.

WE gladly welcome the reappearance in much improved form of this thoroughly Platonic translation of some of Plato's most characteristic dialogues.

The former edition appeared in the year 1848 with a short preface in which the translator expressed his obligation to the lectures on the *Phaedrus* delivered by the late Master of Trinity in 1844, and explained that his choice of these particular dialogues was determined simply by the fact that they stood first in Bekker's edition of the text. The preface has now been dropped and in its stead we find an abstract prefixed to each dialogue. So far as we have observed, no change has been made in the *Protagoras*, but the *Phaedrus* and *Lysis* have undergone careful revision both in the correction of grammatical inaccuracies, as in the *Lysis* pp. 212 and 213, and in removing any slight awkwardness of expression which could grate on the almost Tennysonian fastidiousness of the translator.

Dionysi Halicarnasensis, Antiquitatum Romanarum, quae supersunt edidit CAROLUS JACOBY. Volumen alterum. (Leipzig, Teubner. 1888.) Mk. 3.

THE first volume of this edition appeared in 1885. The entire edition will probably be completed in four volumes. This is the second edition of Dionysius' *Ῥωμαϊκὴ Ἀρχαιολογία* in Teubner's collection. It was preceded by Kiessling's edition, begun in 1860 and completed in 1870 in four volumes. Both editions give Reiske's pages on the margin, and this is proper, for the work of that acute Hellenist was not really superseded down to 1860. Both Kiessling and the present editor were pupils of Ritschl. Ritschl in 1838, when still in Breslau, published a critical edition of the *prooemium* and conjointly with his fellow-professor Ambrosch projected an elaborate edition of the entire history.

It was Ritschl who discerned the preeminence of two MSS, the *Urbina* and *Chisianus*. Ritschl himself on the whole preferred the latter, Kiessling the former.

The editor of the present publication, Jacoby, began his special study of Dionysius under Ritschl at Leipzig, publishing 'Observationes Criticae' in the 'Acta' of Ritschl's 'Societas Philologica Lipsiensis,' 1872.

In volumes 36-37 of the 'Philologus' Jacoby ('Die griechischen Historiker der späteren Zeit') published an elaborate *résumé* of editions of, and treatises concerned with, Dionysius, giving nearly one hundred titles. Besides Reiske and Kiessling, Ritschl and Ambrosch, Cobet and some other Dutch scholars are mentioned as critical students of D.'s text.

A paper by Sintenis (Zerbst 1856) is praised for its rare excellence.

Amongst those who studied Dionysius as the historian there have been Nitzsch, Nissen, and Peter. The latter's paper on Dionysius and Livy in *Rhein. Museum* 29 is very valuable.

The degree of familiarity with the tradition of text and study of this author acquired by Jacoby must satisfy the most exacting critics. His own preference follows that of Ritschl in extolling the codex *Chisianus*. In his treatment of the text he seems to be on the whole conservative.

Two classes of students will particularly welcome this volume, viz. those who desire familiarity with the ancient tradition of Roman History, and those who study the Atticists and desire to see how the rigorous judge of rhetoric constructed speeches himself.—Jacoby's pointing often strikes one as odd.

E. G. SIHLER.
New York.

ON AN INCIDENT IN A COAL-MINE.

"Three pit-boys, pony-drovers, might have escaped; but turned to warn their comrades, and were killed."

Σπαρτιατῶν ψυχαί. Χάρων.

Σπ. Ἡμεῖς Θερμοπύλῃσι πάλοι μέγαν ἔσχομεν αἶνον
μυρία μείναντες φύλα τριακοῖοι.
νῦν δέ, Χάρων τίνας ᾧδ' ἐπάγεις κνανόχρῳ λέμβῳ,
δόξαν ἴσῃν σχόντας τρεῖς γε τριακοῖοις;
Χα. Οἷδ' ἄσπλοι παῖδίσκοι ἐν αἰθαλόεντι μετάλλῳ
δεινότεραν πολέμου πυρκαϊὰν ἔμενον.

LEWIS CAMPBELL.

NOTES.

HECATE.—As far as I am aware, the only explanation that has ever been offered of the name *Ἑκάτη* is that which is generally current and is accepted without hesitation by Roscher in his article on the goddess in his *Lexikon der griechischen und römischen Mythologie*, p. 1899. 'Der Name *Ἑκάτη* selbst,' he writes, 'wird nicht von *Ἑκατος*, dem Beinamen des Apollon, getrennt werden können, der wiederum durch die Beinamen *Ἑκάεργος*, *Ἑκατηβόλος*, *Ἑκατηβελέτης* erklärt wird, so dass er wohl auf die Fernwirkung des Lichtes bezogen werden muss, u.s.w.'

This explanation has never seemed to me satisfactory. It is almost unintelligible that such an

insignificant name as 'the far one' should come into use as the name of the moon or of the sun; it is more unintelligible still that just this name should be specially applied to the moon as the goddess of the underworld. Nor does it seem likely that *Ἑκάτη* is merely the feminine of one of the epithets of Apollo. In point of form moreover grave doubts might be entertained whether *Ἑκατη* in *Ἑκατηβόλος* can bear the signification which is usually attached to it. The basis meaning 'far' is *ἐκα*- (*ἐκάς*, *ἐκαθεν*), which suits *ἐκάεργος* and *ἐκηβόλος*; but there are no traces of *ἐκατο*- or *ἐκατη*- in that sense, except in these questionable words.

It appears more likely *a priori* that the names of nature-deities should be derived from the obvious effects produced by them or from their mere appearance, than from an abstraction of the process of their operation. It is hard to believe that the name of the moon, as goddess of the underworld, connoted originally 'the operation of light from a distance.' We must rather seek for the origin of the name in the customs of Hecate-worship, as there, if anywhere, we may expect to find traces of the most ancient conception of the goddess.

Now one of the most striking customs was the ceremony called *περισκυλακισμός* (see Roscher, *Lex.* p. 1889). Young dogs were presented to Hecate at crossways, and persons who required purification were touched with them; the goddess was called *σκυλακίτις* and *φιλοσκύλαξ*; and in representations of Hecate *triformis*, she is accompanied by a dog. One might conjecture that Cerberus is merely a differentiation of Hecate, who seems to have been originally conceived in the form of a dog, as is further indicated by the statement that she was sometimes represented *κυνοκέφαλος* (Roscher, *ib.* 1909).

I would therefore suggest that the name of the goddess means *dog*. 'Εκάτη corresponds to Teutonic *hund* (Germ. *Hund*, hound), exactly as *έκατόν*, 100, corresponds to *hundred* ($\alpha = \eta = u$). The epithets of the sun *έκατηβόλος*, *έκατηβελέτης* admit of an obvious explanation. The rise of the sun slays the moon; Apollo is therefore called 'smiter of Hecate.' On the other hand the sun was conceived as the brother of the moon (Artemis) and therefore he was called Hecatus, masc. of Hecate; or may we conjecture that there were originally two dogs, Hecatus and Hecate, in magic rites, and that the former name fell out of use in this connexion, being superseded by Cerberus, and was transferred to the brother of Artemis? In later times the meaning of the name Hecate was forgotten and *έκατη*, naturally enough, connected with *έκας*. As for *έκατ'εργος* and *έκηβόλος* I would suggest that they depend on the basis *κ(ε)νη*, *kān*, which we have in *canis*, *κύων*; in that case *-εργος* means 'driving off,' as in *Δουκόεργος*.

In conclusion I would observe that the interpretation which I offer of *έκατηβόλος* may stand, quite independently of the explanation of 'Εκάτη; and whether the dog-theory be correct or not, it seems far more likely that these epithets had originally a precise signification such as I would attach to them than the vague meaning, 'far-darting.'

JOHN B. BURY.

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UNLESS Mr. Bayfield's positions on conditional sentences in his recent paper before the CAMBRIDGE PHILOLOGICAL SOCIETY are inadequately summarized in the last *Classical Review*, he appears not to estimate fully the *onus probandi* he assumes in his No. (1) or to apprehend exactly the bearings of the example he there cites: as a consequence, his canon fails of conviction.

In *Ion*, 354, Kreousa, though still confessedly in doubt, at this immediate point of the dialogue is manifestly sustaining the hypothesis of the boy's death: the verses from 347 show this, and *διαπεπραγμένην* of 353 is her cue. To refute the accepted doctrine as to the necessary unreality of the impf. ind. in both members, with *αν* in apodosis, referring to present time, an example must be found which is less clearly bewrayed by the contest. Till then it remains that unreality in a condition means that the real state of things is contrary to what we suppose it to be—that what we suppose is contrary, not

necessarily to the actual facts, but to what we conceive the facts to be. Kreousa's use of impf. ind. here guarantees that she is consciously supposing a life to be continuing which at the same time she concedes to have already ended; whether that life has actually ended or not has nothing to do with her conception of it as ended. An unreal condition is contrary to assumed, not to actual, facts: just as a question expecting 'yes' for an answer depends on the facts, not actual, but assumed by the questioner, so that he would himself to this question answer 'yes': just as also, in the choice of tenses, 'the continuance is in the mind of the narrator, and has nothing to do with the absolute duration of the action.' A pure condition is the mere statement of relation: unreal conditions are not pure conditions, since they not only state the relation but also deny its actualization: just as questions expecting 'yes' or 'no' for an answer are not pure questions, but questions and answers at once.

CASKIE HARRISON.

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THE CODEX WITTIANUS OF THE ILIAD.—The keeper of the MSS. in the Leyden University Library has courteously sent me an extract from the catalogue of John de Witt's books, printed for the sale of October 20, 1701. The *Iliad* there catalogued (no. 2, p. 43) is beyond all doubt the Harleianus, as the description, excepting here and there a trifling change in the wording, is identical with the table of contents of our MS. a fact which Fabricius' scanty excerpt did not show. It was sold for 28 florins 10 stivers, the Harley *Odyssey* fetching 45 and the Lucian 34 florins.

WALTER LEAF.

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AESCHYLUS.—*frag.* 291, line 9.

ἀεὶ δὲ μίσει τῶνδ' ἄπ' ἄλλων εἰς τόπων.

ἀνελλήνων, ἀφελλήνων and Παλλήνης τόπων have been suggested. Read τῶνδ' ἀπαλλαγῆς τόπων. It is said that the weak aorist is the commoner in Attic verse, but Aeschylus at any rate prefers the strong. See *Prom.* 469, 752; *Agam.* 327.

A. PLATT.

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EURIPIDES, *Orestes*.

Lines 612—13 (Kirchhoff).

καὶ τοῦθ', ὃ μισήσειαν Αἰγίσθου λέχος
οἱ νέρτεροι θεοί· καὶ γὰρ ἐνθάδ' ἦν πικρόν·

Tyndareus is enlarging on Electra's guilt in stirring up Orestes against Clytemnestra. The words ὃ μισήσειαν—θεοί are a report of what Electra said: and it does not seem likely that the immediately following clause is Tyndareus' own comment on them, as would naturally appear from the use of the indicative ἦν. If we read καὶ γὰρ ἐνθάδ' ΕΜΠΙΚΡΟΝ, the words may be a continuation of Electra's reported speech.

Lines 896—8.

'Αργεῖος οὐκ Ἀργεῖος ἡναγκασμένος,
θορύβῳ τε πῖσυνος κάμαθ' παρρησίᾳ
πῖθάνος ἔτ' αὐτοὺς περιβαλεῖν κακῷ τι·

ἡναγκασμένος is not satisfactorily explained, and even if αὐτοὺς is changed into ἀστούς, line 898 with ἔτ' is not clear.

We might read, putting a colon at the end of line 895:

Αργεῖος οὐκ Ἀργεῖος ΗΝ, ΗΙΚΑΜΕΝΟC,
 θορύβῳ τε πῖσυνος κάμαθι παρρησίᾳ,
 πῖσανδς ΕΠΑΚΤΟΥC περιβαλεῖν κακῶ τινι.

'An Argive was he, that was not an Argive, counterfeit, confident in noise and stupid license, plausible to lead the people whither he would and cast them into evil.'

With ἡκασμένους in the sense of 'counterfeit' may be compared (besides Herodotus' αἰετὸς εἰκασμένος in iii. 28) the phrase οὐδὲν ἐξηκασμένα in the *Agamemnon*, 1244 (Dindorf); Euripides' own use of εἰκασθὲν in the *Alcestis*, 360 (Kirchhoff); and Lucian's μισθὸν εἰκασμένον γάμου προσλαβὼν ἀληθῆ γάμον (Herod. 6, p. 836), said of the painter Aetion, one of whose marriage-pictures won him his bride.

The generally recognised meanings of ἐπακτὸς are derived from ἐπάγειν in such phrases as ἐπάγειν κίνδυνον or ἐπάγεσθαι ξένους. But it may well have had a passive sense connected with ἐπάγειν, 'to lead by persuasion.' It is perhaps worth noticing that Hesychius has ἐπακτοὺς ἐπηγμένους.

In illustration of the emendation of Aristophanes, *Acharnians*, 347, proposed in the July number of the *Classical Review*, might be added Pollux's πάντα ἀνασείσαντες κάλων (*Onomast.* 1, 107), approved as a phrase for 'taking all advantage of a fair wind.'

ALFRED GOODWIN.

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EURIPIDES, *Hecuba* 612.

νύμφην τ' ἄνυμφον παρθένον τ' ἀπάρθενον.

'Versus molestus' says Nauck: and Pflugk suggests a reference to Polyxena's betrothal to Achilles. But, apart from the question of poetic merit, this was a detail of the legend which Euripides did not care to use, though there are passages where it might have been of value (cf. especially 390.) If comment is needed, Polyxena's own words (vv. 414 and 416) will supply it:—

ἄπειμι δὴ κάτω...
 ἄνυμφος ἀνυμέναιος ὦν μ' ἐχρῆν τυχεῖν.

So Jephthah's daughter laments in the *Dream of fair Women*:—

And I went mourning, 'No fair Hebrew boy
 Shall smile away my maiden blame among
 The Hebrew mothers.'

Hecabe, in ordering the preparations for her daughter's burial, by a pathetic 'irony,' contrasts the marriage rites which 'should have been her portion' with the rites that are actually in progress; the words ὡς παῖδα...λούσα having a twofold reference to the customary lustration of the bride before marriage and to the washing of a corpse. ποντίας ἄλδς in 610 is noticeable, as corresponding to the ὕδασι ποταμίοις of *Alcestis*' purification (*Alc.* 159; cf. *Verg. Aen.* iv. 635.). The idea apparently is to choose water in which no taint would linger.

For the association of the ideas of marriage and death cf. *Medea* 1159–1166, with the note in Dr. Verrall's school edition; an important reference may be added to his instances of ἀβρὸν βαίνειν—Iph. *Aul.* 613–614 (Clytemnestra, newly arrived at Aulis is giving directions as νυμφαγωγὸς to her daughter, the supposed bride of Achilles)—

σὺ δ', ὦ τέκνον μοι, λείπε παλικοὺς ὄχους,
 ἀβρὸν τιθείσα κῶλον ἀσθενὲς δ' ἄμα.

A striking Biblical parallel to the lines of the *Medea* occurs in 1 Samuel xv. 32—'And Agag came unto him delicately. And Agag said, Surely the bitterness of Death is past'—where, apart from verbal resemblance, the εἰρωνεία of the picture is intensely Greek.

On *Medea* 957 and 963 Dr. Verrall (School ed.) discusses the nature of the κόσμος. To the passages quoted (*Eur. Alc.* 160, *Soph. Trach.* 764), where the κόσμος is distinct from the garment, add *Hecuba* 577 (of the preparations for the burial of Polyxena),

ἔστηκας, ὦ κάκιστε, τῇ νεάνιδι
 οὐ πέπλον, οὐδὲ κόσμον ἐν χερσὶν ἔχων;

In the *Hecuba* the κόσμος is apparently some kind of jewellery; cf. 615 foll., where Hecabe sends to collect it from the captive women,

εἴ τις τοὺς νεωστὶ δεσπότας
 λαθοὺς ἔχει τι κλέμμα τῶν αὐτῆς δόμων.

In the *Troades* 1200 foll., Hecabe similarly laments her poverty at the burial of Astyanax, and another reference to marriage rites occurs—

ἃ δ' ἐν γάμοις ἐχρῆν σε προσθέσθαι χροῖ,
 Ἀσιατῶν γήμαντα τὴν ὑπερτάτην,
 Φρύγια πέπλων ἀγάλματ' ἐξάπτω χροὸς
 (1218–1220).

PERCY SIMPSON.

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EUR. Hec. 595, ἀνθρώποις δ' αἰέ. The connecting particle is not wanted here. It seems to be only a reduplication of the α in a 'capital' MS., ΣΑΕΙ becoming ΣΔΑΕΙ.

F. HAVERFIELD.

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THUCYD. II. 96.

οὔτοι ἦσαν μέχρι Γρααίων

Probably the original reading was

ΜΕΧΡΙΑΠΡΙΑΝΩΝ

From this the Laurentian, introducing ΓΑΡ from an accidental repetition of the letters ΑΠΡ, dropping the Ι after ΠΡ, and mistaking the Ν after Α for ΑΙ, gets

ΜΕΧΡΙΓΑΡΓΡΑΙΩΝ.

With this emendation, the words Ἀγριάνων καὶ Λαϊάων Παϊόνων are simply a recapitulation of the last sentence, Ἀγριάνας καὶ Λαϊάους καὶ ἄλλα ὅσα ἔθνη Παιονικά.

S. E. WINBOLT.

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PLATO, *Rep.* IX. c. 10, p. 584.—This chapter offers an incidental proof not, I think, noticed by Mr. Archer-Hind of the distance separating the *Republic* from the *Timaeus*. For here it is boldly stated and unquestioningly accepted that 'there is in nature an up, down, and middle region.' In the *Timaeus* there is no part more striking to a modern reader than the clear and decisive refutation of this view with its picture of the man at our antipodes applying the words 'up' and 'down' in a sense precisely the opposite of ours (*Tim.* c. 26).

ARIST. *Eth.* IX. 4, 4.—In my note on this passage in the May No. of the *Review* I might have quoted by

way of illustration the striking language of *Theact.* 168a, 'if in all seriousness you correct men's errors they will follow you and love you, αὐτοὺς δὲ μισήσουσι καὶ φεύξονται ἀφ' ἑαυτῶν εἰς φιλοσοφίαν ἢ ἄλλοι γενόμενοι (becoming new men—just as in Aristotle) ἀπαλλαγῶσι τῶν οἱ πρότερον ἦσαν (get rid of their former selves).'

J. SOLOMON.

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EPH. II. 20–22.—It is a sagacious observation of Lord Shaftesbury—the philosophic Earl as distinguished from the Politician and the Philanthropist—that 'the learned and elegant Apostle' St. Paul, in writing to the Ephesians, employs 'a kind of Architect-style and almost with a perpetual allusion to Building and to that Majesty, Order and Beauty of which their Temple was a Masterpiece.' By a due recognition of the allusiveness of this metaphor we may see reason to prefer a various reading which is rejected in the Revised version of the Epistle, in the text:—'being built upon the foundation (θεμελίῳ) of the apostles and prophets, Christ himself being the chief corner stone (ἀκρογωνία); in whom each several building fitly framed together groweth into a holy temple (ναόν) in the Lord, in whom ye also are builded together for a habitation of God in the spirit.'

A peculiar feature of the platform of the colonnade and naos upon a basement—*θεμελίον*—of unusual height and spread, with an ascent of many more than the normal three steps. It was upon this that the naos was raised, of which the walls certainly were examples of that marble masonry, with all but invisible joints and beds, which was usual in fine Greek architecture. The metaphor only proceeds consistently when instead of *πάσα οἰκοδομή* we take the alternative *πάσα ἡ οἰκοδομή*, and read 'in whom the entire, structure accurately fitted groweth' &c.—The word *ναός* is technical in Greek architecture for that division of the cella of the temple which housed the statue of the god or goddess, and thus a proper equivalent here of *κατοικητήριον*. One more architectural hint may be in place. The *acrogoniaios* here is the primary foundation-stone at the angle of the structure by which the architect fixes a standard for the bearings of the walls and cross-walls throughout. (Cf. Isaiah xxviii. 16.)

W. WATKISS LLOYD.

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SOME EPICETEAN DIMINUTIVES.—It is worth noticing that Epictetus, Marcus Antoninus and other Stoics were in the habit of indicating their contempt for things external (τὰ ἐκτός) by using diminutives for things which οἱ πολλοί highly esteem. I have collected from Arrian some of those which are peculiar to Epictetus.

κτησεῖδιον, little property, i. 1, 10.
αἰμάτιον, poor blood, i. 9, 33; afterwards used by Antoninus.

ἐντευξίδιον, a small petition, i. 10, 10.
σκελύδριον, a poor leg, i. 12, 24.
κορασίδιον, pretty girl, i. 18, 22. He often uses this word as well as the common form *κοράσιον*.

μυῖδιον, a little mouse, i. 23, 4; used contemptuously of an infant. Antoninus uses the same word.
πινάκιον, a small dish, i. 19, 4. Epictetus is the only author who uses the word with this meaning.

ἀγρίδιον, a bit of land, i. 27, 16.
λεξεῖδιον, short phrase or speech, ii. 1, 30.
περιόδιον, a well-rounded sentence, ii. 1, 31.
ἀξιωματίον, petty dignity, ii. 2, 10.

NO. XXVIII. VOL. III.

ἄρπαστιον, a little hand-ball, ii. 5, 19.
οἰκοδομημάτιον, small building, ii. 15, 9. This word is due to Upton, approved by Schweighaeuser, for *οἰκοδόμημά τι ὄν*, which gives no satisfactory sense.
φυσηματίον, small bladder, ii. 16, 10; it here means *petty conceit*.

ζητημάτιον, small question, ii. 16, 20; used afterwards by Libanius.

πλακούντιον, a small flat cake, ii. 16, 25.
γυμνασίδιον, little gymnasium, ii. 16, 29.
νεανισκάριον, stripling, ii. 16, 29.
γάριον, dim of γάρον, a sauce, ii. 20, 29.
προβλημάτιον, small problem, ii. 20, 33.
δουλάριον, poor slave, ii. 21, 11. This word Epictetus uses frequently referring to male slaves, though Lucian his contemporary says any schoolboy knew that it was used in Attic only of females. See Lexiphanes, 25.

θεωρημάτιον, small theorem, ii. 21, 17.
μερίδιον, small piece of meat, ii. 22, 23. So in ii. 4, 8 μέρος means a portion of meat.

κόμιον, dim of κόμη, hair, ii. 24, 24.
τριβωνάριον, mean cloak, iii. 22, 47.
πραιτωρίδιον, small house, iii. 22, 47. This is Ducange's interpretation of the word.

κουκούμιον, a small kettle, iii. 22, 71. dim. of Latin *cucuma*, found in Petronius.

κραββάτιον, a small bed, iii. 22, 74.

τυλάριον, small cushion, from τύλη which seems to have been a common word, iii. 22, 74. The MSS. have *τυλλάρια*, which Dufresne corrected to *τυτλάρια* defined by Suidas δέλτος, σχεδάριον, πινακίδιον, *writing-tablet*. But as *πινακίδια* have already been mentioned, Upton following Saumaise thought that the proper reading is *πιτλάρια*, *pens*, from *πίλον*, a feather. But Schweighaeuser observed that as *πίλιον* means *downy feather*, *πιτλάρια* cannot mean *pens*. The conjecture of Koraës seems right, that the word used was *τύλαρια*, *small cushions*. He says it is still customary for boys in Greece to take them to school.

ᾠδάριον, short ode, iii. 23, 21; afterwards used by Longinus.

ἐπιφωνημάτιον, short conclusion or moral to a discourse, iii. 23, 31. See Quintilian, 8, 5, 11 and 11, 1, 52.

νοημάτιον, little thought, iii. 23, 31. See Quint. 8, 5, 12.

ἄργυρωμάτιον, silver plate, iii. 26, 36. The diminutive is used in contempt.

ὑποληψίδιον, small assumption, iv. 1, 140.
μυράφιον, petty unguent, iv. 9, 7. Schweighaeuser changed this into *μυραλείφιον* without any reason; for *μυράφιον* is formed from *μύρον* as *ξυράφιον* from *ξυρόν*, a razor and *νιάφιον* from *νίος*: 'quandoque bonus dormitat Homerus.'

σνίδιον, porker, iv. 11, 11; also used by the Emperor Marcus.

νευμάτιον, small nod, iv. 13, 22.
κοχλίδιον, small snail, Manual. 7.
I cannot find *νευμάτιον*, *νοημάτιον*, *πραιτωρίδιον*, *οἰκοδομημάτιον*, in my copy of L. and S.

E. J. CHINNOCK.

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VERGIL, *Aen.* iv. 435–6.

Extremam hanc oro veniam—miserere sororis—,
Quam mihi cum dederis cumulata morte remittam.

May I call attention to a parallel passage which seems to me almost conclusive in favour of the above reading, with the interpretation (which I believe is Dr. Henry's):— 'This is the last boon I crave—pity a sister—, when you grant me this, I will repay it and more than repay it when I am dead.' (i.e. my

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manes will be *piti* towards you). In Livy xxiv. 48 we read:—‘*legatos miserunt qui...pollicerentur, si perseveraret urgere bello Carthaginienses, gratam eam rem fore Senatui Populoque Romano, et adnisiuros ut in tempore et bene cumulatam gratiam referant.*’ *In tempore* corresponds to *morte* (cp. Aen. iv. 502), *referant* to *remittam* (‘send back from the world beneath’),

and *gratiam* to *veniam*, a word which is more appropriate to Dido, as the boon she craves is one for which she blushes—that Anna should convey the humiliating request to Aeneas. It needs her sister’s pardon as well as pity. No other passages need be adduced to prove the use of *cumulatam* for ‘with interest’—

P. SANDFORD.

ARCHAEOLOGY.

THE ANCIENT HOME OF THE PHOENICIANS.

ON the Bahrein islands, a group off the coast of Arabia in the Persian Gulf, there is a vast necropolis of a primitive race, in which many thousands of tumuli cover an area of many square miles of what is now desert.

The results of my recent excavation of two of these mounds have brought to light several points which go far to substantiate the statements of Herodotus, Strabo, and Pliny, that the Phoenicians came from these islands, and prove that the Bahrein islands must either have been their original home, or have been held sacred by this race as a place for the burial of the dead, as Kerbelā is to the Persian, or the Ganges to the Hindoo.

Firstly, as to the classical allusions. Herodotus (I. 1, VII. 89) states that the Phoenicians came from below the Euphrates, and that it was the Phoenician account of themselves, their own tradition, that owing to earthquakes, &c., they left their old home and gradually found their way to the shores of the Mediterranean. Justin (XVIII. 3) gives the same story, and so does Strabo (XVI. iii. 4, iv. 27), who calls the Bahrein islands Tyros and Arados, whereas Pliny calls the first Tylos instead of Tyros, and Ptolemy in his geography speaks of them as Tharros, Tyros or Tylos, and Arados. Curiously enough one of the islets with a village on it is still called Arad, and the identity of nomenclature with the towns of the Mediterranean Phoenicia is, to say the least of it, curious.

M. Renan sums up this classical evidence in his *Histoire des Langues Sémitiques*. ‘The greater number of modern critics admit it as demonstrated that the primitive abode of the Phoenicians must be placed on the Lower Euphrates, in the centre of the great commercial and maritime establishments of the Persian Gulf conformably to the unanimous witness of antiquity.’

The mounds on Bahrein, their character and their contents, localise this abode.

Secondly, the form of the tombs in these mounds with the double chamber, one over the other, is distinctly Phoenician, as is proved by the analogy of tombs at Amrit in Syria, in Sardinia, and in recent excavations on the site of Carthage. The upper chamber of the Bahrein tombs contained the *débris* of utensils, the bones of a horse, and objects presumably belonging to the deceased whose bones lay in the lower chamber wrapped in grave clothes, and with the walls, which were carefully covered in with cement, hung with drapery which in the course of ages has crumbled into fibrous dust.

Thirdly, amongst the *débris* found in the upper chambers of the tombs are numerous fragments of ivory, portions of ivory boxes, the hoof of a bull which had been fixed into a pedestal, pendants or amulets with holes bored for suspension, and some of these are covered with rude patterns which connect them distinctly with other ivory works of Phoenician provenance.

Besides these are fragments of coloured ostrich shells scratched with encircling bands, which, in conjunction with the ivories, point to a race of wide commercial enterprise, such as the Phoenicians alone were at that period.

Lastly, a few remarks on the commercial value of the Bahrein islands may serve to show the probability of these as a home for a commerce-loving race. In early days when the Oriental trade passed up the Persian Gulf, it crossed Arabia by caravan road from a spot called Gerrha, which Ptolemy places on the mainland of Arabia, just opposite Bahrein. Now big ships cannot approach this coast, and merchandise would have to be trans-shipped at the Bahrein islands and taken across to the mainland in smaller craft. The Portuguese recognised the commercial value of the Bahrein in their day. Albuquerque, in a letter to his sovereign in 1514, says that with the Bahrein and

Hormuz they would hold the keys of the Persian Gulf. Consequently they built one of their finest fortresses thereon, and always kept a strong garrison there. The terminus of the Euphrates valley railway was to have been at Koweit, just a little north of the Bahrein, and the best harbour in connection with this railway would have been there. Hence we see at different epochs of the commercial history of the world these islands have played a conspicuous part in commerce, and must have formed an excellent cradle for a race like the Phoenicians.

J. THEODORE BENT.

Fitzwilliam Museum, Cambridge.—Catalogue of Casts in the Museum of Classical Archaeology. By CHARLES WALDSTEIN, Litt. D., Ph.D., LL.D., University Reader in Classical Archaeology, and Director of the Fitzwilliam Museum. London and New York: Macmillan & Co. 1889. Pp. viii. 123. 1s. 6d., large paper 5s.

THIS collection has been formed to illustrate the history of ancient sculpture; and it has therefore been restricted to reproductions of representative works. Such works have all been carefully described and discussed by the leading writers on archaeology; and, with their writings at hand, any accurate and industrious person could easily have compiled a satisfactory catalogue in the course of a few weeks. The shortcomings of this catalogue are therefore inexcusable.

In describing each cast Dr. Waldstein attempts to state where the original is now preserved. These are his statements about the first half-dozen of those originals that are now at Athens. No. 7: 'now in the National Museum at Athens.' No. 22: 'now at Athens.' No. 24: 'in the National Museum, Athens.' No. 25: 'found at Athens; now in the Central Museum there.' No. 43: 'now in the Theseion, Athens.' No. 45: 'now at the Patissia Museum, Athens.' The Museum on the Patissia Road at Athens is officially styled the Central Museum, and is popularly called the National Museum. Nos. 7, 24, 25, 45, are in this one Museum, not in three. Nos. 22, 43, are there also. No antiquities are now preserved in the Theseion.

A catalogue of casts should always state clearly what portions of the originals have been restored: for restorations are not easily recognized in a cast. In some instances Dr. Waldstein has enumerated the restorations carefully: but in others he has ignored them

altogether; and, curiously, he has almost invariably ignored them in statues that are not described in the Berlin Catalogue of Casts. In describing the so-called *Adorante*, No. 385, he says nothing about the restorations. Yet both the arms have been restored; and the accuracy of this restoration has been much discussed, as it involves the whole meaning of the statue. The original is in the Museum at Berlin, so there is no cast of it in that Museum: consequently it is not described in the Berlin Catalogue of Casts.

The inscriptions which occur on some of the statues, are of course included in the Catalogue. Dr. Waldstein quotes them all at second hand: but, singularly, he never quotes from Loewy, *Inscripfen griechischer Bildhauer*, so that he would seem to be unacquainted with the standard authority on one portion of his subject. The first half-dozen inscriptions in the Catalogue may serve as examples of the rest. No. 7: 'inscribed on the base from left to right, ΑΓΕΣΟ (Ἡγήσω).' The inscription runs from right to left, and it gives a different word. The capitals are misleading, for they do not represent the archaic forms of the letters; the accent is wrong; and the brackets are ludicrous, for these have a special meaning in epigraphy. The real reading, as is well known, is ΟΜΕΔΑ = Ἀγῆμω. No. 2: for ἐποίει read ἐποί(ει). No. 5: for (ἐ)κηβόλω read '(ἐ)κηβόλω, for φράξον read Φράξον, for μ(ήν) read μ[ήν]. No. 11: for ἀνέθ(η)κεν read ἀνέθ[η]κ[ε]ν, for τήρη read τῆρη = τῆ Ἡρη. No. 26: for οὐφό(ρ)α read οὐφό[ρ]α. No. 29: for οῖν read οῖν, for χοῖ[ρ]ον read χοῖ[ρ]ον. These wanton blunders in mere copying suggest some curious reflections.

In the preface Dr. Waldstein says:—'The references have been selected on the following principle, first, if possible, a reference to some work in the English language; second, the most recent publication containing references to previous treatises; third, the best illustration.' Turn to the beginning of the Catalogue. No. 1: sole reference: 'Middleton, *Anc. Rome in 1885*, p. 374.' That is certainly an English work, though not the latest edition of it: but it gives no illustration nor references. No. 2: sole reference: 'Froehner, *Not. d. Sculpt. Ant. du M. d. Louvre*, No. 19, p. 50.' That is not an English work: it gives no illustration: and though it gives references, it was published twenty years ago, and has since been superseded. See Mitchell, *History of Ancient Sculpture*, p. 662, and illustration. In both these instances Dr. Waldstein might

at least have referred the reader to the very complete bibliographies under the corresponding numbers in the Berlin Catalogue of Casts. No. 4: no references at all. See *Proceedings of Society of Biblical Archaeology* for June, 1887, pp. 374f, plates 1, 2; also W. Wright, *Empire of the Hittites*, second edition, pp. 162f, plates 26, 27. The statement in the preface is seldom justified.

The descriptions themselves have been drawn up very carelessly; some are bald, some are diffuse, and some are nonsense. Take Nos. 61, 74, 118, 158, as examples. The introductions are beyond criticism, for it is generally impossible to comprehend the meaning.

The points remaining to be noted are: that the list of abbreviations and the index are both very incomplete: that the references to modern books are often wrong: that the quantity of minor inaccuracies is quite overwhelming: and that, according to the preface, Dr. Waldstein intends the Catalogue, not merely for the general reader, but also for students preparing for the second part of the Classical Tripos.

CECIL TORR.

CHERSONESUS CNIDIA.

THE Χερσονήσιοι appear in the Carian division of the Athenian tribute-lists. Their tribute, three talents, is equal to that of Cnidus. When the latter was temporarily raised to five talents, that of the Chersonesii remained stationary. They struck coins in the fifth century. These coins had on one side the Cnidian lion's head, on the other the fore-part of a bull, which appears on Cnidian coins at a much later date. The Cnidian Chersonesii dedicated at Olympia, from the spoils of war, a group consisting of three figures, Zeus between Pelops and Alpheios. Pausanias, who describes the group, calls them Χερρόνησιοι οἱ ἐν Κνίδῳ. Aelian (*V. H.* ii. 33), referring to the same group, speaks of Χερρόνησιοι οἱ ἀπὸ Κνίδου. We are left in doubt as to the actual wording of the inscription, which may have been in iambic verse. Who were these Cnidian Chersonesii? The district which Diodorus (*V.* 60), talking of Rhodes, rather loosely describes as ἡ κατὰ τὴν ἀντιπέραν Χερρόνησος is the whole peninsula from Cape Crio to the Dorian Isthmus. In Steph. Byz. (*s.v.* Ἀκανθος, Σύρνα) ἡ Χερρόνησος has the same meaning. This whole district was, Diodorus tells us, colonised by Triopas: Herodotus (*I.* 174) calls it τὸ Τριόπιον. The Chersonesii, who paid tribute to Athens, who struck coins, and who dedicated the group in Olympia, are usually supposed to have been the inhabitants, not of this district, but of a part of the town of Cnidus — the small rocky peninsula now known as Cavo Crio. This view rests on the authority of Pausanias alone. After describing the group in question he adds: 'The larger half of the city of Cnidus, including their most notable buildings, is on the Carian mainland. The name Chersonesus is given to an island lying off the mainland and connected with it by a bridge. The inhabitants of this island dedicated their

offering to Zeus just in the same way as the inhabitants of the quarter of Ephesus called Coressus might (make an offering in their own name, and) say that they had offered it on behalf of the whole city.' Pausanias evidently does not think that Chersonesus was ever anything but a quarter of Cnidus. Had he wished us to understand that it was once a separate city, he would not have taken the pains to impress upon us by his analogy of Ephesus and Coressus that the offering of the Chersonesii was made on behalf of all the Cnidians. He may or may not be right in his supposition that this ex-voto came from the inhabitants of the island, but in either case his testimony is against the existence of a separate city there. A phrase of Strabo's, that Cnidus is τρόπον τινα δίπολις, expresses a physical, not a political fact. It is very improbable that this small island-quarter of Cnidus, separated from, and therefore certainly not on good terms with the town on the mainland, should by a command of the harbours, which could never have been but partial, have acquired an importance which entitled it to be rated as half of the whole town.

The right view is, I think, that of Boeckh. The Chersonesii were the inhabitants of the rest of the Chersonese, excluding Cnidus, and formed a συντέλεια, or more probably a permanent league.

The text of Stephanus (*s.v.* Χερρόνησος) is πόλις ἐν τῇ κατὰ Κνίδον χερρόνησῳ καὶ τρίπολις. In later editions κατὰ Τριόπιον has been substituted for καὶ τρίπολις. Here πόλις is the supposed independent city on the island (Τριόπιον is also described by Stephanus as a πόλις). Τρίπολις is the league of three cities which in the fifth century was independent of Cnidus, and which, as the following inscription shows, continued to exist as the Κοινὸν Χερσονασίων down to the time of the Rhodian dominion in Caria. The marble is among the ruins of Cedrae in the Ceramic Gulf (see *Bull. Hell.* 1886, p. 423). It is a large and heavy basis, and cannot have been conveyed from the mainland in recent times. As Cedrae is an island, and at some distance to the NE of the Dorian Isthmus, it would seem that it can scarcely at any time have belonged to the Κοινὸν Χερσονασίων. Its dialect is however Doric (see the inscriptions in the *Bulletin*). Its nearest neighbours were the Doric communities at the head of the Gulf of Doris, and, like them, it no doubt fell under the permanent and immediate influence of Rhodes. Possibly the Rhodians may have classed it with the Chersonesian cities for the purpose of government. I give the inscription from an impression. I neglected to copy it, a task rendered difficult by its position, as I thought at the time that it had been published in the *Bulletin*. The letters are ΑΜΟΠΦΛ, no apices, the ο, ω, and the circle of φ considerably smaller than the others.

Χερσονασίων τὸ Κοινόν
 Ὀνασιτέλῃ Ὀνασιστράτῳ νικῶντα στάδιον,
 παῖδας Ἰσθμια,
 ἀγενοῦς Νέμεα καὶ Ἀσκληπεία ἐν Κφ,
 5 ἄνδρας Δωρίεια ἐν Κνίδῳ,
]ς Διοσκοῦρια,
 ἔν]δρας Ἡράκλεια,
 παῖδας καὶ ἐφήβους Τλαπολέμεια·
 10 στάδιον καὶ διαυλον, παῖδας Δωρίεια ἐν Κνίδῳ
 ἐφήβους Ποσειδάνια.
 στάδ]ιον καὶ ὀπλιτῶν, ἄνδρας Ἡράκλεια.
 δόλιχον ἄνδρας δ]ς,
]δφ ἀπὸ πρᾶτας ἄνδρας,
 15]εια τὰ μεγάλα καὶ τὰ μικρὰ δ]ς,
 Διοσκοῦρια δ]ς,
 Ποσειδάνια δ]ς,
 ΑΠΙΤΑΝΑ.

There are no more lines and all the lines are complete on the r.; ll. 1-5, 8-10, 12 and 15-16 are complete on the l. also. The illegible letters at the beginning of l. 13 may be about six in number, those in l. 14 about four. I am not sure if the space to the l. of the last line was empty or not. The inscription dates from the time of the Rhodian dominion in Caria. Four festivals—the *Τλαπολέμεια*, *Ἡράκλεια*, *Διοσκούρια* and *Ποσειδάνια*—have no indication of locality. We know the *Τλαπολέμεια* to be Rhodian. I presume that the three others are Rhodian also. Ll. 12-13 commemorating the victories of Onasiteles in the *δάλιχον* are not quite clear: should we read in l. 13 ἐν *Ῥόδῳ*? in l. 14 there is not room for *Ἀσκληπεία*. I think *Ἀλεία* is probable. The existence of greater and lesser *Ἀλεία* is doubtful; see Dittenberger, *De Sacr. Rhod.* l. p. vi.

It will serve little purpose to guess at the names of the three cities which formed the Chersonesian Tripolis. We know from Stephanus the names of three cities of the Chersonesus, Acanthus, Bybassus, and Syrna. It is a significant fact that none of these names occur separately in the tribute-lists. Diodorus, who gives a long account, evidently derived from a very tainted source, of the legends of the Chersonese, mentions, in addition to Bybassus, Cyrrnus, perhaps the same as Syrna, and Castabus. He also mentions, without giving their names, five cities, among which Bybassus and Castabus may be included, as having been founded by, and called after five Curetes from Crete. Perhaps these five Curetes only represent five names under which Zeus was worshipped in the Chersonese, cp. *Et. Mag. s.v. Εὔδανος* (quoted by Lobeck *Aglaoph.* p. 1136), where the three Curetes, who emigrate to Caria, are three Carian forms of Zeus, of which Labrandus and Panamarus are well known to us, but *Σπάλαξος* or *Πάλαξος* has still to be identified.

W. R. PATON.

THE EASTERN FRIEZE OF THE PARTHENON.—The identification of the table- and tray-carrying maidens of the eastern frieze of the Parthenon by Karl Ottfried Muller (1820) as the Athenian priestesses Kosmo and Trapezo would no doubt have been long ago as generally accepted as such happy conclusions can ever hope to be, but that he omitted to cite directly a justifying reference for Trapezo. In his chapter *De Sacerdotio Eteobutadarum* he refers, like Miss Harrison, to Harpocration for what will not be found there—authority for the name Trapezo. This is supplied by Hesychius, *v. Τραπεζών, ἱερεῖά τις Ἀθήνησιν*. The notes give a reference to Meursius, *Att. Lect.* 187, who proposes the correction *Τραπεζώ* in accordance with analogy of *Δηώ*, &c., &c.

W. WATKISS LLOYD.

ACQUISITIONS OF THE BRITISH MUSEUM.

1. A portfolio containing forty photographs illustrating Lord Savile's excavations at Nemi, and presented by him.

2. Part of a sculptured stele, giving the head of a youth wearing a tainia, from Athens.

3. Three terracotta moulds for coins of Maximinus and Licinius II.

4. *a.* Fragments of vases of red clay with wavy decorations in black. From Mr. Dennis' excavations in 1882 at the tumuli of Bin Tepè near Sardes.

b. Fragment of a tile stamped with monogram

ϠϞϞ : from Sardes.
NCOO

5. Wooden picture frame containing a portrait head painted on a wooden panel in encaustic. A cord for suspension is attached to the frame. From Mr. Petrie's excavations in the Fayoum.

6. A series of objects found at Mari, between Larnaca and Limassol in Cyprus: viz.

a. Sard scarab with intaglio, a winged female figure running to l.

b. Banded agate scarab with intaglio, a lion killing a deer among reeds.

c. Sard cameo, lion recumbent.

d. Jasper cameo in form of a frog: on the base are engraved Bes with two lions.

e. Haematite cylinder, the ends mounted in gold: on it are engraved a male figure, a gryphon, and other animals.

f. Gold bowl of a spoon set with garnet.

g. Silver spiral, one end mounted in gold.

h. Silver head of a ram: part of a bracelet.

i. Fragments of an inscription on talc, in late Greek.

k. Fragments of an inscription on lead, probably a *dira*.

7. *a.* Part of a marble stele, giving the head of a youth, from Athens.

b. Silver ring with figure of a sow in intaglio, from Rome.

c. Archaic quadriga, with charioteer, in green porcelain, from Corinth; ht. 1½ in. l. 2 in.

d. Terracotta statuette, from Beirût.

8. Two archaic slabs of white marble, found in Lydia, in excavations by Mr. G. Dennis, near the tomb of Alyattes. On each slab is carved a frieze in low relief on a sunk field in an archaic style: the one (ht. 7 in. l. 16 in.) represents three deer browsing, the other (ht. 7 in. l. 17 in.) three horsemen riding in procession to the r. armed with helmet, cuirass, and spear: the horses have large bits. The style of these slabs recalls the early Graeco-Asiatic art, as we have it in the paintings from Clazomenae and the early vases with friezes of animals.

9. Seventeen terracottas and a porcelain figure of Bes, found near Beirût.

CECIL SMITH.

THE TESTIMONIAL TO SIR CHARLES NEWTON.—A meeting of subscribers to this Fund was held on October 15th at the rooms of the Royal Asiatic Society in Albemarle Street, Lord Carnarvon in the chair. The secretary reported that in all about £460 had been received, out of which, after paying for the bust, a sum of about £330 would be available for some purpose connected with the British School at Athens, which should further commemorate Sir Charles Newton's name. Lord Carnarvon made the formal presentation of the bust; it has been executed by Sir John Boehm in white marble, from a model made by that artist some time ago, but which has hitherto existed only in plaster. The trustees of the British Museum have consented to its being deposited in their keeping, and it has been set up in the centre of the Northern Gallery of the Mausoleum Room.

C. I. Gr. 2247. BRONZE VOTIVE HARE, WITH DEDICATION TO APOLLO OF PRIENE (*Gr. Inscriptions in the B.M.* Part II. No. ccxxx.).—This inscription has hitherto been classed with those of Samos. That it is derived from Priene is proved by the following note written by Mr. Thomas Burgon on a drawing now in the possession of his family. The drawing was executed by the late Dean of Chichester, Mr. J. W. Burgon. 'Purchased by Cockerell, at Samos, of a Greek priest, and by C.R.C. presented to me. The Greek priest said it came from Priene, from the ruins of the Temple of Apollo.'

A. H. S.

Revue Archéologique. May—June 1889. Paris.

1. Waile : the bearded head from Charchell, which de Villefosse thought was Oceanus, is rather Prometheus, and probably decorated the palace of Juba : two plates. 2. Perrot : note on the Graf collection of painted mummy portraits for sale in Paris : two plates. 3. Deloche : rings and seals of the Merovingian period, continued : twelve cuts. 4. S. Reinach : the Gauls in ancient art, concluded : description of Greek and Italian bas-reliefs : most of these belong to the Pergamene cycle ; but it must be borne in mind that there must have existed monuments recording the previous defeat of the Gauls in B.C. 279. The Ammendola sarcophagus does not depict an episode of Roman history, but was inspired by a Hellenistic painting representing the defeat of the Gauls by Asiatic Greeks. The representations of Gauls are owed to two principle sources : the Delphic, of which we know almost nothing ; and the Pergamene, which we know in part : the Galati became in art the type of Barbarian *par excellence* ; six cuts. 5. Drouin : the era of Yazdegerd and the Persian calendar, continued. 6. Blanchet : ancient tesserae, theatrical and otherwise, continued : descriptive list, with cuts. 7. Guillemard : Gaulish inscriptions : a new attempt at their interpretation, continued. 8. De Kersers : the monuments of the Department of Cher, continued : history of Architecture in the Department. News. Bibliography. Review of epigraphical works relating to Roman antiquity, by M. Cagnat. C. S.

Bulletin de Correspondance Hellénique. April 1889. Athens and Paris.

1. Bérard : an archaic inscription found by him in the excavations of Dec. 1888 at Tegea : the first 35 lines are almost complete, and are a regulation of the temple of Athene Alea, dealing with the rights of pasturage in the fields of the goddess, the punishments for various offences, the sale of the sacred produce &c. 2. Doublet : twenty-eight Greek inscriptions from various sites in Paphlagonia. 3. Lechat : two sarcophagi of the Constantinople Museum : the first (badly given in *Arch. Zeit.* 1858 pl. C) has the subject of Hippolytus and Phaedra, and that of Theseus abandoning Ariadne : the second (from Tripoli) also represents Hippolytus and Phaedra : two plates. 4. Cousin and Diehl : three inscriptions of Gilyra (?) and five from Eriza (?). 5. Radet and Paris : two inscriptions from Amorgos, recording hypothecae : the first is that of a married woman, security furnished by the father to his son-in-law for the payment of the remainder of the dowry : the second is security for a loan. 6. Foucart : Attic inscriptions : (i) dedication of the prytaneis of the tribe Pandionis : (ii) treaty of alliance between Coreyra and Athens in 375 B.C. Inscriptions from a sepulchral chamber in Rhodes. 7. Durrbach : three inscriptions, from Oenoë, Pagae, and Aegosthenes. C. S.

The same. May 1889. Athens and Paris.

1 S. Reinach : antiquities discovered at the theatre of Delos in 1882 : four inscriptions, one of which records the name of an Athenian dramatist hitherto unknown, Dionysios son of Demetrios : and part of a terminal statue of Hermes, covered with graffiti, consisting of rough sketches and inscriptions : the work of passers-by, but showing true Greek skill and observation of nature : two plates and a cut. 2. Fougères : twenty-five Greek inscriptions collected in Thessaly during a tour in 1887. 3. Jamot : boundary inscription of the territories of Kopai and Akraiphiai. 4. Homolle : decrees of the Athenian

population in Delos. 5. Durrbach : five Greek inscriptions from Imbros. 6. Foucart : a study of the Athenian decree of B.C. 352 found at Eleusis, relating to the sacred domain, on the borders of Attika and Megaris, called the *ἱερὰ ὄργα* : this was published in the *Ἐφ. Ἀρχ.* 1888, p. 25. 7. Lechat : a marble relief of the latter part of the sixth cent. B.C., of which the two fragments were found at different times on the Akropolis at Athens : it represents Hermes playing flutes, followed by a dancing group, composed of the three Charites and a youthful figure : this last M. Lechat thinks is either an initiated mortal or some unknown hero connected with the cult. C. S.

Athenische Mittheilungen. 1889, part 1. Athens.

1. Winter : publishes the fragment of the Sophilos vase (Klein, *Meist.* p. 217) with three other fragments of it which have since been found : a fourth fragment, which probably belongs, is given in Bendorff, *Gr. u. Sic. Vas.* xi. 5. The subject is the bringing of the Dionysos child to the Nysaeon nymphs : the treatment resembles closely the Peleus scene on the François vase, though the drawing of Sophilos is not so fine—evidently Sophilos had the François vase before his eyes to borrow from. Perhaps both Klitias and Sophilos had a model, probably of Korinthian origin : plate. 2. Michaelis : the so-called tripod capital of Eleusis : the inner Propylon at Eleusis had formerly two Ionic columns standing in front of the antae. Lenormant's excavation in 1860 brought to light two capitals, which Bötticher considered to be tripod bearers ; an examination of the marks on the upper surface, however, shows that they carried the corners of an epistylon. This must have belonged to the building of Appius Claudius, as is also clear for stylistic reasons : two cuts. 3. Pomtow : in 1887 was found at Delphi an inscribed marble base ; it contained three inscriptions, viz. (i) a verse of ten elegiacs which Pausanias (x. 9, 5) has rendered in prose ; it states that 'the dedication was erected by the Arkadians from the booty they had won from Laedaemon' : this must refer to the events of B.C. 370. The dedication consisted of a group of statues—Apollo, Nike, and the Panarkadian race-heroes : on historical grounds it must have been put in hand in February, 369. Pausanias names the four sculptors of the group ; he probably had never seen the original, but merely copied the description from a catalogue of the Delphian dedications, perhaps that of Polemon. (ii) and (iii) are proxenia decrees which give new facts of the chronology of about B.C. 230 ; they were inscribed on this Arkadian base because they were in honour of Arkadians : a parallel case is that of the Messenian records on the base of Paconios. 4. Winnefeld : alabastra with representations of negroes : a number of these are known. Heydemann thought them a fabric of Lower Italy ; two here published prove them to belong to the time of early Attic r.f. painting, shortly after the Persian Wars : the early style survived for this particular class of vases : two cuts. 5. Wolters : ten Greek inscriptions from Thessaly ; the first is a decree of the *Κοινὸν τῶν Μαγνήτων* (cf. *Bull. de Corr.* xiii. p. 271). 6. Dörpfeld : the original site of the choregic monument of Nikias is settled by the remains of a foundation wall N.E. of the theatre of Herodes ; it was similar to the Thrasyllos monument, but had two side façades as well as a front façade : when the theatre was built, part of the monument was destroyed. Its materials were built into the so-called 'door of Beulé,' the date of which is thus fixed. 7. Brueckner : poros sculptures from the Akropolis : (i) the pediment with the group of Typhon : from a detailed examination of

the early sculptures he demonstrates that one pediment contained the contests of Zeus and Typhon, Herakles and Echidna, and that the other pediment of the same building contained the contest of Herakles and Triton. Of the first pedimental composition he gives a suggested restoration. Of the three bodies of Typhon, the central one shows signs of being by a different artist from the maker of its companions; there is the same difference in the heads of Zeus and Herakles: two photographic plates and a 'Beilage.' 8. Kontoleon: seventy-two Greek inscriptions from different sites of Asia Minor. 9. Wolters: boundary stone of a temenos of Athens at Aegina.

Dörpfeld's report on the excavations on the Akropolis. Wolters' report on recent finds at Athens, Eleusis, and Mykenae; and a note of Kontoleon about recent discoveries at Pergamon. Reports of meetings. C. S.

The same. 1889, part 2. Athens.

1. Szanto: on Attic inscriptions: (i) a contract of lease, inscribed on a fragment of pottery: (ii) on the psephisma concerning the people of Tenedos. 2. Blümner: scenes of handicraft: vase painting of a potter's workshop with a curious representation of the punishment of a slave: fragment of vase with a similar scene: and a marble stele from Larissa with a carpenter using an adze: three cuts. 3. Treu: two female statues wearing cuirasses in the National Museum at Athens were considered by Gurlitt and others to be representations of towns or landscapes: he explains them as the Iliad and Odyssey personified; the statues were probably copied from types of the period of the Diadochi: two plates, three cuts. 4. Ramsay: Syro-Cappadocian monuments in Asia Minor: 'under this term I include the class of monuments which are commonly called Hittite': discusses Hirschfeld's proposed line of demarcation between these and the Phrygian monuments: plate, ten cuts. 5. Mordtmann: five Greek inscriptions from Salonica and Thessaly. 6. Conze: on the so-called Venus Genetrix: publishes a sketch of a marble statuette not included in S. Reinach's list (*Gaz. Arch.* 1887, p. 250): a statuette from Pergamon: and a fragment from Mykonos. Reinach's No. 38 does not belong to this type, but is a votive figure: plate, three cuts. 7. Koldevey: criticizes Pontow's view as to his own restoration of the hall of the Athenians at Delphi. 8. Demitsas: nine inscriptions from Amisos and the neighbourhood. 9. Zervantes: two inscriptions from Syros and Naxos. 10. Wolters: preliminary account of the recent discoveries of Mycenaean antiquities at Amyklæ.

C. S.

Revue Numismatique. Troisième trimestre, 1889. E. Drouin. 'Essai de déchiffrement des monnaies à légendes araméennes de la Characène' (concluded). —Th. Reinach. 'Les monnaies arsacides et l'origine du calendrier juif.'—E. Babelon. 'Quelques remarques sur les monnaies d'Afrique et d'Espagne.' On coins of the king of Numidia. Disputes Zobel's attribution (cp. Head, *Hist. Num.* p. 4) of various African coins to Spain. *Chronique.*—'Petit bronze inédit de Claude le gothique.'—Reviews. Head's 'Catalogue of Coins of Corinth' in *Brit. Mus.*, by E. B[abelon]. W. W.

Annuaire de la Société française de Numismatique. May—June, 1889.

A. de Belfort. 'Recherche des monnaies impériales romaines non décrites dans l'ouvrage de H. Cohen.'

(continued). Describes coins of Constantius Chlorus, Helena, Maximianus II., Severus II.—

July—August, 1889.

A. de Belfort. 'Recherche des monn. imp.' &c. (continued). Describes coins of Maximinus Daza, Maxentius, Alexander, Licinius I. and II., Valens, Martinianus.—E. Taillebois. 'Une monnaie inédite [de la Gaule] en électrum à la légende *Germanus Indotillil.*' W. W.

Numismatic Chronicle. Parts 1 and 2, 1889.

Arthur J. Evans.—'The "Horsemen" of Tarentum.' An important monograph on the coins of Tarentum, occupying pp. 1—228, dealing chiefly with the types and chronological arrangement of the horsemen series. Illustrated by 11 autotype plates.—B. V. Head. 'Notanda et corrigenda.' 1. N or M on Athenian coins. Th. Reinach has proposed to assign certain classes of Athenian tetradrachms inscribed N—a letter indicating according to him the thirteenth Prytany—to the period B.C. 255—200 when the number of Athenian tribes was thirteen. Head conclusively shows that these coins must on grounds of style be later than B.C. 200 and maintains that N is an engraver's blunder for M (M = 12th Prytany). 2. Two misread coins of Ephesus (a) Trajan. (b) Antoninus Pius. The inscription accompanying a figure of Apollo is shown to be ΑΠΟΛΛΩΝ ΙΚΕΣΙΟΣ and not ΑΠΟΛΛΩΝ ΕΜΒΑΣΙΟΣ. 3. Philadelphia Lydiae. The coin of Caligula attributed by Head (*Num. Chron.* 1888 p. 300) to Philadelphia and Germanicopolis in Cilicia is now assigned to Philadelphia in Lydia. 4. Lydian gold coinage. W. W.

Zeitschrift für Numismatik (Berlin). Bd. xvi. Heft 3—4, 1889.

L. Brunn. 'Coins of Tyras of the time of Hadrian.'—K. F. Kinch. 'The language of the Sicilian Elymi.' Mainly on the well-known inscriptions ΣΕΓΕΣΤΑΙΒΕΜΙ, ΕΡΥΚΑΙΒ &c. on coins of Segesta and Eryx. They are considered to be due to the Elymi the native inhabitants of the neighbourhood. B = E. ΣΕΓΕΣΤΑΙΒΕΜΙ = Σεγεσταίη = Σεγεσταίη εἰμί, the inscription referring to the head of the nymph Segesta on the coins. J. N. Svoronos. 'Constellations as coin-types.' Deals with the coins of Mallus in Cilicia. The reverse-type of the earlier coins—a conical stone accompanied, at first, by two objects resembling both birds and bunches of grapes, and, afterwards, by bunches of grapes—is most ingeniously explained as a representation of the baitylos of Zeus (= the constellation of the Bull) accompanied by the constellation of the Peliades (the 'Doves') which was also known as Βότρυς (Bunch of Grapes). The symbols ▽ and Γ which sometimes take the place of the dove-grapes are explained as symbols of the constellations Hyades and Delta. The various winged figures on the coins are explained as Iris, Eosphoros (figure carrying disk ornamented with star), Boreas (double-headed winged figure carrying disk) and Zephyrus (winged male figure with disk).—Th. Mommsen. 'Gold bars from Sirmium.' (*Cp. Class. Rev.* III. pp. 142, 186, 381).

WARWICK WROTH.

SUMMARIES OF PERIODICALS.

Athenaeum: 18 May, review of E. Hatch's 'Essays in Biblical Greek, 'Notes from Mt. Athos,' by J. P. Mahaffy. 25 May, rev. of Workman's 'Text of Jeremiah in the Greek and Hebrew.' 22 June, letter from Sp. P. Lambros on the 'MSS. of Mt. Athos.' 29 June, notice of Mackail's transl. of the 'Eclogues and Georgics.' 13 July, rev. of Stevenson's 'Dict. of Roman Coins.' 27 July, notices of Noeldchen's 'Die Abfassungszeit der Schriften Tertullians'; C. de Boor's 'Neue Fragmente des Papias'; R. Handmann's 'Das Hebräerevangelium'; A. Harnack's 'Die Akten des Karpus, des Papyrus, u. der Agathonike.' 24 Aug., rev. of Chaignet's 'La Rhétorique et son histoire.' 7 Sept., rev. of Withrow's 'Catacombs in Rome,' and of M. Mayer 'die Giganten u. Titanen in den antiken Sagen u. Kunst.' 21 Sept., rev. of Key's 'Latin Dict.' 5 Oct., rev. of Lightfoot's 'Essays on Supernatural Religion' and Reply.

Academy: 18 May, notices of Whibley's 'Political Parties in Athens during the Peloponnesian War'; L. Holtzapfel's 'Beiträge zur Griechischen Geschichte'; Nérontos Bey, 'L'Ancienne Alexandrie'; L. Ménard's 'Histoire des Grecs'; C. Hude's 'Commentarii critici ad Thucydenem pertinentes'; E. B. Birks, letter on 'Zeus = Serapis in Inscriptions.' 25 May, F. Haverfield, rev. of Leaf's 'Iliad II.'; van Leeuwen and da Costa's 'Iliad'; Monro's 'Iliad II.'; Maass' 'Scholia Townleyana.' 1 June, J. S. Mackay, rev. of Allman's 'Greek Geometry from Thales to Euclid.' D. B. Monro writes an obituary of H. W. Chandler. 8 June, V. Balzani, rev. of Tunison's 'Master Virgil'; C. Oman, rev. Stevenson's 'Dict. of Roman Coins'; notices of Lewis' 'New School Latin Dict.'; Dymes' 'Selections from Lucretius'; B. D. Turner's 'Republic X.'; Shuckburgh's 'Herodotus VI.'; Dimsdale's 'Livy XXII.'; W. S. Hadley's 'Hippolytus'; W. C. Compton's 'Caesar, B.G. VII.' J. Cook Wilson writes on 'Mr. Archer Hind's last word.' 22 June, Roby, review of W. G. Hales' 'The Cum Constructions'; Haverfield, rev. of Earwaker's 'Recent Discoveries of Roman Remains in Chester'; notices of Stewart's transl. of Seneca on Benefits; Shilleto's 'Plutarch's Morals'; Stock's 'Meno of Plato'; J. O. Smith's 'Ethics of Aristotle.' 29 June, notices of Stein's 'Die Psychologie der Stoa'; H. Siebeck's 'Untersuchungen zur Philosophie der Griechen'; Freudenthal, 'Ueber die Theologie des Xenophanes'; T. W. Allen, letter on the Venice Athenaens; I. Taylor, the verb substantive in Etruscan. 6 July, W. Victor, letter on Virgil in the Middle Ages. 13 July, notice of S. Hemphill's 'The Diatessaron of Tatian.' 20 July, notices of Liddell and Scott's 'Intermediate Lexicon'; Duff's 'Lucretius V.'; Bayfield's 'Ion.' 27 July, T. W. Allen, letter on the Ravenna Aristophanes. 3 Aug. notices of R. Handmann's 'Das Hebräer Evangelium,' and E. Schwartz' 'Tatiani oratio ad Graecos.' 10 Aug. notices of A. N. Jan-naris on Eratocritos and its author'; J. Schmitt, 'Die Chronik von Morea'; N. B. Pharyds, 'History of the Greek colony in Corsica'; J. S. Tunison, letter on Virgil in the Middle Ages. 17 Aug., H. J. White, letter on the Coire and St. Gall fragments of the old Latin version of the Gospels. 14 Sept., E. S. Roberts, letter on the Inscriptions from Naukratis. 21 Sept., Bp. Lightfoot, letter on the Muratorian fragment [It was originally written in

Greek verse and reconstruction of some lines. Date after about A.D. 185 or 190.]; C. Oman, rev. of Brit. Mus. Catalogue of Greek Coins—Corinth. 28 Sept., letter on Muratorian fragment by author of 'Supernatural Religion.' 5 Oct., Sayce rev. Gilmore's fragments of the Persika of Ktesias. 12 Oct., H. Nettleship rev. Ellis' Catullus, 2nd. ed. 19 Oct., Rob. Ellis, rev. of Owen's 'Tristia of Ovid.'

The Expositor. Nos. 54-57 (June to Sept. 1889).

No. 54. A. Jessopp on the allusions to primitive liturgies or confessions of faith which may be found in the New Testament. The Dean of Armagh on the Minor Apostles. Josiah Gilbert on Nebuchadnezzar's vision of the Image and the Stone. G. T. Stokes on St. Columbanus and his Library. A. B. Bruce continues his comments on the Ep. to the Hebrews in this and the following numbers.

55. C. Plummer illustrates the documentary theory of the origin of the Synoptic Gospels by a comparison of the earliest authorities on the story of Becket. F. Rendall writes in this and the following number on St Paul and the Galatian Judaizers. Obituary of the Rev. W. H. Simcox.

56. G. T. Stokes on St Columbanus and his teaching.

57. Dean of Armagh on Judas Iscariot. Joseph B. Mayor on St James I 17, II. 1, III. 6. E. G. King on St. Paul's method of quotation (criticizing Bartlett's Bampton Lectures).

Hermes, vol. xxiv. part 2.

1. A. Reuter, *Der Codex Bernensis 363 und sein Werth für die Kritik des Chirius Fortunatianus.*

2. C. Hülsen, *Die Abfassungszeit der capitolinischen Fasten.* A discussion based on the measurements and probable position of certain newly-discovered fragments of the *Fasti Capitolini*, as to their date, whether 718 A.U.C., as held by Borghesi and Mommsen, or 742 as held by Hirschfeld. Hülsen decides in favour of the former. The *Fasti* were engraved on the Regia when restored after its destruction by fire in 718, by Cn. Domitius Calvinus.

3. Th. Mommsen, *Das römische Militärwesen seit Diocletian.* A very important article of which the main points only can be summarized. After prefacing that the frontier-system of Augustus was both enlarged and supplemented by a regular field-army, and that the military unit was now the numerus, Mommsen treats successively of (1) *Die Grenzbesatzungen.* From the time of Constantine the frontier-troops became distinctly soldiers of the second class, milites ripenses or limitanei, as opposed to the imperial field-army developed out of the Praetorian guard (milites palatini or comitatenses). The soldiers stationed in the various castra (castriciarii or castellani) round the staff-campments (fossata) were essentially peasants, with certain territories assigned to them which, like the towns, were the subjects of legal rights, were free from taxes, hereditary, like the military service itself, and inalienable. Cavalry and infantry were now entirely distinct, the former being divided into cunei equitum, equites and alae, the latter into legiones, auxilia and cohortes. A table of the frontier-troops, as far as legions are concerned, is given by means of the list dating from M. Aurelius (C.I.L. vi. 3492) and the Notitia Dignitatum of the

reign of Honorius. The old legions, *i.e.* all those mentioned in Dio Cassius 55, 24, still contained 6000 men, though they were usually divided into detachments of 1000 men each. The new legions contained only 1000 men. The auxilia of which there were 44 are only found in the Danube provinces. They ranked higher than the legions, and were of barbarian formation. Indeed in this epoch the further troops are removed from Roman nationality and formation, the higher they are ranked. These auxilia were probably developed out of the numeri of prae-Dioletian times, and the importance of the Illyrian local-militia explains why the auxilia are only found in these parts. The cohortes resemble those of the Augustan organization. The cunei equitum and equites both ranked above the legions, the former being probably of barbarian formation, the latter Roman. Comparison between the prae-Dioletian and Constantinian is only possible in the case of the legions. Excepting Britain, Africa, and Germany, of which we have no information, we find 17 new legions against 23 old ones. This however does probably not represent the real increase by Dioletian, for we find in the east 20 and in the west 18 legions described as pseudo-comitatenses. These were probably at first frontier-troops, and were then promoted perhaps by Constantine into the imperial field-army. This would agree with the statement of Lactantius that Dioletian quadrupled the number of troops, and also with that of Zosimus that Constantine increased the field-army at the expense of the frontiers. With regard to the command, the legatus pr. pr. was supplanted by the dux limitis, military and civil functions being differentiated, while the Augustan legatus legionis became after Gallienus the non-senatorial praefectus legionis, and after Dioletian the old legion were divided into several detachments, each of which (as a virtual unit) was commanded by a praefectus, while after Constantine the title praefectus legionis occurs in no document except the Notitia, probably drawn up after an old and obsolete arrangement, and each division was henceforward commanded by its tribune. (2) *Die Föderirten der Grenze*. These were a development of the Augustan system of client-states, over which Roman influence, but not Roman organization, extended. But in post-Dioletian times the clientela was essentially modified, for (a) the federated states usually gave protection rather than received it, and (b) the Roman government paid for the protection it received. In connection with the latter point, the institution of foederati was a convenient cloak for what was really the buying off of an enemy's attack, as when Justinian paid annually 500 lbs. of gold to the Persians. The foederati were in a sense Roman soldiers, but paid by the own kings. (3) *Die schoiae*. These were the first division of the imperial field-army; they were instituted by Constantine, and so called from waiting for orders in a hall in the palace. They were always the most efficient soldiers procurable, now Germans, now Armenians, now Isaurians. There were only about twelve of them, each 500 strong. (4) *Die Palatini und die Comitatuses*. The Palatini were instituted by Dioletian, to emancipate himself from the military and political traditions of the Praetorian guard. They were attached, not to the capital, but to the person of the emperor. They consisted of 24 vexillationes of cavalry, 25 legions and 108 auxilia. They were distributed both in the east and west, and were as a rule, though not actually in the capitals, yet more or less in their vicinity, and at any rate immediately under the disposal of the magistri militum residing there. The Comitatuses were differentiated from the Palatini probably by Constantine, and formed an additional number

of troops at the emperor's free disposal. As a rule, they were stationed further from the capitals in the provinces, as a reserve for frontier defence. The auxilia of the Palatini were light-infantry troops of non-Roman formation probably developed out of the practice of Maximian who formed corps which he sent into all parts of the empire out of the local militia of various German tribes. In the post-Dioletian epoch they formed the flower of the Roman army. (5) *Die bucellarii*. These (from bucella, the military bread) were a sort of retainers who followed officers to the wars, but were always free-men. They belonged in fact to a developed condottier-system. So Theodoric was only the leader of a German horde taken into Roman pay, and the Thracian Belisarius was the condottiere of a mercenary troop. (6) *Die Rechtsgründe des Kriegsdienstes*. Non-citizens, *i.e.* barbarian troops, were now ranked higher than citizens who are found still in the legions, but not in the vexillationes, or auxilia, or scholae. The grounds of military-service are (a) voluntary enlistment, (b) provision of recruits by landed proprietors who sent their coloni in lieu of land-tax, (c) hereditary military service, (d) barbarians were after Dioletian often settled within the empire or on the frontiers with lands assigned to them on condition of military service. These were either laeti or gentiles. (7) *Das Gesamtheit, und das Commando*. A calculation, based on the Notitia, would show that the frontier troops, legions, auxilia and cohorts (excluding Gaul, Britain and Africa) amounted to 360,000, the imperial field-army to 194,500. The chief command was by Dioletian retained in the hands of the praefectus praetorio. Constantine gave that of the infantry to a magister peditum, that of the cavalry to a magister equitum. These were more directly concerned with the field-army, but had an indirect control over the limitanei. (8) *Übersicht der in den Clientelstaaten oder im Ausland gebildeten Truppenkörper*.

4. F. Leo, *Die beiden metrischen Systeme des Alterthums*. Since the investigations of Westphal, the metrical tradition of antiquity has fallen into two systems, a younger and an older, one referring the sum-total of verse-forms to a larger number of fundamental verse-forming metres, the other deriving all forms from the two most prominent, the heroic hexameter and the iambic. Whether one of these systems is a modification of the other, can be discovered only by an historical survey, and this is briefly here attempted.

5. H. Diels, *Reiskii Animadversiones in Laertium Diogenem*. The five volumes Animadversiones in Graecos auctores, published during Reiske's life-time, were so neglected that the remainder of his MSS. were never used. This was a great mortification to Reiske who said 'Ich bin gewiss, so verachtet sie jetzt sind, so wenig ihr Werth erkannt wird, so wird man sie doch einmal suchen und ihnen Gerechtigkeit widerfahren lassen, wann Neid, Partheilichkeit und Affecten todt sein werden.' Towards the fulfilment of this prophecy Diels here takes the first step, having secured the use of Reiske's manuscript Animadversiones in Laertium Diogenem from the Library at Copenhagen. He finds that in many points the editions of Huebner and Cobet might have gained from a use of these notes which contain 'multa nova et palmaria.' Diels adds: 'Omnino haec postuma sic edenda nobis putabamus ut non grammatici diligentiam nocentem illam saepenumero scriptorum famae, sed filii erga parentem pietatem praestaremus. Sic enim caste sanctaeque parentasse videbimur Reiskii magnis nec satis placatis manibus.'

6. A. Wilhelm, *Attische Psephismen*, supplementary to those described in vol. xxiv. part 1.

Hermes, vol. xxiv. part 3.

1. Dessau, *Ueber Zeit und Persönlichkeit der Scriptores Historiae Augustae*. An important and interesting article to prove that these biographies are probably later in date than Constantine, and are the work of the same hand. (1) Of the four authors of the lives up to Gordian III., Spartianus and Capitolinus dedicate some to Diocletian, some to Constantine, but it is extremely unlikely that the same author would dedicate to both, while unusual apostrophes are made to them in the course of the history, without any flattery or any allusion to their exploits. (2) The lives from Philippus to Claudius Gothicus, usually attributed to Trebellius Pollio, appear to be written in the time of Constantius Chlorus, and before he was Augustus, yet after the building of the Thermae Diocletianae, *i.e.* about 305. But the supposed descent of Constantius from Claudius is continually mentioned, though it is extremely unlikely that Constantius would have encouraged any such allusions while Diocletian was Augustus, and in fact the Gallic Panegyrics are completely silent on the point. This supposed descent from Claudius was almost certainly an invention of Constantine's reign. (3) Vopiscus in his life of Aurelian speaks of Constantius as still living, and of Diocletian as a private person, *i.e.* it purports to be written 305-306, but the mention of Constantius is a sort of prophecy of the future greatness of his house, and this could not have been published at Rome at so early a date. (4) All six writers give many false accounts, especially in those reigns or lives where the acquisition of information would be difficult. In all of them too are traces of events belonging not only to the first third of the fourth century but to a later time still. These traces occur principally in proper names. Thus Capitolinus (vit. Maxim. 27, 6) gives many details about the son of the emperor (he calls him Maximinus, though his real name, as we know from coins, was Maximus), many of them unlikely and all of them unnoticed by other historians. Among them he states that he married a certain Junia Fadilla, who afterwards married a senator named Toxotius. Now such Graecised names for Roman senators never occurred in the third century; but in the second half of the fourth two Toxotii, both Roman senators, lived, and probably the author has transferred their names to fill up gaps in his history. (5) Other names also mentioned amid improbable circumstances and certainly belonging to the last years of the fourth century occur, *e.g.* that of Ragonius Celsus (vit. Pesc. Nig. 3, 9, conf. C.I.L. vi. 1759 &c.) that of Faltonius Probus (vit. Aur. 40: conf. C.I.L. vi. 1185) that of Clodius Celsinus (vit. Clod. Alb. 12, 9, 11: conf. C.I.L. ix. 1576 &c.). (6) A striking point is the prophecy that the descendants of Probus would be 'tantae in senatu claritudinis ut omnes summis honoribus fungentur' (vit. Prob. 24). To have written this before the prophecy was fulfilled would be pointless. It was amply fulfilled by the family of Petronius Probus, but in this case could not have been written earlier than 370 A.D. at least. (7) The statement that Maximin was the son of a Goth and an Alanian (vit. Max. 1, 5) could hardly have originated earlier than the end of the fourth century when Goths and Alani did dwell together in Thrace. (8) Certain verbal similarities between the scriptores on the one hand and Eutropius and Victor on the other have usually been explained by supposing that the latter copied from the former. But a comparison of their mode of dealing with Suetonius, who was certainly their authority for the first century, does not support this view, and it is more probable that the scriptores made use of Eutropius and Victor.

In several passages too they blame certain 'imperi scriptores' for statements which are found only in Eutropius and Victor. From all this it would appear that these biographies were written at the end of the fourth century, but in order to gain them greater credit, various touches were given to them to make them appear to date from the beginning of the century. But it would be a curious coincidence if six authors all pursued this course. Were they really six, or only one? To enable this question to be answered, a number of similarities between these six reputed authors in subject, treatment, phraseology, manner of quotation, habitual playing upon proper names, and other points are given, which lead irresistibly to the conclusion that the same author composed all the lives, and hit upon the device of attributing them to different authors and an earlier epoch, in order to make his work more popular.

2. Th. Mommsen, *Die älteste Handschrift der Chronik des Hieronymus*. An account of the MS. of Hieronymus recently found in the Bodleian Library. It belonged to the Meermann collection, in which catalogue it is numbered 770. The MS. contains the chronicles of Hieronymus and Marcellinus Comes, but of the former the earlier portion is missing, so that the MS. actually begins with the year 555 ab Abr. The MS., written in uncials, and belonging, according to Maunde Thompson, to the earlier part of the sixth century, is singularly correct in orthography, and must take the premier place as an authority for the text. It agrees in many points with M, the Middlehill MS. now at Berlin, which ranks second in value, and also shows a striking affinity to F, a MS. of the ninth century, but copied from an archetype of the early sixth. Thus OM are free from the mistakes of APBF: while OF are free from those of APBM. Several of the readings in O have a more than textual interest. Thus the bad government in Illyricum is in O ascribed to Probus 'praefectus Illyrici,' in the other MSS. to 'Equitius Illyrici comes,' the fact being that Probus, though no doubt correct in value, and which Hieronymus, who wrote in the east, was too powerful for the western copyists to venture on naming him, and they therefore substituted the less formidable Equitius.

3. E. Bethe, *Untersuchungen an Diodors Inselbuch*. Diodorus in Book V. mentions as his authorities for the treatment of Crete, Epimenides, Dosiades, Sosicrates and Aglaosthenes (C. Robert's conjecture for Laosthenides). Bethe discusses this and comes to the conclusion that though Diodorus may have used an old Theogony of Epimenides, his main authority for Crete was Apollodorus' Commentary to the *κατάλογος νηών*, which Strabo, between whom and Diodorus numerous resemblances are pointed out, also used. But whether Apollodorus was used directly or mediately through other authors, does not admit of so easy an answer. The various questions connected with this subject are discussed with much minuteness.

4. A. Nauck, *Analecta Critica*. A series of critical notes on passages from Homer, Sophocles, Euripides, Theocritus, Lysias, Plutarch, &c. &c.

5. I. Vahlen, *Varia*: in continuation to vol. xvii. 595 *seqq.*

Miscellen: A. Skias, *Zum Gesetz von Gortyn*.—V. Jernstedt, *Zu Sueton*. (1) In Jul. Caes. 28 defends the common reading 'quando nec plebiscito' in opposition to Mommsen's suggestion 'ei' and Hirschfeld's 'lege.' (2) In Tib. 29 opposes Hirschfeld's insertion of 'semper' before 'senatui servire,' and remedies the passage by alterations in punctuation. —J. Beloch, *Die Sklavenzahl Bocioliens im fünften Jahrhundert*.

Göttingische gelehrte Anzeiger, 1889:—

No. 1, Jan. 1. Duncker, Max, *Abhandlungen aus der griechischen Geschichte* (Niese). Composed of seven articles which have already appeared separately. 1. Lands of the Spartans. 2. Strategy and military tactics of Miltiades at Marathon. 4. Treason of Themistocles. An attempt at the vindication of Themistocles. Also, incidentally, a discussion of Pausanias' conduct. 5. The peace of Cimon. By far the best article in the collection. 6. On a supposed law of Pericles. The question at issue is the requirements of Athenian citizenship, as mentioned by Plutarch, *Pericl.* 37. 7. Pericles' voyage to Pontus. Placed in 444 B.C.

No. 5, Feb. 15. Egenolf, *Die orthoepischen Stücke der byzantinischen Litteratur* (F. Blass). Excellent work considering the scanty material at hand. The review is chiefly on matters of detail.—*Comicorum Atticorum fragmenta* ed. Theo. Kock. Novae Comoediae fragmenta, pars. III. Comicorum incertae aetatis fragmenta. Fragmenta incertorum poetarum. Indices. Supplementa (O. Crusius). This is the last volume of the *Fragmenta*, and is on a par with Kock's other work. A great deal of new matter has been brought to light, especially in the part devoted to *Fragmenta incertorum poetarum*. The certain and the uncertain, however, are not sufficiently distinguished. Kock depends more upon his 'griechisches Gefühl' than upon the notices of the grammarians. He would have done better to consider such Byzantines as Apostolios and Macarios. —Hartmann, J. J., *Analecta Xenophontea* (R. Mücke). Learned, brilliant, but one-sided.

No. 8, Apr. 1. *Corpus scriptorum ecclesiasticorum Latinorum*, vol. XVI. Poetae christiani minores, pt. 1. Paulini Petricordiae carmina, rec. M. Petschenig. Orientii carmina, rec. R. Ellis. Paulini Pellaei Eucharisticos, rec. G. Brandes. Claudii Marii Victoris Alethia et Probae certo, rec. C. Schenkl (Missowa). Brandes' work is the most satisfactory, although the work of the whole book is very good. The critical treatment of the first part is something entirely new.—*Old Latin Biblical Texts*. I. Ed. by John Wordsworth. II. Ed. by John Wordsworth, W. Sanday, and H. J. White. III. Ed. by H. J. White (under the direction of the Bishop of Salisbury) (Corssen). Good as a whole, but in some respects unsatisfactory and incomplete.

No. 9, Apr. 15. Bilfinger (G.), *Die antiken Stundenangaben* (Matzat). The principal point made is that such phrases as *hora sexta*, &c., mean 12 o'clock, &c., and not 11-12, &c.

No. 10, May 1. De Boor (C.), *Vita Euthymii: ein Anecdote zur Geschichte Leos des Weisen* (Gülicher). Two parts to the work. The first part consists of the newly-discovered *Vita*. The second part contains a consideration of the chronological and historical worth of the *Vita* for the years between 880 and 920. The work is well done and satisfactory.

No. 11, May 15. Krüger, *Geschichte der Quellen und Litteratur des römischen Rechts* (Bremer). The book is divided into three periods. 1. Royal and Republican times. 2. Time of Emperors to Diocletian. 3. Time from Constantine to Justinian. The first period should extend to the Punic Wars. The line between the second and third periods, as well as that between the Republic and the Empire, is questionable. The third period more naturally commences with Hadrian. Jurisprudence is too much of a simple theory to the author. Some account should have been taken of history.

No. 14, July 1. Baumgärtner (P.), *Die Einheit des Hermas-Buchs*. Link (Ad.), *Die Einheit des Pastor Hermas* (Jülicher). Link upholds the unity, Baumgärtner does not. There is much that is sug-

gestive in Baumgärtner's book, but Link's contains the better arguments and is better executed.

No. 15, July 15. *Liber diurnus Romanorum pontificum*. Ex unico codice Vaticano denuo edidit Th. E. ab Sichel (Steindorff). With Preface and Prolegomena. By a master hand. Col. I dates from before 680, Col. II. from before 795. Col. I., composed of smaller collections, put in this shape for easy memorizing. Later Col. II. was incorporated. Consideration of Vatican MS. of *Diurnus* is no inconsiderable part of the work.

No. 16, Aug. 1. Soltan (Wilhelm, Dr. phil.), *Die römischen-Amtsjahre auf ihren natürlichen Zeitwert reducirt* (Matzat). The author has greatly lessened the value of his work by refusing to see that the old-Roman *data* do not correspond to the Julian *data*. The criticism deals mostly with details.

Blätter für das Bayer. Gymnasialschulwesen, Bd. 25. 1889.

Heft. I. Essays:—A. Steinberger, *Goethe und die Alkestisfrage*, explains how essentially the *Alkestis* of Goethe differs from that of Euripides.—A. Zucker, in *Caes. Bell. Gall.* vi. 7, 6, proposes *consulto* for *in consilio*.—Zehetmayr, *Sincerus und Sanskrit*, connects *sincerus* with the Sanskrit form *saṃ-kāra*, and gives various meanings and the etymology of the latter.

Reviews:—F. Curschmann, *Horatiana* (Proschberger). Recommended to all students of Horace.—A. Holder, *Avienii Carmina* (C. Weyman). Contains a list of MSS. and editions and 250 titles in an index *librorum Avienium illustrantium*; also a complete index *verborum*.—J. H. Schmalz, *Archs Antibarbarus der lateinischen Sprache*, 6. Aufl. (J. Gerstenecker). Reviewer gives extended criticism of details, but says that the book is indispensable for special students of Latin.—C. W. J. Cron, *Platons Gorgias*, 4 Aufl. (Baumann). Greatly changed from third edition, less in text than in notes, which are improved and corrected. Many points are reviewed in detail.—A. Hotop, *De Eustathii Proverbiis* (E. Kurz). New results are not numerous. Not a full survey of the material; confined to the commentaries on *Odyssey* and *Iliad*, and these not exhausted. Many proverbs improperly admitted and others excluded. Additional sources which might be used are added by Kurz.—O. Bie, *Die Museen in der Antiken Art* (H. L. Ulrichs). An extended though not exhaustive study of the representations of the Muses in antique art.—M. Duncker, *Abhandlungen aus der griechischen Geschichte* (H. Welzhofer). The essential contents of these are in his history. Too little attention given to the newest literature. The reviewer discusses the statement of Plutarch in regard to Lycurgus' division of the land, as it is presented in the essay, *Ueber die Hufen der Spartiaten*.

Heften 2 u. 3. Essays:—M. Kiderlin, in *Quintilian*, v. 7, 18, proposes *primo sparsa* for *sparsa*; in 19, *manifestum fiat* for *manifestum sit*; in 21, *est ars actoris* for *est oratoris* of the MSS., and *est accusatoris* or *actoris* according to the conjecture of some.—C. Weyman, in support of the correctness of the tautological expression *δική δικάλα*, *Soph. Antigone*, 23, brings forward *δική γὰρ δικάλα ἔστιν* found in A. Harnack's edition of *Akten des Karpus, Papylus, und der Agathonike* § 8.—Baumann, in *Plato's Protagoras*, 315^c proposes to remove the asyndeton between *ἔδοξα* and *ἀκούσας* by the insertion of *ἄ*; in 325^c to remove *τῷ θανάτῳ* and take *πρὸς* as an adverb.

Reviews:—A. Kiessling, *Horatius Satiren* (J. Proschberger). Chief value consists in the rich collection of passages from the Greek and Latin which had influence upon the author. Valuable treatment of the persons and relations alluded to in Horace.

Not so successful in the lexical and grammatical portions. Reviewer criticises the edition in a long list of passages.—H. J. Müller, *L. Annaei Senecae oratorum et rhetorum sententiae divisiones colores* (A. Köhler). Represents essential progress in the reproduction of the original text. Reviewer closes with the critical consideration of several passages.—E. Kammer, *Kritisch ästhetische Untersuchungen, betreffend die Gesänge MNEO der Ilias* (M. Leibel). Editor shows that the books M-O together form one group, but were not originally constituent parts of the poem. Reviewer agrees in the main with the results of the next part, which gives a critical discussion of those portions of M-O which agree with other verses of *Iliad* or portions of *Odyssey*. At the close is a thorough analysis of book M, some of the details of which the reviewer discusses.—N. Wecklein, *Sophocles Aias*, 2. Aufl. Does not differ essentially from 1 ed.—C. Schwelzer, *Sophokles Tragödien*, vol. 6 (K. Metzger). Shows marks of haste in preparation.—L. v. Sybel, *Platons Symposion* (J. Nusser). Writer calls it the dedicatory writing of the Platonic Academy. Work is not clear and arrives at no results. The other parts, *Die Metapher* and *Die neue Poesie* are better.—J. Sommerbrodt, *Lucianus*, vol. i. part 1. (T. Preger). No one better fitted to furnish a new edition. Changes in text good, and show fine feeling for the language of Lucian. It is to be regretted that he has not examined the relations of the MSS. of each writing by itself. The materials in regard to the MSS. are not entirely reliable.—J. R. S. Sterrett, *An Epigraphical Journey in Asia Minor*, and *The Wolfe Expedition to Asia Minor*. A brief descriptive outline is given of these papers which 'belong to the most important epigraphical publications of recent times.'—F. Krebs, *Zur Rection der Casus in der späteren historischen Gracität*, 1 u. 2 Heft (K. Krumbacher).—W. Schneidawind, *Ueber den Akkusativ des Inhaltes bei den hervorragendsten griech. Prosaikern* (J. Sturm). Some new and important points of view for the further treatment of the question.—H. Fritzsche, *Kurzfassete griechische Schulgrammatik*, Part II. Syntax (J. Haas). Rules are concise and sometimes too short for clearness, and the illustrative examples are brief and instructive.—V. Duruy, *Geschichte des römischen Kaiserreichs*, Lief. 37-63 (8.). They contain the close of the rule of Hadrian and the time of Antoninus and Marcus Aurelius.—Iwan Müller, *Handbuch der klass. Altertumswissenschaft*, vol. IV. 1. *Die griechischen Altertümer*. 1. G. Busolt, *Staats- und Rechtsaltertümer*. Author is limited somewhat by the character of the handbook. Reliable lists of literature valuable for special study. Reviewer adds a long list of books which have been omitted or have appeared since the publication of the work, and closes with corrections.—O. Schulthess, *Vormundschaft nach attischem Recht* (J. Melber). Has treated all the questions pertaining to the subject and noticed the literature bearing on it, giving the passages from the Attic orators mostly in full. Often a lack of clearness in the presentation.—O. Keller, *Tiere des klassischen Altertums in kulturgeschichtlicher Beziehung* (L. Dittmeyer). Writer is admirably fitted for the work by the examination of Greek and Roman classics and also by the study of Greek, Roman, Assyrian, Egyptian and Persian reliefs, statues, coins, gems and vases, both in published works and in the museums. Some common animals have been omitted. Credit is deserved for identifying some names of animals.—F. W. Schubert, *Atlas Antiquus*. It would have been better and more correct if the accompanying text had been omitted.—An extended bibliography of H. W. Heerwagen by A. Westermayer. Heft 4. Essays :—F. Vogel, *De Diodoro Siculo*,

replies to H. v. Herwerden's criticisms upon his edition of Diodorus.—H. Stadtmüller, *Zur Kritik der Iphigenia Aulidensis des Euripides* (v. 1011-1030).—Reviews :—F. Schoell, *Plauti Rudens* (Weissenhorn). Brings us nearer the desired goal of a complete text of Plautus which shall satisfy modern demands, by the aid of a most exact collation of important MSS. and of the text emendations of learned men.—W. Klouček, *Vergil*, Part I, *Bucolica et Georgica*; ed. major and ed. minor (H. Kern). The larger edition is carefully supplied with critical apparatus. The smaller is adapted to school use.—M. Wohlrab, *Platons Euthyphron*, 3. Aufl. (J. Nusser). Shows an important improvement in the introduction in his changed view in regard to the object of the dialogue. Many changes in the text, to some of which reviewer objects.—C. de Boor, *Theophrasti historia* (K. Krumbacher). Reviewer compares Theophrast with his three predecessors, Procopius, Agathias and Menander. Editor has made a thorough study of the MSS. and declares Vaticanus 977 saec. xi-xii to be the archetype; has furnished a really new and purified text. Valuable index of subjects and also of words.—G. Wendt, *Griechische Schulgrammatik*. A good book for the gymnasia. Two excellences—concrete examples of the most common constructions almost from the beginning of the book and tabular views giving much information.—Iwan Müller, *Handbuch der klass. Altertumswissenschaft*, vol. IV. 2. *Römischen Altertümer*, H. Schiller, 1. *Staats- und Rechtsaltertümer*, 2. *Kriegsaltertümer*; M. Voigt, 3. *Privataltertümer und Kulturgeschichte* (M. Rottmann). Schiller was perhaps compelled by the character of the work to treat some of the subjects too briefly. The chapters on the Empire are excellent. Voigt shows wonderful learning and ability to put things well.

Deutsche Literaturzeitung, 1889.

No. 1. Meier and Schömann, *Der attische Process*, neu bearb. v. Lipsius. Plan and arrangement are the same as in the old edition, but in each case the results of recent investigations are carefully given.—Maschke, *Die Freiheitsprocess im klassischen Alterthume*, insbesondere der Process um Virginia. M. claims that in Greek law there existed along with a 'vindictio in servitute' a 'vindictio in libertatem.'—*Carminis Saliaris rell.* ed. Lander. Shows clearly that a satisfactory restoration of the C. S. is impossible. The ingenuity of L.'s emendations is seen in the following specimen :—O Zaúl, adortese ómnia! || Vero^m ád patla cœmtes || íanéus íánes, &c.=O Sol oriens invade omnia! portarum ad patulos aditus comis es inanitor, íane, &c.

No. 2. Hoffmann, *De mixtis graecae linguae dialectis*. H. claims a mixture of different tribes and their dialects, in opposition to Collitz's 'wave-theory.'—Hoerschelmann, *Ein griech. Lehrbuch der Metrik*. Supplement to H.'s edition of the so-called Hephaestion scholia B. He constructs out of the extant material a compendium composed in the Byzantine time which was differently treated by different editors.

No. 3. Wheeler, *Analogy and the scope of its application in language*. Without giving new material Wheeler endeavours—often successfully—to group facts which are already known.—Veckenstedt, *Geschichte der griech. Farbenlehre*. Die Farbenunterscheidungsvermögen. Die Farbenbezeichnungen der griech. Epiker von Homer bis Quintus Smyrnaeus. The third part is the most satisfactory. V. has wasted too much time in refuting the views of the 'eye-Darwinists' (Gladstone, Geiger, Magnus, &c.)—Hertz, *De Vergili Maronis grammatici epitom. cod.*

Ambienensi. Deals with a MS. overlooked by Hueme. This MS., now in Amiens, contains the epitome and seems to go back to the same source as Hueme's two MSS.

No. 4. Aars, *Das Gedicht des Simonides in Platon's Protagoras.* In arranging the fragments Aars follows Hartung. The textual criticism shows nothing of importance.—Holzapfel, *Beitr. z. griech. Geschichte.* Discusses the time of Solon's laws, the relations between Athens and Persia between 465–412, and the chronology of the beginning of the Peloponnesian war.

No. 5. Tümpel, *Die Aithiopenländer des Andromedamythos.* 'The myth of Andromeda was transferred to the Orient during the sea-voyages and colonisations of the Rhodians; its scene was originally the isle of Rhodes. With Αἰθιοπία is meant in early time 'Ρόδος and with Αἴγυπτος the island of Κάρπαθος.' But the author's view can hardly be regarded as satisfactorily proved.

No. 6. *Arriani τῶν μετ' Ἀλέξανδρον libri VII. frag. c cod. Vat. reser.* ed. Reitzenstein. A revised edition of the fragments discovered by R. in Vat. gr. 495, and published in his *Habilitationschrift*.

No. 7. Sophocles, *Greek Lexicon of the Roman and Byzantine Period.* It is to be regretted that this useful book has not been more thoroughly revised and improved. The *Συναγωγή λέξεων ἀθησαυρίστων* by Kumanudis would have yielded hundreds of new words.—C. Schumacher, *De Republica Rhodiiorum.* Deals with the time from 304–171 B.C. A noteworthy discussion of inscript. in *Bull. de corresp. hell.* viii. 358.

No. 8. *T. Livii ab urbe cond. libri apparat. crit. ad. ed. Luchs,* vol. iii. lib. xxi–xxv. Contains a complete list of var. lect.

No. 9. Peterson, *In Galeni de placitis Hippocratis et Platonis libros quæst. crit.* Relation of MSS.; variae lect. of cod. H.; investigation of the law of hiatus in Galen; finally a number of emendations and conjectures (p. 405, 7 M. ταπεινώσεις for καὶ τὰ πτώσεις p. 469, 4 M. ἀστείον for αἰτίον).—Tolkiehn, *Question. ad Heroidas Ovid. spec.* cap. vii. Endeavours to show that of the Heroides 1–14, nos. 3, 8, 12, 13, 14 are genuine.

No. 10. Kurtz, *Miscellen zu Plutarch's Vitae und Apophthegmata.* Cat. min. 61 τελωνικῶν for πλωτικῶν. Caes 54. τῆς <σῆς> σωτηρίας. Arat. 49 ἀναδύνουσα. Sull. 14. οἱ πρεσβυταί. The second part contains critical and exegetical remarks on Plutarch's Apophth. which will prove useful to an editor.—Δέμπος, Πλουτάρχεια ἀπανθίσματα ἐν Ἀγορειτικῇ κώδικι τῆς μονῆς Διονυσίου. From the specimen given it seems that the extracts from Plutarch in cod. Ath. mon. Dion. no. 90 (saec. xiii.) are of no importance for textual criticism.

No. 11. *Declamatio in Lucium Sergium Catilinam.* Eine Schuldeclamation aus der röm. Kaiserzeit nach einer Münchener Hs. des xv. Jh. hrsg. v. Linmer. Besides the cod. Monac. a Leyden MS., saec. xv. (containing only 5 chap.), is used. The text is entirely renovated.

No. 12. Deecke, *Die Falisker,* gesch.-sprachl. Untersuch. Deals with the geography, history, culture and language of the people. The most important part of the book is the collection and explanation of inscriptions.—Ruze, *Quæstiones Strabonianæ.* The periplus used by Strabo for his description of the Iberian peninsula is attributed to Posidonius, in opposition to iii. 3, 4 and Zimmermann. The second part deals with the sources of books xvi. and xvii.—Sauer, *Der Anfänge der statuarischen Gruppe.* Treats the archaic period separately—an unhappy thought. His divisions can hardly be maintained.

No. 13. *Corpusculum poesis graecae Iudibundæ,* fasc. I. ed. Brandt. Contains parodies (in the modern sense of the word) of the Homeric poems. B. goes frequently too far and sees epic fragments where there are only reminiscences (cp. Wilamowitz's criticism of the 7th chapter in his recent Göttinger Programm). The edition contains most valuable suggestions and emendations.—Jacob, *Horaz und seine Freunde.* 2 Aufl. hrsg. v. Hertz. This new edition of J.'s useful book will certainly find many readers.

No. 14. *Denkmäler des klassischen Alterthums.* . . . hrsg. v. Baumeister. Deserves warm commendation although various points are open to criticism. Julius' articles especially seem meagre and his views partly antiquated and one-sided.—Halbherr e Orsi, *Antichità dell' antro di Zeus Idro in Creta.* Most interesting collection of antiquities (going back to the 8th century B.C.) excavated by H. and Aeraki.

No. 15. Hiller, *Beiträge zur Textgeschichte der griech. Bukoliker.* Contains edition of θεοκρίτου Διόσκουροι, Heracleis, Megara, Θεοκρίτου Βουκολικός, Ἀλκίς, Κηριοκλέπτης, Ἀδώνιος ἐπιτάφιος, εἰς νεκρὸν Ἀδωνιν, Ἐραστής, Ἐπιθαλάμιος Ἀχιλλέως καὶ Δηιοαμέας, with investigation of the value and relation of the various MSS. Heracleis (Theocr. 25) and Megara (Mosch. iv.) are attributed to the same author.—*Glossae latino-graecae et graeco-latinae* ed. Goetz et Gundermann. According to Goetz's essay (*Transact. Savon. Acad.*) all glosses without any alteration or emendation, as they are found in the MSS., will be collected in a corpus glossariorum. Afterwards a corpus glossarum which contains an alphabetical list and emendations is to follow. The present volume contains: Philoxenus' and Cyrillus' glossaries, and five smaller ones (among those the so-called idiomata and Glossae Servii) and glossae nomenclum.

No. 16. Danielson, *Grammatische und etymologische Studien,* I. Upsala Univ. Arsskrift, 1888. Deals with κάρα and κέρος, which go back to a root *ker-*, akin perhaps to *aker-* (ἄκρος).—Viereck, *Sermo Græcus, quo senatus populusque Rom. . . usque ad Tiberii Caes. aetat. in scrip. publ. usi sunt.* The text of the inscriptions contains many emendations of both the author and his teacher Wilamowitz. The statistics of p. 55 ff. are useful though meagre.—Neumann, *Griech. Geschichtsschreiber u. Geschichtsquellen im xii. Jahrh.* Contains a good deal of new and valuable information.

No. 17. Martin, *Les Cavaliers Athéniens.* This exceedingly interesting and instructive book contains: I. The origins; II. Knights and religious festivals of Athens; III. Organisation of the body of Knights; IV. Knights in the society of Athens; V. Aristocratical party at Athens.—P. Ovidius Naso ex Merkelii recogn. ed. Ehwald, I. Contains happy emendations, frequently by change of punctuation (as Her. xiv. 78); Am. II. 5, 5 *depressae* for *deceptae*, Her. xv. 113 *malis* for *malos*, &c. The editor follows often too slavishly the two Parisian MSS.

No. 18. *Handbuch der klassischen Altertumswissenschaft* . . . hsg. v. Iwan Müller. Halbbände V.–VII., VIII.–X., XI., XII.–XIII. 'Very satisfactory in every respect.'

No. 19. *Dionysi Halicarn. Ant. Rom.* ed. Jacoby. Collation of Urbina (B 105). Happy conjectures but various misprints.—Mollweide, *Über die Glossen zu Sallust.* Glosses of six Munich and one Einsiedel MSS. Of no great importance for textual criticism.

No. 20. *Commentationes philologicae,* quibus Ottoni Ribbeckio . . . congratulantur discip. Lipsienses.—Crusius, *Stesichoros u. d. epod. Compos. i. d. griech. Lyrik.* Misinterpretation of a winged word of the comedy has led to the belief that Stesichoros invented strophe, antistrophe and epode.—Zielinski, *Die*

Schlacht bei Cirta u. die Chronologie v. 203-202. 'June 24th, 202 is the date of battle.'—Opitz, *Quaest. crit. in Senecae et Quintilianii declam.* 'among others: controv. VII. 4, *epistulam luctuosam* for *infructuosum*, Quint. decl. p. 6, 20 R. *praecepitem* for *praecepit*.—Graf, *Plutarchisches*.—Immisch, *Xenophon über Theognis u. d. Problem d. Adels.* 'Aristotle's *περὶ εὐγενείας* and Xenophon on Theognis are genuine.'—Schmidt, *De Ulizis in fabb. satyr. pers.*—Marcelli *Sidetae medici frgg.* rec. Schneider.—Wagner, *De Apollodori bibl. interpolat.* 'against Hercher's interpolation-theory.'—Schulze, *De fig. ctymol. ap. orat. Attic. usu.*—Matthias, *Emend. in L. Annaei Senecae op.*—Hanssen, *Quaestiuncula pseudanacreontica*.—Krumbholz, *Quaest. Ctesianae*, 'date of Cyrus' birth as given by Ct. is an intentional mis-statement; he was born before 433.'—Freericks, *Eine Neuerung d. Sophocles*, defends the old explanation of *δράμα πρὸς δράμα ἀγωνίζεσθαι*: that on each of the three days one play of each poet was performed.—Buresch, *Die Quellen zu den vorhandenen Berichten v. d. Catilinar. Verschwörung.*—Hildebrandt, *Beitrag z. Deutung d. Gorgonen.* 'They are names of Athena as goddess of the sea.'—Bapp, *Beitr. z. Quellenkritik d. Athenaeus.* 'Two chief sources are Pamphilus's alphabetical lexicon and Seleucus (time of Tiberius) on ancient drinking bouts.'—E. Zarneke, *Der Einfluss der griech. Litteratur auf die Entwicklung d. röm. Prosa.*—Ilberg, *De Galeni vocum Hippocrat. glossario.*—Sternbach, *Gnomica*.—Schroedler, *de rebb. Mantinensium.*—Scheidemantel, *De IV., VIII., IX. primi lib. Tibull. eleg.*—Holland, *De Alpheo et Arethusa.* 'Anthol. Pal. IX. 362 refers to Stilicho's victory in 396, composed perhaps by Musaeus.'—Cichorius, *Ueber Varro's libb. de scaenicis originibus.*—Heinze, *Animadv. in Varronis rer. rustic. librum.*—Weber, *De Philemone Atheniensi glossographo.*—Poland, *De Gracorum sollemnib. ex regg. diadochor. et epigonor. nomin. appell.*—Nowack, *De Isocratis, περὶ τοῦ ζεύγους oratione* (xvi.) *et Lysiae κατ' Ἀλικυβιάδου priore* (xiv.) *quaest.*, claims genuineness of Isocrates' oration.—Ruge, *Quaest. Artemidorae.* § 8-14 of Agathemerus Compendium go back to Eratosthenes; § 15-19 to Artemidor.

No. 21. *Xenophontis Commentarii*, rec. W. Gilbert. Valuable discussion of the genuineness of the Memorabilia, with reference to Krohn's and Hartmann's recent works. The text follows Cobet, Dindorf, Schenkl, without giving new MS. material.—T. Lévi *au verbe cod.* ed. Zingerle p. I. libb. 1-5. A new MS. of St. Paul in Carinthia collated, with but few good readings.

No. 22. *Diodori bibl. hist.* rec. Vogel, I. The text is much improved by the use of Vindobon. 79 (D). Unfortunately the author had no time to collate also the best MSS. of class II. of which he uses chiefly Vatic. 130 (C) and Clarmont I (F).—Ericus Pernice, *Galeni de ponderibus et mensuris testimonia.* Valuable supplement to Hultsch, *Metrol. scrip. rell.* I. 209.

No. 23. Egenoff, *Die orthographischen Stücke der byzantinischen Litteratur.* Critical investigation of texts neglected by Lenz's Herodian.—Ioannes Charax epit. Herod. Orthograph., Timotheus of Gaza, *κάνονες καθολ. περὶ συντάξεως*, &c. Contains also a collection of the passages of ancient authors bearing on the pronunciation of the letters of the Greek alphabet.

No. 24. Schwarz, *De vita et scriptis Iuliani imperatoris.* Besides 1, 24, 66, 72, 75, letters 34, 40, 41, 53, 60, 61, 67, 8, 19, 25, 32, 54, 68, 73 are regarded as not genuine, almost exclusively on grounds of style and language.—Q. Horatius Flaccus ekl. v. Kiessling, III. The commentary deserves the highest praise. Only a few conjectures in the text.

No. 25. M. Rothstein, *Quaestiones Lucianae.* 'There existed a collection A of the most famous works, a collection B of mostly rhetorical works and declamations, and D, the four collections of minor dialogues. The archetype of the first class contained A with D inserted between Prometheus and Menippus, and B. The archetype of class II. contained B, A and C (containing a number of writings not in A and archetype of class I.) but not D.' Mann's theory that the Vindobonensis and Mutinensis are copied from the MS. of Archbishop Arethas is shown to be wrong.

No. 26. Gomperz, *Ueber die Charaktere Theophrasts.* 'Characters genuine. Preface, definitiones and clausulae of 1, 3, 6, 8, 23, 29 interpolated. Is a collection of material.' This does not seem to settle the question satisfactorily.—Schultess, *Annaeana studia.* Of 80 conjectures only 3 can be regarded as probable.

No. 27. *Scholia Graeca in Homer. Iliad. Townleyana* rec. Maass. The editor has executed his laborious task very satisfactorily.—Alfred Gudeman, *De Heroide Ovidii cod. Planudco quae supersunt.* (Berl. Stud.) 'Planudes' cod. comes from the same source as the two extant MSS.' (cf. *N. Philol. Rundschau*, 1889, p. 100).

No. 28. *Theophylacti Simocattae historiae*, ed. De Boor. The text is based on cod. Vatic. gr. 977, apparently the indirect archetype of the other MSS. A very useful index graecitatis is added.—Schnorr v. Carolsfeld, *Ueber die Reden u. Briefe bei Sallust.* 'The cod. Vatic. is incomplete, because it contains no speech of men like Sertorius and Lucullus, while in Jugurtha and Catilina, those who stand in the foreground deliver orations. Moreover, hist. fr. v. 14, 15, point to an oration of Gabinius. If that be granted each book contains two orations.' A gradually increasing skill in the speeches is also claimed by C. Many points are open to criticism.

No. 29. Gustav Billfinger, *Die antiken Stundenangaben*, 'hora sexta does not mean the sixth hour, but "at six o'clock."—M. Hertz, *Admonitiuncula Horatiana.* Sets forth the right method of criticising classical authors in general and Horace in particular.

No. 30. *Tragicorum graecorum fragm.* rec. Nauck, ed. II. This edition shows even greater care and caution than ed. I. The number of fragg. has been increased.

No. 31. Kock, *Comicorum Atticorum frgg.* vol. III. *com. frgg.* pars II. Deserves the same praise as the preceding volumes.—*Prolegomena de carmine adversus Marcionitas.* Style, metre, birth-place of the unknown author of 'Tertulliani adv. Marcionem libb. V.'

No. 32. Wide, *de sacris Troezeniorum Hermionensium Epidauriorum comment.* acad. Upsala. Valuable contribution to Greek mythology.—P. Rawack, *De Platonis Timaeo quaest.* Shows that in a number of passages the reading of the testimonia (especially of Proclus's commentary) deserves attention. All variae lectt. of this kind are collected on pp. 40-81.—*Valeri Maximi libb.* IX. c. Jul. *Paridis et Januar. Nepotiani epitom.* it. rec. Kaempf. Besides cod. Bernens. saec. ix., which formed the basis of Halm's ed., another MS., saec. ix. (of the Ashburnham Library) has been used, which, coming from the same archetype as cod. Bernens., contains a number of passages which are no longer to be read in cod. Bern. The latter has been examined again by K. and some of Halm's statements are corrected. The emendation of text is very careful. Copious apparatus criticus.

No. 33. *Zosimi, hist. nova*, ed. Mendelssohn (Teubner). Text based on Vat. Cod. Gr. 156, shown by Kiessling to be the archetype of the two extant

MSS. Many happy and convincing conjectures.—Hesselbarth, *Historisch-kritische Untersuchungen zur dritten Dekade d. Livius* (1 Karte). Leaves the main question (relation of Polybius's work to Livy) undecided.

No. 34. Harnack, *Der pseudocyprische Tractat de alcatoribus*, &c. Makes the authorship of Victor I. of Rome very probable.—*Aristotelis quae feruntur de plantis*, &c., ed. Apelt. The importance of the book lies in the edition of 'de Melisso,' the text of which is greatly improved by a new collation of cod. Lipsiens. Unfortunately the collation of other MSS. has been neglected. 'Ventor. sit. et nom.' follows Rose's text; 'de plantis,' 'mechanica,' and 'de lin. insec.' follow Bekker's text. 'De mirab. auscult.' is based on cod. S^a, whether justly can be doubted.—Hoffmann, *Der Codex Medicus Pl. xxxix. N. 1 des Vergilius*. The collation of this MS., which Ribbeck was unable to make, reaches the highest pitch of philological accuracy. Its influence on the text will be slight.

No. 35. *Papers of the American School of Classical Studies at Athens*, Vols. II. and III. Vol. III. completes the highly interesting account of Dr. Sterrett's

journey in Asia Minor. A great number of errors of former travellers have been corrected; the situation of many towns and of the caput viarum of eastern Galatia, Lystra, Isaura Nova, has been ascertained. The inscriptions are equally important for history, geography and ethnography. It is only to be regretted that modesty prevented the author from giving a fuller account of the incidents of his journey.—*Noni Marcelli compendiosa doctrina*, ed. Luc. Müller, II. Contains the *Adversaria Noniana*. The book is thought to have been written at the time of Diocletian. The MSS. are divided into two classes. I. class represented by cod. Leid., cod. Harleian., and the incomplete cod. Genev. (all three of which have been newly collated); II. class represented by the Wolfenbüttel MS. A good index lemmatum and index auctorum are added.—Holm, *Griechische Geschichte*, II. *Gesch. Griechenlands im 5 Jh. v. Chr.* In his discussion of the value and credibility of the sources, Holm shows sound judgment. But his method of giving the accounts of the ancient historians unchanged and criticising them in notes can hardly be commended.

ANNOUNCEMENT.

Messrs. King and Cookson have nearly ready for publication by the Clarendon Press a small edition of their work on 'Sounds and Inflections in Greek and Latin.' The new edition is intended principally

for use in schools, and besides comprising most of the matter in the original work, also contains a section on comparative syntax.

LIST OF NEW BOOKS.

ENGLISH BOOKS.

Aristotle's Ethics. By Rev. I. Gregory Smith. The Logical Treatises, the Metaphysics, the Psychology, the Politics, by Rev. W. Grundy. 12mo. Christian Knowledge Society. 2s. 6d.
Cicero—on Friendship and on Old Age. Literally Translated, with Notes by Cyrus R. Edmonds; with a Biographical Introduction. 12mo. 96 pp. Bell & Son. 1s. and 1s. 6d.
Daniell (M. Grant) Exercises in Latin Prose Composition for Schools. Part I., based upon Caesar's *Gaulic War*, Books I.-IV. (The Student Series of Latin Classics.) 12mo. pp. 102. Boston (U.S.A.), Leach, Shewell, and Sanborn. 60 c.
Frost (W. G.) A Greek Primer: introductory to Xenophon. Boston (U.S.A.), Allyn and Bacon.
Haigh (A. E.) The Attic Theatre: a Description of the Stage and Theatre of the Dramatic Performances at Athens. With Facsimiles and Illustrations. 8vo. 330 pp. Frowde. 12s. 6d.
Ovid Tristia. Book III. With an Introduction and Notes by S. G. Owen. 12mo. 74 pp. Frowde. 2s.

Rendall (G. H.) The Cradle of the Aryans. 8vo. 58 pp. Macmillan. 3s.
Sellar (W. Y.) The Roman Poets of the Republic. 3rd Edition, Revised. Post 8vo. 466 pp. Frowde. 10s.
Virgil. Aeneid, Book VI. With an Introduction, Notes, and a Vocabulary. Post 8vo. 104 pp. Gill. 1s.
Virgil. Aeneid, Book VII.: The Wrath of Turnus. Edited for use of Schools, with Vocabulary by Arthur Calvert. 18mo. 148 pp. Macmillan. 1s. 6d.
West (A. S.) Easy Extracts, for Translation at Sight, from Latin Prose Authors. 3rd Edition. 18mo. 112 pp. Hamilton. 1s.
Wilson (J. Cook) On the Interpretation of Plato's Timaeus: Critical Studies with special reference to a recent edition. Demy 8vo. 145 pp. D. Nutt. 6s.
Xenophon. Anabasis, Books I.-IV. With Introduction, Notes, and Vocabulary by Francis W. Kelsey and Andrew C. Zenos. 12mo. pp. 160. Boston (U.S.A.), Allyn and Bacon. \$1.60.

FOREIGN BOOKS.

- Berger* (H.) Geschichte der wissenschaftlichen Erdkunde der Griechen. Abtheilung II. Die Vorbereitungen für die Geographie der Erdkugel. 8vo. xii, 150 pp. Leipzig, Veit & Co. 4 Mk.
- Beschreibung der antiken Münzen in den königlichen Museen zu Berlin. Band II. Paeonien, Macedonien, die macedonischen Könige bis Perdiccas III. 12mo. viii, 207 pp. Plates. Berlin, Spemann. 20 Mk.
- Bienwald* (A.) De Crippsiano et Oxoniensi Antiphontis, Dinarchi, Lyeurgi codicibus, Inaugural Dissertation. 8vo. 40 pp. Goerlitz. 1 Mk.
- Bissinger* (K.) Funde römische Münzen im Grossherzogtum Baden. 4to. iii, 43 pp. Karlsruhe, Bielefeld. 1 Mk. 60.
- Bucciarelli* (L.) Le due Alcesti di Euripide e di Vittorio Alfieri: studio critico. 8vo. 51 pp. Roma, Mantegazza. 75 cent.
- Carini* (J.) Sommario di paleografia. Scritture varie, scrittura latina: appunti per la nuova scuola vaticana. Terza edizione. 8vo. 113 pp. Roma. Tipografia Vaticana. 1888.
- Corradi* (A.) In C. Plinium Caecilium Secundum observationes ad orationem verborumque constructionem et usum pertinentes. 8vo. 57 pp. Bergamo, Gaffuri e Gatti
- Engelmann* (R.) Bilderatlas zum Homer. Square 8vo. 36 Plates with Text. Leipzig, Verlag des Litterarischen Jahresberichts. Mk. 3.60. Separately: zur Ilias. 20 Plates. Mk. 2. zur Odyssee. 16 Plates. 2 Mk.
- Grundmann* (R.) Ueber 8 in Attika gefundene Henkelinschriften auf griechischen Thongefässen. [Extr.: Jahrbücher für classische Philologie 17. Supplement-Band.] 8vo. 72 pp. Leipzig, Teubner. 2 Mk.
- Hausrath* (A.) Philodemi περί ποιημάτων libri secundi quae videntur fragmenta conlegit restituit illustravit A. H. [Extr.: Jahrbücher für classische Philologie 17. Supplement-Band.] 8vo. 66 pp. Leipzig, Teubner. 2 Mk.
- Heinze* (R.) De Horatio Bionis imitatore. Dissertation philologica. 12mo. 32 pp. Bonn. 1 Mk.
- Hermann* und *Weckerlin*. Lateinische Schulgrammatik für untere Gymnasialklassen und höhere Bürger- und Realschulen mit Expositions- und Compositionstoff, Wörtersammlungen zum Memorieren und einem lateinisch-deutschen und deutsch-lateinischen Wörterbuche. Ausgabe in 1 Bd. 12te verbesserte Auflage von H. A. Hermann und K. Erbe. 12mo. viii, 551 pp. Stuttgart, Metzler. 4 Mk.
- Ihm* (M.) Studia Ambrosiana. [Extr.: Jahrbücher für classische Philologie 17. Supplement-Band.] 8vo. 124 pp. Leipzig, Teubner. 2 Mk. 80.
- Ilyen* (H.) Animadversiones ad L. Annaei Senecae philosophi scripta. Inaugural Dissertation. 4to. 20 pp. Homburg. 60 Pfg.
- Imwisch* (O. Klaros) Forschungen über griechische Stiftungssagen. [Extr.: Jahrbücher für classische Philologie 17. Supplement-Band.] 8vo. Leipzig, Teubner. 2 Mk. 40.
- Manfredi* (R. G.) Tieste di Seneca. 8vo. 48 pp. Trani, Vecchi & Co.
- Orosius*. Historiarum adversus paganos libri vii ex recensione C. Zangemeister. 12mo. xxi, 371 pp. Leipzig, Teubner. 3 Mk.
- Persius*. Le satire, interpretate dal prof. A. Ronchini. 8vo. x, 169 pp. Parma, M. Adorni.
- Phaedri* fabulae. Für Schüler mit Anmerkungen versehen von J. Siebelis. 6te verbesserte Auflage besorgt von F. Polle. 8vo. xvi, 77 pp. Leipzig, Teubner. 75 Pfg.
- Piazza* (G.) Studio critico intorno al Pervigilium Veneris con versione di A. G. Barrili e G. Carducci. 8vo. 77 pp. Trani, Vecchi. 1 l. 50.
- Reiche* (F.) Chronologie der letzten 6 Bücher des Ammianus Marcellinus. Inaugural Dissertation. 8vo. 76 pp. Liegnitz. 80 Pfg.
- Ribbeck* (O.) Geschichte der römischen Dichtung. Band II. Augusteisches Zeitalter. 8vo. iii, 370 pp. Stuttgart, Cotta. 8 Mk. 75.
- Sammlung der griechischen Dialekt-Inschriften von J. Baunack, F. Bechtel, A. Bezzenberger, F. Blass, H. Collitz, W. Deecke, H. Fick, R. Meister, P. Müllensiefen, W. Prellwitz. Herausgegeben von H. Collitz und F. Bechtel. Band III. Heft 3. 8vo. Göttingen, Vandenhoeck und Ruprecht. 2 Mk. 40.
- Tacitus*. Germania, erläutert von H. Schweizer-Sidler. 5te neu bearbeitete Auflage. 8vo. xviii, 105 pp. Halle, Buchhandlung des Waisenhauses. 2 Mk.
- Ulrich* (R.) Studia Tibulliana. De libri secundi editione. 8vo. 86 pp. Berlin, Weber. 1 Mk. 80.
- Vogel* (C.) Quaestiones Plutarchaeae. Inaugural Dissertation. 8vo. 53 pp. Marburg. 1 Mk. 20.
- Voss* (E.) Die Natur in der Dichtung des Horaz. 12mo. 47 pp. Düsseldorf, Voss & Co. 1 Mk.
- Winke, einige, zum Studium der klassischen Philologie von einem Philologen. 8vo. 16 pp. Marburg, Ehrhardt. 30 Pfg.
- Zaniol* (A.) Aurelio Prudenizio Clemente, poeta cristiano: lettura fatta nel seminario patriarcale di Venezia al chiudersi dell'anno scolastico 1888-1889. 8vo. 38 pp. Venezia, Tip. Emiliana.

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NOTES ON THUC. VIII. AND AESCH. *S.C.T.*

THUCYDIDES.

C. 23.—ὡς δὲ αὐτῷ τὰ ἐν τῇ Λέσβῳ πάντα ἡγναντιοῦτο, ἀπέπλευσε τὸν ἑαυτοῦ στρατὸν ἀναλαβὼν ἐς τὴν Χίον. ἀνεκομίσθη δὲ πάλιν κατὰ πόλεις καὶ ὁ ἀπὸ τῶν νεῶν πεζός, ὃς ἐπὶ τὸν Ἑλλησποντον ἐμέλλησεν ἵεναι.

Astyochus had been endeavouring to secure Lesbos by means of his fleet and a small land-force. His failure is recorded in the former of the two sentences quoted. Meanwhile Eualas with the main body had set out along the mainland (c. 22) for the Hellespont by way of Cume. The return of this force is stated in the latter sentence. In this view all commentators practically agree, but all admit that ὁ ἀπὸ τῶν νεῶν is unintelligible. The only meaning possible in Thucydides for these words is 'the land-force which had been disembarked from the ships,' as this force had not. See Jowett's discussion, which ends in despair.

The land-force in question had been operating in Ionia, which was the seat of war. In c. 22 it leaves Ionia for the first time, and marches to Cume and along the neighbouring coast. From that neighbourhood it returned, because of the failure of the simultaneous expedition to Lesbos. But Cume is the chief city of Aeolis. It is 'from Aeolis' that the said army returned. Read therefore ὁ ἀπὸ ΤΩΝΕΟΛΕΩΝ instead of ΤΩΝΝΕΩΝ, *i.e.* ὁ ἀπὸ τῶν Αἰολέων (by the frequent error, ε for αι), with the usual pregnancy of construction.

C. 29.—Ἐρμοκράτους δὲ ἀντειπόντος . . . ὅμως δὲ παρὰ πέντε ναῦς πλέον ἀνδρὶ ἐκάστω ἢ τρεῖς ὀβολοὶ ὡμολογήθησαν. ἐς γὰρ πέντε ναῦς καὶ πεντήκοντα τρία τάλαντα ἐδίδου τοῦ μηνός.

NO. XXIX. VOL. III.

The context should be read carefully.

Taking the MS. reading Jowett renders παρὰ πέντε ναῦς 'for every five ships,' and supposes a disarrangement of expression, due to a lack of clear distinction in Thucydides' mind, the words παρὰ πέντε ναῦς properly belonging to the next sentence. Before arriving at this view it should have been asked whether παρὰ πέντε ναῦς *can* mean 'for every five ships.' There is no authority for παρὰ = ἀνὰ or κατὰ in this sense. παρὰ πέντε ναῦς must mean either (1) 'in alternate sets of five ships' (which makes no manner of sense), or (2) 'within five ships,' *i.e.* within five ships more or less of a given number. Madvig, taking the second view, altered τρία to τριάκοντα. This would mean, as Jowett puts it, 'nevertheless it was agreed that more than three obols, by five ships, should be given to each man. For 55 ships, 30 talents a month were given,' *i.e.* a count of 5 ships was thrown in, and the payment of 3 obols per man was calculated on 60 ships instead of 55, and the whole divided among the 55 crews. Thus each man would receive, by a remarkably unbusinesslike arrangement, the remarkably unmanageable sum of $3\frac{3}{4}$ obols.

It is clear that if τρία is not altered to τριάκοντα, πέντε must be read without καὶ πεντήκοντα. Next it should be noted that the position of the words requires us to render 'yet, going by sets of five ships, *more than 3 obols* was agreed upon.' How much more? A little more? or somewhat more?

I venture to write, in the first sentence, μνᾶς for νᾶς, and in the second ἐς γὰρ πέντε νᾶς πέντε μνῶν δέοντα τρία τάλαντα κ.τ.λ. Of μνῶν only MN would be written. Then translate 'yet an agreement

F F

was made for an increase on 3 obols (a head), to the extent of 5 minae (per ship). For to 5 ships he offered per month 3 talents minus 5 minae, *i.e.* he gave per ship 3 obols $\times$ 200 (the crew) $\times$ 30 (the days) + 5 minae = 21,000 obols. 'Not,' says Thucydides, 'that this was the *basis* of his calculation: his basis was 2 talents 55 minae (= 105,000 obols) per 5 ships.' According to this arrangement each man gets about $3\frac{1}{2}$ obols instead of 3, and the arrangement is all the more likely, since the payment to each 5 ships could be made in the very manageable sum (to a Persian) of exactly 875 Daric staters.

C. 66.—καὶ ἐξευρεῖν αὐτὸ (αὐτοὶ *al.*) ἀδύνατοι ὄντες διὰ τὸ μέγεθος τῆς πόλεως καὶ διὰ τὴν ἀλλήλων ἀγνωσίαν οὐκ εἶχον αὐτὸ (αὐτοὶ *al.*) ἐξευρεῖν.

A flagrant tautology, which editors endeavour to remove by omitting the last two words and expressing suspicions of ἀδύνατοι ὄντες. I need not repeat here the discussions of Poppo, Jowett, &c. I will only suggest that every difficulty is cleared by a change of the latter ἐξευρεῖν to ἐξαίρεῖν: 'and, being unable *on their side* (αὐτοὶ) to discover (the truth) because of the greatness of the city and their not knowing each other, they could not *put it down* (viz. the work of the conspirators).' For ἐξαίρεῖν cf. c. 46, *Xen. Hell.*, II. 2, 19, &c.

AESCH. *S.C.T.*

In Dr. Verrall's remarks upon my notes on Aesch. *S.C.T.* (*Class. Review* for March), there occur three matters to which I would give some answer.

v. 271.—ἐπτατειχεῖς ἐξόδους. The λευκοπήχαις χειρῶν ἀκμαί of Eur. *Bacch.* 1206, is no

parallel. λευκοπήχαις χεῖρες are χεῖρες 'attached to' or 'belonging to' white arms. But ἐπτατειχεῖς ἐξοδοὶ are not 'outlets belonging to seven walls.'

v. 549.—'Is the ᾱ of ἀγρεύσαιμι satisfactory?' See *P.V.* 384 (ἀγρίαις γνάθοις), *P.V.* 24 (ἀποκρύψει), *S.C.T.* 70 (πατρός), 1052 (καποτρέπομαι), *Ag.* 1444 (ισοτριβής), *Suppl.* 632 (ἐπέκρανεν).

v. 247.—ταχθήσομαι, 'I will accept orders.' Cf. *Suppl.* 504, τοῦτω μὲν εἶπας, καὶ τεταγμένος κίει ('obediently'). The surroundings in the present case are military. The use is but a slight extension (if any) of, *e.g.* ἐτάχθησαν ὑπὸ τῶν τετρακοσίων περιπλεῖν Εὐβοίαν = ἐκελεύσθησαν practically.

I should like to add one or two more brief notes on the play.

v. 1013.—τυμβοχόα χειρώματα. May not χειρώματα mean 'slaves'? Cf. v. 326 κεχειρωμένας ἄγεσθαι, *Plat. Legg.* 919a αἰχμαλωτοὺς κεχειρωμένους, and the partially appropriate *Ag.* 1326 δούλης θανοῦσης, εὐχεροῦς χειρώματος.

v. 1026.—

τοῦτω δὲ σάρκας οὐδὲ κοιλογάστορες
λύκοι σπάσσονται.

For ΤΟΥΤΩ read ΤΟΡΓΟΙ (τόργοι, 'vultures'), cf. *Lyc.* Ἀλεξ. 1080, τόργοισιν αἰώρημα φονίους. For the single negative, cf. *Ag.* 532 and *Pind. Ol.* XI. (X.), 18, φυγόξεινον στρατὸν μηδ' ἀπείρατον καλῶν.

v. 1028.—

τάφον γὰρ αὐτῷ (*sic.* M) καὶ κατασκαφὰς ἐγώ,
γυνή περ οὔσα, τῷδε μηχανήσομαι
κόλπῳ φέρονσα βυσσίνον πεπλώματος,
καὶ τὴ καλίσψω.

Dr. Verrall reads αὐτῷ, previous editors αὐτῇ. I should prefer αὐτοῦ, 'here and now.'

T. G. TUCKER.

THE AGENT IN THE ATTIC ORATORS.

II.

In the following passages ἐκ is explained as synonymous with ὑπό: Antiphon, *Tet. A.* δ, 1 τὰ ἐξ ἐμοῦ πραχθέντα, by Maetzner and Lutz; Isocrates 16 § 27 κατέστησαν ἐκείνην τὴν δημοκρατίαν ἐξ ἧς ἐπαιδεύθησαν οἱ πολῖται, by Lutz and Max Koch, the two latest writers on the prepositions in the Orators; Isaeus 6 § 57 ἐξ ἡμῶν ἐλέγχονται, by Schoemann; Lycurgus § 62 συνοικισθῆναι ἐκ τῶν τυχόντων ἀνθρώπων, by Maetzner; and

Dinarchus 1 § 44 οἱ φεύγοντες ἐξ Ἀρείου πάγον, by Lutz. Kuehner refers with approval to the notes of Maetzner and Schoemann. In the June number of the *Classical Review*, I suggested a different explanation of Ant. *l.c.*, and I wish now to add that, if it be true that ἐκ stands for ὑπό in this passage of Antiphon, the earliest of the ten Orators is the only one who has this Ionic use of ἐκ with persons. The other passages can be easily disposed of. Isocrates, who is a careful writer with a nice perception of

minute distinctions between words, does, it is true, occasionally sacrifice grammatical precision to rhetorical effect, purity of idiom to melody in composition. Thus in 12 § 68 οὐκ ἐκ τούτων ἔφερον ἐξ ὧν αὐτοὶ δίδωσαν, ἀλλ' ἀφ' ὧν δι' ἡμᾶς εἶχον, no one will deny that ἐκ and ἀπό are synonymous. Again, in 9 § 81 γεγονὼς τὸ μὲν παλαιὸν ἀπὸ Διός, τὸ δ' ὑπογυϊότατον ἐξ ἀνδρὸς τοιούτου, as the descent is direct from Zeus, ἀπό ought to be ἐκ, and ἐκ is actually a *varia lectio*, which Max Koch seems to prefer: but who will doubt that Blass is right in reading ἀπό? In 16 § 27 however I see no reason why Isocrates should have substituted ἐξ ἧς for ὑφ' ἧς. The prepositions ἀπό, ἐκ and ὑπό are all found in the Orators with certain verbs; e.g. with γίνεσθαι and ὠφελείσθαι, and in these cases ἐκ may be said to be a mean between ἀπό and ὑπό, the distinction between the three being clear in such phrases as ὠφελείσθαι ἀπὸ τῶν χρημάτων, ἐκ τῆς γῆς, ὑπὸ τῶν δούλων. Isocrates in 15 § 161 has τὰ ὑπάρχοντα ἀφ' ὧν ἡμᾶς ἐπαίδευσεν, and in 7 § 82 ὑπὸ τῆς ἐκείνης εὐταξίας ἐπαιδεύθησαν οἱ πολῖται. Comparing the last passage with 16 § 27, we see that ἐκ τῆς δημοκρατίας in the latter means 'by the institutions of the democracy,' not 'by the democracy' directly, and might be explained as ὑπὸ τῆς εὐταξίας τῆς ἐκ τῆς δημοκρατίας γεγεννημένης. Isaeus 6 § 57 is disposed of by Bekker's certain correction of ἐξ ἡμῶν to ὑφ' ἡμῶν. Lysurgus § 62 is rightly explained by Lutz as a case of ἐκ used of the constituent elements of a whole. A comparison of Andocides 1 § 77 and Plut. *Sol.* xix. with Dinarchus 1 § 44 shows that ἐκ in the last-mentioned passage has nothing to do with ὑπό, and that οἱ φεύγοντες ἐξ Ἀρείου πάγου should be rendered, not 'a senatu Areopagitico in exilium acti,' but 'secundum senatus judicium exsulant.'

I return now to the agent with the perfect passive. Throughout the following statements I deal only with the cases in which the agent is *personal*, reserving ὑπό with things for separate treatment. I follow the conclusions of Blass with respect to the genuineness of the speeches attributed to Demosthenes: the eighth and ninth speeches of Lysias are omitted as spurious, but the first of Isocrates is included. I have spared no pains to make the numbers given correct: even if any passage has still escaped my notice, I am confident that the statistics are for all practical purposes complete.

From Antiphon to Dinarchus the perfect passive of πράττω is used with the agent in the dative one hundred and sixty-four times, but only in the following forms: the neuter

plural genitive of the participle occurs seventy-five times; the nom. or accus. neut. plur. forty-two¹ times; πέπρακται twenty-seven times; πεπράχθαι eight times (all in Demosthenes); πεπραγμένοις (neuter) six times (Lys. 14 § 17, Isocr. 6 § 90, Dem. 2 § 10, 41 § 24, 45 § 71, Dinarch. 1 § 95), never with the agent in dat. plur.; πεπραγμένον twice (Lys. 4 § 19, Dem. 18 § 178); ἐπέπρακτο twice (Dem. 18 § 95, 19 § 75); πεπραγμένον once (Ant. 5 § 43). The agent is far more often a pronoun than a noun, and in the large number of instances in which ἐκεῖνος or αὐτός is used with the participle, ἐκεῖνος is placed before the participle, as τῶν ἐκείνους πεπραγμένων, while αὐτός is placed after it. The only exceptions are Isocr. 15 § 96, 17 § 15, Hyperides 4, II, 6 τῶν πρότερον αὐτῇ πεπραγμένων, where πρότερον causes the inversion, Dem. 15 § 35, Dem. 21 § 169 τοιαύτ' ἦν αὐτῷ τὰ πεπραγμένα, where αὐτῷ belongs as much to ἦν as to πεπραγμένα, Dem. 23 § 6 ἃ οἶδα πεπραγμέν' ἐκείνῳ, and Dinarch. 2 § 11 ἐκ τῶν νῦν αὐτῷ πεπραγμένων. There are but four instances of the perf. pass. of ποιῶ with an agent of any sort (for which see also [Lys.] 6 §§ 33, 50), viz.: Andoc. 1 §§ 71, 106, Dem. 18 § 246 ἐμοὶ πεποιήται, τὰ πεποιημένα ὑμῖν, and Dem. 19 § 247 ὁ Κρέων Αἰσχίνης οἷα λέγων πεποιήται τῷ ποιητῇ. The last passage is remarkable as being one of the two cases in the Orators in which the agent with a perf. pass. is put in the dative when the subject is a person. It is evident that Demosthenes purposely used the dat. in scorn: 'our Creon' Aeschines is not a person at all, but a mere puppet of the poet's fancy, made to speak whatever words he chose to breathe into him. Compare what Weil notes on the passage. The other case is Dem. 57 § 10 οἱ τούτῳ παρεσκευασμένοι, where again the dat. is used with disparagement, and with a very close relation to the true dat. of interest (cf. [Lys.] 15 § 5). These two cases are similar to the Homeric use of ἐδάμην with a dat., for which see Monro, *Hom. Gram.* § 143, 5, Delbrück *Forschungen* IV. p. 76. I believe that the former is right in considering the dat. originally a dat. of interest and not an instrumental dat. in this use, and e.g. in *Πηλείωνι δαμείς* the dat. is used just because Hector becomes Achilles' chattel by the latter's victory. The only other passages in which παρεσκευασμένος appears in the Orators with an agent are Lys. 1 § 24 τῆς θύρας ὑπὸ τῆς ἀνθρώπου παρεσκευασμένης, *ib.* 13 § 76 εἰ μὴ τι σοι ἦν παρεσκευασμένον.

¹ διαπεπραγμένα, Dem. 57 § 66 is here included.

Besides *πράττω* and *ποιῶ*, the following verbs are used with the agent in dative. Antiphon has *ἡμάρτηται* or *ἐξ-* thrice, and each of the following once: *μεμηχανήται*, *εἴρηται*, *ἐπιδέδεται*, *δεδιήγηται*, *βεβοήθηται*, *κατείργασται*, *εἵργασται*, *ὑπῆρκεται*.¹ Andocides gives *ἡμάρτηται* four times, and *ἡσέβηται*, *ἀποδέδεται*, *ἀπολελόγηται*, *μεμῆνται* each once. From Lysias we obtain *εἴρηται* four times, *εἵργασται* thrice, *ἡμάρτηται* twice, and *δεδαπνήται*, *ἐψήφισται*, *βεβίωται*, *πεπολίτευται*, *συνείληπται*, *παρεσκεύασται* once. Isocrates uses *εἴρηται* five times, *προεἴρηται* twice, *ἡμάρτηται* and *ὑῆρηται* twice, *γέγραπται*, *ἀποδέδεται*, *πεπολίτευται*, *πεπλημμέληται* once. The instances in Isaeus are confined to *μεμαρτύρηται* twice and *εἴρηται* once. Lycurgus has but one case — *κατείργασται*, while Hyperides has none at all. In Demosthenes *βεβίωται* appears nine times, *πεπολίτευται* five, *πεπρέσβευται* four times, *εἴρηται* thrice, *ἀποδέδεται*, *διώκεται*, *εἵργασται*, *ἡμάρτηται*, *μεμαρτύρηται* each twice, and each of the following once: *δεδιήλωται*, *νεοανιένται*, *προσεξείργασται*, *λελειτούργηται*, *προδιώκεται*, *ἡτοίμασται*, *ἡῆρηται*, *πεπόννηται*, *ἐκτέτισται*, *διαλέλυται*, *πεπλήρωται*, *ἐψήφισται*, *συμβέβληται*. Aeschines supplies *εἴρηται* and *προεἴρηται*, each twice, *ἡσέβηται*, *ὑπῆρκεται*, *ἡμέληται*, *σεσσωφρόνηται* once. Lastly Dinarchus has *πεπολίτευται* three times. If from this total of one hundred and six we exclude words of kindred meaning to *λέγω* and *πράττω*, and a few impersonal passives from intrans. verbs, there are barely a dozen verbs used with the agent in the dative. Moreover, in all these passages the participle occurs in the dative only in Dem. 21 § 18 *ἐφ' ἅπασιν τοῖς ἑαυτῷ νεοανιενμένοις*, and Dinarch. 1 §§ 70, 95, and in those places because the impersonal perf. pass. from intransitive verbs never has *ὑπό*.

Reckoning up all the cases of the dative agent, we find the number is two hundred and seventy-two. In all but two the subject is impersonal. If however the subject is a person, city, or country, the personal agent is always expressed by *ὑπό*. There are one hundred and two such cases in the Orators. One apparent violation of this rule, besides the two already dealt with, requires remark. In Dem. 27 § 63 *τῷ δὲ καὶ προσοφείλων ἐγγέγραμμαι*, the agent is constructed to suit the participle, not the verb, as in the well-known cases of a common *object* to a participle and verb of different constructions. The same rule applies to the perf. of intransitive verbs — *ὑπό* is required. Only the following verbs occur: *πέπονθα* thirty-six times and in every

¹ In enumerating these on p. 251 I carelessly omitted the last three.

Orator but Hyperides; *τέθνηκα* five times (Ant. 5 § 39, Lys. 10 § 28, 13 §§ 38, 84, 94). *γεγέννημαι* six times only in the phrase *ἀνάστατοι γεγέννηται* (Lys. 33 § 3, Isocr. 7 § 6, 8 §§ 4, 69, 70, 14 § 1); *εἰλώκα* twice (Lys. 10 § 25, Dinarch. 1 § 85); *ἀπόλωλα* once (Lys. 28 § 17); *περιπέπτωκα* twice (Dem. 21 §§ 96, 100); *ἐκπέπτωκα* once (Lys. 13 § 77); *πεπλούτηκα* once (Dem. 21 § 189). Moreover, even if the subject of an intransitive verb is a thing, the personal agent must have *ὑπό*; for the dat. in such a case might often be mistaken for the dat. of interest. A good instance is Aeschines 2 § 172 *τῶν τειχῶν ὑπὸ τῶν βαρβάρων πεπτωκότων*. Dinarchus has five instances of this construction, all with *γεγέννηται*; contrast 1 §§ 22, 38, 57 and 3 §§ 14, 15 with 3 § 18 *τὴν γεγεννημένην αὐτῷ πρὸς ὑμᾶς πίστιν*, and compare the last passage with Hyperides 2, xiii, 10 *ἐγκλημά μοι πρὸς οὐδένα γέγονεν*. This carries us on to Dem. 36 § 25 *ἂ τοῦδε γέγον' ἀμφότερα*, which I think must mean 'the plaintiff is in both these positions,' not 'both of these have been given by this man,' as Kennedy translates.

The following list gives the number of instances in which the several Orators construct the personal agent with *ὑπό*, the subject being impersonal: Antiphon two, Andocides one, Lysias eight, Isocrates thirty-one, Isaeus six, Lycurgus two, Hyperides one, Demosthenes sixteen, Aeschines nine, Dinarchus seven. The last Orator's list is *τῶν . . πεπραγμένων* (1 §§ 16, 23, 2 § 4), *εἰρημένων* (1 § 1), *γεγραμμένων* (1 § 70), *κεκριμένων* (1 § 84), and *τίς κόσμος ἀνίηκεται*; (1 § 91). He has the agent in the dative only four times, and it will be seen that he is the only Orator who does not conform to the rules for the construction of the agent when the subject is impersonal. It is therefore necessary to omit him from the totals. For the other nine Orators we get seventy-six cases of *ὑπό* against two hundred and sixty-eight of the dative. In all the cases of *πράττω* with dat. the subject is neuter, except Dem. *pro*. 9 *πολλῶν πράξεων πᾶσι πεπραγμένων*. Still, excluding Dinarchus, I find that among the hundred and four cases of other verbs with dat. the subject is masculine thrice, in Dem. 19 §§ 199 and 200 *βεβίωται βίος*, and Aeschines 3 § 217, *τοὺς εἰρημένους ἐν ὑμῖν λόγους ἑμαυτῷ*: it is feminine thrice, in Isocr. 8 § 39 *θεραπείαι τοῖς ἰατροῖς ὑῆρηται*, Isaeus 3 § 17 *τῶν τούτοις μεμαρτυρημένων μαρτυριῶν*, and Aeschines 2 § 109 *τὰς εὐεργεσίας τὰς ὑπηρεγμένας εἰς Φίλιππον αὐτῷ*. In Dem. 51 § 5 *ἐπεπλήρωτό μοι*, where it is possible to supply *ἡ ναὺς*, the verb appears to be impersonal,

notwithstanding Thuc. i. 29. There is also a doubtful passage in Dem. *ep.* 3 § 28 τῶν δὲ (χαρίτων) τοῖς θεοῖς ἀποδεδεγμένων (! ἀποδεδεγμένων or ἐν τοῖς θ.). The only certain cases of a masculine or feminine noun as subject are therefore βίος βεβίωται, μαρτυρία μεμαρτύρηται, λόγος εἴρηται, εὐεργεσία ὑπῆρκεται, θεραπεία ἤρρηται. But among the seventy-six cases of ὑπό, the subject is a masculine noun a dozen times, feminine twenty¹ times. Therefore ὑπό is universal in the Orators with masc. and fem. subjects, even if impersonal, except in a few cases where a cognate accusative becomes subject to a perf. pass. As regards the dative plural of the participle, πεπραγμένοις has the agent in the dat. five times against seven cases of ὑπό, but with the other verbs there is only Dem. 21 § 18 (see above) to place against thirteen cases of ὑπό when the dat. plur. of the partic. is used (Ant. 5 § 35, Lys. 12 § 77; Isocr. 1 § 51, 4 § 31, 5 § 12, 6 § 60, 10 § 9, 12 §§ 237, 263, 15 § 16, *ep.* 2 § 12; Dem. 37 § 20; Aesch. 3 § 126). When we omit all cases of the dat. plur. of the partic. and of masc. and fem. nouns, there remain only the following instances of impersonal subjects with ὑπό of the personal agent: Ant. *Tet.* A. δ, 10, And. 1 § 56, Lys. 3 §§ 15, 37, 12 § 77, *frag.* 78, Isocr. 4 § 45, 5 § 94, 12 § 16, 15 § 74, *ep.* 6 § 7, 12 § 74, 15 §§ 10, 110, Isaeus 3 §§ 13, 16, 4 § 9, 6 § 41, Lycurg. § 54, Dem. 19 §§ 117, 162, 36 § 7, 41 § 23, 45 §§ 13, 39, Aesch. 1 § 85, 3 §§ 98, 119, 229. From these the following must be deducted: Lys. 3 §§ 15, 37, Isaeus 3 § 16, Dem. 36 § 7 μεμαρτύρηται ὑμῖν ὑπὸ τούτων, Isaeus 4 § 9 τὰ χρήματα Ἀθηναῖοι ὑπὸ Νικοστράτου καθιέρωσθαι, αὐτῷ δ' ὑπ' αὐτοῦ δεδύσθαι, Aesch. 1 § 85 μαρτυρίαν μεμαρτυρήσθαι ὑμῖν ὑπὸ τοῦ δήμου, Lys. *frag.* 78 and Dem. 19 § 162, where ὑπό is clearly necessary to prevent confusion with the dat. of interest. There remain twenty passages, two of which, Ant. *l. c.* and And. *l. c.*, I have already dealt with (p. 251). As regards Demosthenes, we found that in two cases he uses the dat. when the subject is a person, in order to disparage that person by representing him as a kind of *possession* of the agent. With these exceptions we must

contrast 41 § 23 δεινὸν εἰ πρὸς τὰ συγκεχωρημέν' ὑπ' αὐτῶν τούτων ἐξέσται νῦν ἀντιλέγειν, 45 § 13 ἢ εἰ μὲν ἄλλ' ἅπτα τῶν ὑπὸ τούτων μεμαρτυρημένων ἦν τότε γεγραμμένα, τεκμηρίω τούτω ὡς κατασκευάζουσιν ἐχρώμεν, and 45 § 39 ἀφαιρὼν τὰ ἐν ταῖς διαθήκαις ὑπὸ τούτου γεγραμμένα, where the rhetorical purpose of ὑπό and the gen. is clear: the speaker is very emphatic; no doubt he raises his voice to a high pitch, and puts forth all his strength to deal a crushing blow at his adversary. So too with 19 § 117. There is a direct responsibility implied in ὑπό which is wanting to the dative of the agent, and which makes ὑπό more suited to impassioned utterance. The same purpose is at work in Lys. 12 § 77 πάντα τὰ ὑπ' ἐμοῦ εἰρημένα ἀπολογούμενος ἔλεγεν, in Isaeus 3 § 13 ὑπὸ τῶν ἄλλων οἰκείων καὶ ὑπὸ τῶν γειτόνων μεμαρτύρηται πρὸς ὑμᾶς (where the earnestness of the speaker is further marked by the emphatic πρὸς ὑμᾶς instead of the usual ὑμῖν),¹ in Isaeus 6 § 41 and in Aesch. 3 § 119 ὅρατ' ὦ ἄνδρες Ἀμφικτύονες ἐξεργασμένον τοῦτο τὸ πεδῖον ὑπὸ τῶν Ἀμφισσέων καὶ Κεραιῶν ἐνφοδομημένα κ.τ.λ., a passage mouthed by the retired actor as though he were once again playing Creon. In a slightly different category are Lycurg. § 54 and Aeschines 3 §§ 98, 229, the first of which is an instance of genuine σεμνολογία, while the other two illustrate that προπέτεια which is characteristic of the style of Aeschines. Lastly Isocrates, referring to the advantages of Athens, says (4 § 45) καὶ τοῦθ' ὑπ' αὐτῆς περιελήφθαι, *et hoc ab ipsa comprehensum esse*, in 15 § 110 μηδ' ἐφ' ἐνὸς ἐωρᾶσθαι ναυτικόν, and in all the other passages he is speaking of his own works, which he never once refers to as τὰ ἐμοὶ εἰρημένα or γεγραμμένα, but always as τὰ ὑπ' ἐμοῦ εἰ. or γ.; clearly the more emphatic form of speech was gratifying to the no small pride Isocrates took in all that he wrote. I think therefore that in all these twenty-one cases ὑπό is a rhetorical device, employed to heighten the effect, and quite in accordance with the genius of the language, which so constantly expresses in the form of speech gradations of feeling which we are forced to leave to type or gesture.

E. C. MARCHANT.

¹ The preference for ὑπό with fem. nouns is well seen in Isaeus, *frag.* II. διαθηκῶν ὑπ' αὐτῶν ἐσκευοποιημένων.

¹ Also by the repetition of ὑπό before γειτόνων.

CLASSICAL MANUSCRIPTS IN THE BRITISH MUSEUM.

(Continued from p. 155.)

PHILOSOPHERS AND OTHER WRITERS.

PYTHAGORAS.

104.—BRIT. MUS. **Burney MS.** 109 (ff. 143, 144). Paper: ff. 2. $11\frac{1}{2} \times 7\frac{3}{4}$ inches. Minuscules. With Theocritus [No. 66], Hesiod [No. 24], Pindar [No. 34], and Aratus [No. 64]. XIV—XV cent.

Belonged to Jo. Car. de Salviatis.

“Πυθαγορικά ἔπη τὰ οὕτως ἐπικαλούμενα χρυσᾷ, στοιχείωσιν περιέχοντα τῆς τῶν Πυθαγορέων φιλοσοφίας.”

105.—BRIT. MUS. **Add. MS.** 11,891 (ff. 2—3, 10—11). Paper: ff. 4. $7\frac{3}{4} \times 5\frac{3}{4}$ inches. Minuscules. XV and late XV cent.

Purchased in 1841 from Bp. Butler's Library.

1. “Πυθαγόρου Σαμίον χρυσᾷ ἔπη.” ff. 2—3.

2. “Χρυσᾷ ἔπη τοῦ Πυθαγόρου,” in a later hand. ff. 10—11.

106.—BRIT. MUS. **Burney MS.** 70 (ff. 34b—38). Vellum: ff. 5. $5\frac{1}{2} \times 3\frac{5}{8}$ inches. Minuscules. Written in Italy. Late XV cent.

“Πυθαγόρου” χρυσᾷ ἔπη.

107.—BRIT. MUS. **Harley MS.** 5664 (ff. 67—70). Paper: ff. 4. $8\frac{3}{4} \times 6\frac{1}{2}$ inches. Minuscules. With Homer [No. 20], Solon [No. 31], and Aristophanes [No. 54]. Written in Italy. Late XV cent.

Belonged to the Jesuit College of Agen in France.

“Πυθαγορικά ἔπη τὰ οὕτω πως ἐπιλεγόμενα χρυσᾷ στοιχείωσιν περιέχοντα τῆς τελειότητος τῶν Πυθαγορέων”: with glosses.

108.—BRIT. MUS. **Burney MS.** 85 (ff. 75—77). Vellum: ff. 2. $7\frac{3}{8} \times 5$ inches. Minuscules. With Lysias [No. 88] and Isocrates [No. 91]. Written in Italy. End of XV cent.

“Χρυσᾷ ἔπη τοῦ Πυθαγόρου.”

109.—BRIT. MUS. **Add. MS.** 6791 (ff. 2—103). Paper: ff. 101. $9\frac{5}{8} \times 6\frac{1}{4}$ inches. Minuscules. XVI cent.

Belonged to the Jesuit College of Agen in France.

“Πυθαγόρου Σαμίσιον ἔπη τὰδ' ἔνεστι τὰ χρυσᾷ”: with commentary of Hierocles. Original stamped binding.

110.—BRIT. MUS. **Add. MS.** 11,356 (ff. 12—15). Paper: ff. 4. $6\frac{3}{8} \times 4\frac{1}{4}$ inches. Minuscules. Written in Paris by Angelus Bergiclus of Crete, and given by him to Michael τῷ κληνίφ [cf. Montfaucon, “Palaeogr. Graec.” p. 90], A.D. 1566.

From the “Bibliotheca Lamoniana” [of Chrétien François de La Moignon, Président au Parlement]. Bequeathed by Rev. C. M. Cracherode, 1799.

“Πυθαγόρου χρυσᾷ ἔπη.”

Decorated with coloured head-pieces and initials.

Original tooled binding.

See Omont, “Facs. de MSS. Grecs,” pl. 2.

PLATO.

111.—BRIT. MUS. **Harley MS.** 5547 (ff. 2—51, 55—96). Vellum: ff. 92. $6 \times 4\frac{1}{8}$ inches. Minuscules. Written in Italy. XV cent.

Owners: “Barthol. can. Pist.,” and “Franciscus Luce not. epe.”

1. “Ὁ Πρωταγόρας τοῦ Πλάτωνος.” ff. 2—51.

2. “Περὶ τῆς φιλίας τοῦ Πλάτωνος,” i.e. Λύσις. f. 55.

3. “Περὶ τῆς ἀνδρείας τοῦ Πλάτωνος,” i.e. Λάχης. f. 74b.

112.—BRIT. MUS. **Royal MS.** 16 C. xxv. (ff. 62—66). Paper: ff. 5. $9\frac{1}{4} \times 6\frac{1}{2}$ inches. Minuscules. “Φίλιππος ῥόδιος ἐξέγραψεν χάριν φιλίας.” Bound with Aristotle [No. 130], etc. XV cent.

“Ὅροι Πλάτωνος.”

113.—BRIT. MUS. **Harley MS.** 5635 (ff. 41—62, 88b—96). Paper: ff. 31. $8\frac{3}{8} \times 5\frac{3}{4}$ inches. Minuscules. With Aristotle [No. 127]. XV cent.

1. Ἐπιστολαὶ Πλάτωνος, i.e. Nos. 7, 6, 13, 8. f. 41.

2. “Ἐπιστολαὶ Πλάτωνος,” i.e. Nos. 1, 2, 4, 5, 9, 10. f. 88b.

114.—BRIT. MUS. **Harley MS.** 5610 (ff. 18b—23). Paper: ff. 5. $8\frac{3}{8} \times 5\frac{3}{4}$ inches. Minuscules. XV cent.

Bought, for the Harley Library, of John James Zamboni, Resident of the Landgrave of Hesse-Darmstadt, 20 Oct. 1725.

Ἐπιστολαὶ Πλάτωνος, i.e. Nos. 1, 2, 4, 5, 9, 10.

115.—BRIT. MUS. **Royal MS.** 16 C. xxv. (ff. 53—61). Paper: ff. 9. Minuscules. With Aristotle [No. 130]. Early XVI cent.

Excerpts from Dialogues of Plato.

116.—BRIT. MUS. **Harley MS.** 5565. Paper: ff. 62. $7 \times 4\frac{1}{2}$ inches. Minuscules. XVI cent. Bought, for the Harley Library, of Nathaniel Noel, bookseller, 18 Jan. 1724.

Excerpts from works of Plato.

ARISTOTLE.

117.—BRIT. MUS. **Add. MS.** 23,927. Paper: ff. 102. $10\frac{1}{2} \times 6\frac{1}{2}$ inches. Minuscules. Late XIV cent.

“Προβλήματα Ἀριστοτέλους.”

Old binding of stamped leather.

118.—BRIT. MUS. **Add. MS.** 10,040. Paper: ff. 132. $10\frac{1}{4} \times 7\frac{1}{4}$ inches. Minuscules. Early XV cent.

Purchased in 1836.

1. "Ἀριστοτέλους κατηγορίαι": with two fragmentary leaves of the Introduction of Porphyrius. f. 1.

2. Περὶ ἑρμηνείας. f. 23b.

3. "Ἀριστοτέλους ἀναλυτικῶν προτέρων." f. 34.

4. "Ἀριστοτέλους ἀναλυτικῶν ὑστέρων." f. 76.

5. Τοπικά. f. 101.

Scholia, in some parts very full; glosses, generally in red ink.

119.—BRIT. MUS. **Harley MS.** 5599. Paper: ff. 218. $13\frac{3}{8} \times 8\frac{3}{4}$ inches. Minuscles. Written in Italy. "Ἀλφονσος Ἀθηναῖος ἔγραψεν." XV cent.

Belonged to the Jesuit College of Agen in France.

1. Πορφυρίου εἰσαγωγή. f. 1.

2. "Ἀριστοτέλους κατηγορίαι." f. 11.

3. "Ἀριστοτέλους περὶ ἑρμηνείας." f. 26.

4. "Ἀριστοτέλους ἀναλυτικῶν προτέρων πρῶτον." f. 35.

5. "Ἀριστοτέλους ἀναλυτικῶν προτέρων β'." f. 69.

6. "Ἀριστοτέλους ἀναλυτικῶν ὑστέρων πρῶτον." f. 92.

7. "Ἀριστοτέλους ἀναλυτικῶν ὑστέρων β'." f. 115.

8. "Ἀριστοτέλους τοπικῶν πρῶτον." f. 126.

9. "Ἀριστοτέλους περὶ σοφιστικῶν ἐλέγχων." f. 191.

At the end, in writing of the XVI cent. are two fragments:—

10. Κατηγορίαι (10 § 15 to the end). f. 211.

11. "Ἀριστοτέλους περὶ ἑρμηνείας τμήμα πρῶτον" (ends in 7 § 12). f. 216.

120.—BRIT. MUS. **Burney MS.** 100. Paper: ff. 307. 11×7 inches. Minuscles. Written probably in Italy. XV cent.

1. "Πορφυρίου εἰσαγωγή." f. 2.

2. "Ἀριστοτέλους κατηγορίαι." f. 13b.

3. "Ἀριστοτέλους περὶ ἑρμηνείας." f. 32b.

4. "Ἀριστοτέλους ἀναλυτικῶν προτέρων." f. 43b.

5. "Ἀριστοτέλους ἀναλυτικῶν ὑστέρων." f. 117.

6. "Ἀριστοτέλους τοπικῶν." f. 168.

7. "Ἀριστοτέλους περὶ τῶν σοφιστικῶν ἐλέγχων." f. 295.

Unfinished: ends in last cap. "εἰσιν οἱ τοιοῦτοι λόγοι."

121.—BRIT. MUS. **Harley MS.** 5536. Vellum: ff. 100. $4\frac{3}{4} \times 3$ inches. Minuscles. Written probably in Italy. XVI cent.

"Ἀριστοτέλους ἀναλυτικῶν ὑστέρων."

122.—BRIT. MUS. **Add. MS.** 14,080. Vellum: ff. 216. 8×5 inches. Minuscles. Written in Italy. XV cent.

Belonged to the Monastery of St. Leonard, near Verona.

Purchased at the sale of the Saibante and Gianfilippi MSS., 1843.

1. "Ἀριστοτέλους ἠθικῶν νικομαχείων τὰ δέκα." f. 3.

2. "Ἀριστοτέλους ἠθικῶν μεγάλων α', β'." f. 153b.

123.—BRIT. MUS. **Add. MS.** 6790. Vellum: ff. 134. $9\frac{1}{8} \times 5\frac{1}{2}$ inches. Minuscles. Written in Italy. Late XV cent.

"Colleg. Clarom. Paris. Soc. Jesu." "Paraphé au désir de l'arrest du 5 Juillet, 1763.—Mesnil." Purchased in 1825.

"Ἀριστοτέλους ἠθικῶν νικομαχείων α—κ." Original binding of stamped leather.

124.—BRIT. MUS. **Royal MS.** 16 C. xxi. Paper: ff. 131. $8\frac{3}{4} \times 6$ inches. Minuscles. Written in Italy. XVI cent.

"Ἀριστοτέλους ἠθικῶν νικομαχείων α'—κ'": with some scholia in Latin.

Injured by damp.

125.—BRIT. MUS. **Royal MS.** 16 C. xxii. Paper: ff. 51. $9 \times 6\frac{1}{2}$ inches. Minuscles. Written in Italy. XVI cent.

'Ἀριστοτέλους ἠθικῶν νικομαχείων θ', ι'.

Original binding, Grolier style.

126.—BRIT. MUS. **Harley MS.** 6322 (ff. 267—304). Paper: ff. 38. $11\frac{3}{8} \times 8\frac{1}{2}$ inches. Minuscles. With Demosthenes [No. 95]. Written probably in Italy. XV cent.

"Liber ecclesiae coll. de Ripon." Bought for the Harley Library, of Dr. Mangey [Thomas Mangey, prebendary of Durham?], 22 June, 1726.

"Ἀριστοτέλους ῥητορικὴ πρὸς Ἀλέξανδρον."

127.—BRIT. MUS. **Harley MS.** 5635 (ff. 138—150, 186—202). Paper: ff. 30. $8\frac{3}{4} \times 5\frac{3}{4}$ inches. Minuscles. With Plato [No. 113]. XV cent.

1. "Φυσιогνωμονικά Ἀριστοτέλους." f. 138.

2. "Ἀριστοτέλους περὶ κόσμον." f. 186.

128.—BRIT. MUS. **Harley MS.** 6874. Vellum: ff. 12. $9 \times 5\frac{1}{2}$ inches. Minuscles. Written in Italy. XV cent.

Bought for the Harley Library, of John Gibson, 22 June, 1726.

"Ἀριστοτέλους πολιτικῶν" α' (ending in cap. 13), δ' (capp. 15, 16), ε' (capp. 2—6).

129.—BRIT. MUS. **Harley MS.** 6295 (ff. 35—65, 80—88, 109, 110). Paper: ff. 42. $8\frac{3}{4} \times 5\frac{1}{2}$ inches. Minuscles. With Aelian [No. 158]. XV cent.

Belonged to the Jesuit College of Agen in France.

1. "Ἀριστοτέλους φυσικά προβλήματα κατ' εἶδος συναγωγῆς ὅσα ἱατρικά." f. 35.

2. "Τοῦ αὐτοῦ ὅσα βοηθητικά πρὸς ἰάσιν." f. 37.

3. "Τοῦ αὐτοῦ ὅσα περὶ ἰδρωτός." f. 40b.

4. "Τοῦ αὐτοῦ ὅσα περὶ οἰνοποσίαν καὶ μέθην." f. 44b.

5. "Τοῦ αὐτοῦ ὅσα περὶ ἀφροδισίων." f. 47b.

6. "Ἀριστοτέλους ὅσα ἐκ τοῦ κείσθαι καὶ ἐσχηματίζεσθαι συμβαίνει." ff. 50—65b.

7. "Ἀριστοτέλους": excerpts in the form of questions and answers. ff. 80b—88b.

8. "Ἀριστοτέλους περὶ ψυχῆς": excerpts. ff. 109b—110.

130.—BRIT. MUS. **Royal MS.** 16 C. xxv. (ff. 2—52). Paper: ff. 51. Minuscles. With Plato [No. 115]. Early XVI cent.

"Ἀριστοτέλους περὶ ψυχῆς λόγοι": with scholia and glosses.

Followed by an "ἐπίλογος," f. 51; and "δόξαι τῶν παρὰ Ἑλλήσι φιλοσόφων περὶ ψυχῆς." f. 52b.

131.—BRIT. MUS. **Add. MS.** 8225 (ff. 137—143). Paper: ff. 7. 6 × 4 inches. Minuscles. XVI cent. Book-plate of Hon. Fred. North.

"Ἀριστοτέλους περὶ ἀρετῶν."

Imperfect: ending at beg. of cap. 7.

132.—BRIT. MUS. **Burney MS.** 64. Paper: ff. 52. 7 $\frac{3}{4}$ × 6 inches. Minuscles. Written in England (?) Late XVII cent.

Ἀριστοτέλους "περὶ ποιητικῆς."

THEOPHRASTUS.

133.—BRIT. MUS. **Add. MS.** 5113. Paper: ff. 73. 9 $\frac{1}{4}$ × 6 $\frac{1}{2}$ inches. Minuscles. Written in Italy. XV cent.

1. "Θεοφράστου περὶ πυρός." f. 2.
2. "Θεοφράστου τῶν μετὰ τὰ φυσικὰ." f. 16.
3. "Θεοφράστου περὶ λίθου." f. 24.
4. "Θεοφράστου περὶ ἰδρώτων." f. 33b.
5. "Θεοφράστου περὶ ἱλγῶν." f. 39b.
6. "Θεοφράστου περὶ κόπων." f. 41b.
7. "Θεοφράστου περὶ ἰχθύων." f. 45.
8. "Θεοφράστου περὶ ἀνέμων." f. 48.
9. "Θεοφράστου περὶ ὁσμῶν." f. 61.

134.—BRIT. MUS. **Harley MS.** 5635 (ff. 150b—183b). Paper: ff. 34. 8 $\frac{3}{4}$ × 5 $\frac{3}{4}$ inches. Minuscles. With Plato [No. 113] and Aristotle [No. 127]. XV cent.

1. "Θεοφράστου περὶ αἰσθήσεως." f. 150b.
2. Περὶ πυρός. f. 170.

MAXIMUS TYRIUS.

135.—BRIT. MUS. **Harley MS.** 5760. Paper: ff. 212. 5 $\frac{5}{8}$ × 4 inches. Minuscles. Written in Italy. Late XV cent.

Bought, for the Harley Library, of Dr. Conyers Middleton, 25 Feb. 172 $\frac{5}{8}$.

"Μαξίμου Τυρίου πλατωνικοῦ φιλοσόφου τῶν ἐν τῇ ῥώμῃ διαλέξεων τῆς πρώτης ἐπιδημίας": with a few notes.

Colophon: "Μαξίμου Τυρίου φιλοσοφούμενα."

Used by Davis, ed. 1774.

ANDRONICUS RHODIUS.

136.—BRIT. MUS. **Royal MS.** 16 C. xiii. (ff. 16—31). Paper: ff. 16. 8 × 5 $\frac{1}{2}$ inches. Minuscles. Written probably in Italy. XVI cent.

"Ἀνδρονίκου περιπατητικοῦ περὶ τῶν τῆς ψυχῆς παθῶν."

CORNUTUS.

137.—BRIT. MUS. **Add. MS.** 18,494. Paper: ff. 30. 8 $\frac{3}{4}$ × 5 $\frac{3}{4}$ inches. Minuscles. Written in Italy. XV cent.

Purchased in 1851.

"Φρουνούτου θεωρία περὶ τῆς τῶν θεῶν φύσεως."

Unfinished: ending in the chapter "περὶ ἄδου":—"καὶ τῶν φροντίδων. Ἐπονομάζεται."

138.—BRIT. MUS. **Add. MS.** 18,775 (ff. 1—69). Paper: ff. 69. 8 × 5 $\frac{1}{2}$ inches. Minuscles. Written probably in the west of Europe. XVI cent.

Belonged to Dr. Anthony Askew. [Lot 570 of his sale, A.D. 1775.]

Purchased in 1851.

"Φρουνούτου ἐκ τῶν παραδεδομένων ἐπιδρομή, κατὰ τὴν ἑλληνικὴν θεωρίαν." i.e. Περὶ τῆς τῶν θεῶν φύσεως.

PLUTARCH.

139.—BRIT. MUS. **Harley MS.** 5692. Paper: ff. 346. 11 $\frac{1}{8}$ × 7 $\frac{3}{4}$ inches. Minuscles. Late XIV cent.

"Iste liber pertinet Reverendissimo domino Nicolao [de Cusa, ob. 1464], Cardinali tituli sancti Petri ad Vincula, Episcopo Brixinensi."

1. Πλουτάρχου βίοι παράλληλοι:—

- (a). "Ἀλέξανδρος." f. 1.
 - (b). "Καῖσαρ." f. 29b.
 - (c). "Σερτώριος." f. 51b.
 - (d). "Εὐμενής." f. 57b.
 - (e). "Λύσανδρος." f. 66b.
 - (f). "Σύλλας." f. 78b.
 - (g). "Ἀλκιβιάδης." f. 97b.
 - (h). "Μάρκιος" Κοριολανός. f. 114.
 - (i). "Πελοπίδας." f. 128.
 - (k). "Μάρκελλος." f. 141b.
 - (l). "Τιβέριος καὶ Γαῖος Γράγχοι." f. 155.
 - (m). "Φιλοποίμην." f. 169b.
 - (n). "Τίτος Φλαμινίνος." f. 177b.
 - (o). "Μάρκος Κάτων." f. 187.
 - (p). "Κικέρων." f. 200b.
 - (q). "Δημοσθένης." f. 220.
 - (r). "Γάββας." f. 230.
 - (s). "Οἰθων." f. 239.
2. "Περὶ ἠθικῆς ἀρετῆς." f. 245.
 3. "Συμπόσια φιλοσόφων." f. 253.
 4. "Πολιτικὰ παραγγέλματα." f. 265b.
 5. "Βασιλέων καὶ στρατηγῶν ἀποφθέγματα." f. 284.

6. "Πλουτάρχου λακωνικά ἀποφθέγματα." f. 307.
7. "Συναγωγὴ ἱστοριῶν παραλλήλων Ῥωμαίων καὶ Ἑλληνικῶν." f. 327.
8. "Εἰ καλῶς εἴρηται τὸ λάθε βιώσας." f. 332.
9. "Εἰ αὐτάρκης ἢ κακία πρὸς κακοδαίμονιαν." f. 333b.
10. "Περὶ τῆς εἰς τὰ ἔγγονα φιλοστοργίας." f. 334b.
11. "Ὅτι οὐδὲ ἡδέως ζῆν ἐστι κατ' Ἐπίκουρον." f. 337b.

Copied in part from an imperfect archetype; spaces being left for missing words or passages.

140.—BRIT. MUS. Add. MS. 5423. Vellum: ff. 253. $10\frac{1}{2} \times 7\frac{1}{4}$ inches. Minuscules. Written in Italy. XV cent.

Belonged to Jo. Car. de Salviatis.

Presented to Brit. Mus. by Charles Towneley.

Πλουτάρχου βίοι παράλληλοι:—

- (a). "Μάρκελλος." f. 2.
- (b). "Ἀλέξανδρος." f. 17.
- (c). "Καῖσαρ." f. 52b.
- (d). "Δημήτριος." f. 83.
- (e). "Μάρκος Ἀντώνιος." f. 103b.
- (f). Δημητρίου καὶ Ἀντωνίου "σύγκρισις." f. 135.
- (g). "Πύρρος." f. 137.
- (h). "Μάριος." f. 155b.
- (i). "Ἅγιος καὶ Κλεομένης." f. 178.
- (k). "Τιβέριος καὶ Γαῖος" Γράκχοι. f. 202b.
- (l). "Ἄγιος καὶ Κλεομένους καὶ Γράκχων" σύγκρισις." f. 218b.
- (m). "Ἄρατος." f. 220.
- (n). "Ἀρτοξέρξης." f. 240b.

141.—BRIT. MUS. Harley MS. 5638 (ff. 1—48, 59—226). Paper: ff. 216. $8\frac{3}{4} \times 5\frac{1}{2}$ inches. Minuscules. XVI cent.

1. "Βίος τοῦ Καίσαρος κατὰ Πλούταρχον." ff. 1—48, 59—65.

A quire is missing after f. 30, and is now in Harley MS. 5663, ff. 69—78.

2. "Βίος τοῦ Ἀλεξάνδρου κατὰ Πλούταρχον." f. 66.
3. "Βίος τοῦ Πομπηίου κατὰ Πλούταρχον." f. 151.

142.—BRIT. MUS. Harley MS. 5612. Paper: ff. 251. $8\frac{3}{4} \times 5\frac{1}{2}$ inches. Minuscules. Written apparently in Italy. XV cent.

Belonged to the Jesuit College of Agen in France.

1. "Πλουτάρχου περὶ παίδων ἀγωγῆς." f. 1.
2. "Πλουτάρχου περὶ ἀρετῆς καὶ κακίας." f. 12b.
3. "Πῶς ἂν τις ὑπ' ἐχθρῶν ὠφελοῖτο." f. 14.
4. "Πῶς δεῖ τῶν ποιημάτων τὸν νέον ἀκούειν." f. 19b.
5. "Περὶ τοῦ πῶς ἂν τις διακρίνειε τὸν κόλακα τοῦ φίλου." f. 37.

6. "Περὶ τοῦ ἑαυτὸν ἐπαινεῖν ἀνεπιφθόνως." f. 58b.

7. "Περὶ ἀοργησίας." f. 66.
8. "Περὶ πολυπραγμοσύνης." f. 76.
9. "Περὶ εὐθυμίας." f. 82b.
10. "Περὶ δυσωπίας." f. 93.
11. "Περὶ φιλαδελφίας." f. 99b.
12. "Περὶ ἀδολεσχίας." f. 112.
13. "Περὶ τοῦ ἀκούειν." f. 122b.
14. "Περὶ πολυφιλίας." f. 132.
15. "Περὶ φιλοπλουτίας." f. 135b.
16. "Περὶ δυσδαιμονίας." f. 139b.
17. "Πλουτάρχου φιλοσόφου, πότερον ψυχῆς ἢ σώματος ἐπιθυμία καὶ λύπη." f. 145b.
18. "Εἰ μέρος τὸ παθητικὸν τῆς ἀνθρώπου ψυχῆς ἢ δύναμις." f. 148b.

Unfinished.

19. "Πλουτάρχου φιλοσόφου περὶ τῶν ὑπὸ τοῦ θεοῦ βραδέως τιμωρουμένων." f. 151.
20. "Πῶς ἂν τις αἰσθοῖτο ἑαυτοῦ προκόπτοντος ἐπ' ἀρετῇ." f. 167b.
21. "Πλουτάρχου περὶ τύχης." f. 176b.
22. "Περὶ τοῦ πότερον τὰ ψυχῆς ἢ τοῦ σώματος πάθῃ χείρονα." f. 179.
23. "Πλουτάρχου περὶ τοῦ πότερον ὕδωρ ἢ πῦρ χρησιμώτερον." f. 180b.
24. "Πλουτάρχου περὶ τῆς Ῥωμαίων τύχης." f. 183.
25. "Περὶ τῆς Ἀλεξάνδρου τύχης ἢ ἀρετῆς." f. 191b.
26. "Λόγος δεύτερος περὶ τῆς Ἀλεξάνδρου τύχης ἢ ἀρετῆς." f. 197.
27. "Περὶ τοῦ μὴ δεῖν δανείζεσθαι." f. 206.
28. "Περὶ τοῦ τὰ ἄλογα λόγῳ χρῆσθαι." f. 209b.
29. "Περὶ τῶν ζώων φρονιμώτερα τὰ χερσαῖα ἢ τὰ ἑνδρα." f. 215b.
30. "Πλουτάρχου ἐπὶ σοφῶν συμπίσινον." f. 236b.

Artt. 17 and 18 were printed from this MS. by Thomas Tyrwhitt, "Fragmenta duo Plutarchi," 1773.

143.—BRIT. MUS. Harley MS. 5660 (ff. 39—72). Vellum: ff. 34. $9\frac{1}{8} \times 5\frac{3}{4}$ inches. Minuscules. With Isocrates [No. 89]. Written in Italy. XV cent.

Owner: "Ego Franciscus Luce not. epc."

1. "Τοῦ αὐτοῦ [Πλουτάρχου] περὶ πολυπραγμοσύνης." f. 39.
2. "Τοῦ Πλουτάρχου πῶς ἂν τις διακρίνειε τὸν κόλακος [sic] τοῦ φίλου." f. 46b.

144.—BRIT. MUS. Harley MS. 5578 (ff. 1—33). Paper: ff. 33. $9\frac{3}{4} \times 6\frac{3}{4}$ inches. Minuscules. Written in Italy. XV cent.

Bought, for the Harley Library, of Nathaniel Noel, bookseller, 18 Jan. 1723.

"Πλουτάρχου πολιτικά παραγγέλματα."

Injured by damp.

145.—BRIT. MUS. **Burney MS.** 276 (ff. 21—26). Paper: ff. 6. $8\frac{1}{2} \times 6$ inches. Minuscules. With Homer [No. 22]. XV cent.

1. Πλουτάρχου περὶ ἀρετῆς καὶ κακίας. f. 21.
The conclusion. See ed. Paris, 1624, p. 101, l. 23.
2. "Πῶς ἂν τις αἰσθοίτο ἑαυτοῦ προκόπτοντος ἐπ' ἀρετῇ." f. 21.
Imperfect: ending ed. cit., p. 81, l. 54.

146.—BRIT. MUS. **Egerton MS.** 2474 (ff. 1—16). Paper: ff. 16. $10\frac{1}{2} \times 7\frac{1}{2}$ inches. Minuscules. Written in Italy (?). Early XVII cent.
Purchased in 1878.

"Πλουτάρχου Χειρωνέως περὶ παίδων ἀγωγῆς": with scholia and glosses.
Unfinished: ends in cap. xvii. "καὶ μὴ ἀθυμεῖν."

147.—BRIT. MUS. **Add. MS.** 5110 (ff. 187b—188b). Paper: ff. 2. $11\frac{1}{2} \times 8\frac{1}{2}$ inches. Minuscules. With Xenophon [No. 80] and Polybius [No. 84]. XV cent.

Belonged to Dr. Anthony Askew.

"Πλουτάρχου παροιμίαι."

148.—BRIT. MUS. **Arundel MS.** 517 (ff. 86—88). Paper: ff. 3. $8\frac{1}{2} \times 6$ inches. Minuscules. With Lucian [No. 154]. XV cent.
Brief excerpts from Plutarch.
See Cat. of Arundel MSS.

EPICETETUS.

149.—BRIT. MUS. **Burney MS.** 80 (ff. 36—58). Paper: ff. 23. $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Minuscules. Written in Italy. XV—XVI cent.

"Bibl. Ant. Askew, M.D."

"Ἐγχερῖδιον Ἐπικτήτου."

150.—BRIT. MUS. **Add. MS.** 11,887. Paper: ff. 33. $6\frac{1}{2} \times 4\frac{1}{2}$ inches. Minuscules. Written in France (?). Early XVII cent.

"From Prince Galitzin's collections."

Purchased in 1841 from Bp. Butler's Library.

"Ἐγχερῖδιον Ἐπικτήτου."

Bound in vellum, gilt.

LUCIAN.

151.—BRIT. MUS. **Harley MS.** 5694. Vellum: ff. 134. $12 \times 8\frac{3}{4}$ inches. Minuscules. X cent.

Belonged in the 15th century to Jo. Chalceopylus Constantinopolitanus; and afterwards to Antonio Scripandi (ob. 1539), "ex Henrici Casolle amici optimi munere," with part of whose library it was bought by Jan de Witt. It afterwards passed to Jan (?) van der Mark, of Utrecht, after whom it has been quoted as "codex Marceianus"; and subsequently to John Bridges, author of the "History of Northamptonshire," at the sale of whose library it was purchased by Edward Harley, Earl of Oxford, 24 March, 1726.

1. Λυκιανὸν ὑπὲρ τοῦ ἐν τῇ προσαγορεύσει παιδίσματος. f. 1.
Imperfect: beginning in § 8, "τὸ παράδοξον τῆς προσαγορεύσεως"; ed. Hemsterhuis, i. 734.

2. "Ἀπολογία περὶ τῶν ἐπὶ μισθῶ συνόντων." f. 2.
Ed. cit. i. 704.

3. "Ἀρμονίδης." f. 6.

Imperfect: ending in § 2, "τοῖς ἄμεινον κρίναι δυναμένοις"; ed. cit. i. 850.

4. "Διάλογος πρὸς Ἡσίοδον." f. 7.

Imperfect: beginning in § 1 "ἔξενή]-νοχας· θεῶν τε γένεσιν"; ed. cit. iii. 240.

5. "Σκύθιος, ἢ πρόξενος." f. 8b.

Ed. cit. i. 859.

6. "Πῶς δεῖ ἱστορίαν συγγράφειν." f. 11b.

Ed. cit. ii. 1.

7. "Περὶ τῶν διαψάδων." f. 25b.

Ed. cit. iii. 234.

8. "Περὶ τῶν ἐπὶ μισθῶ συνόντων." f. 27.

Ed. cit. i. 651.

9. "Ἀνάχαρσις, ἢ περὶ γυμνασίων." f. 39b.

Ed. cit. ii. 883.

10. "Περὶ τῆς Συρίας θεοῦ." f. 50b.

Ed. cit. iii. 451.

11. "Περὶ ὀρχήσεως." f. 60b.

Ed. cit. ii. 265.

12. "Λεξιφάνης." f. 73.

Ed. cit. ii. 317.

13. "Εἰνούχος." f. 78.

Ed. cit. ii. 350.

14. "Περὶ τῆς ἀστρολογίας." f. 80.

Ed. cit. ii. 360.

15. "Ἐρωτες." f. 83b.

Ed. cit. ii. 397.

16. "Ὑπὲρ τῶν εἰκόνων." f. 98.

Ed. cit. ii. 458.

17. "Ψευδολογιστής, ἢ περὶ τῆς ἀποφράδος." f. 104.

Ed. cit. iii. 161.

18. "Ἐρμότημος, ἢ περὶ αἰρέσεων." f. 110b.

Ed. cit. i. 739.

19. "Λουκιανὸν πρὸς τὸν εἰπόντα. Προμηθεὺς εἰ ἐν λόγοις." f. 133.

Ed. cit. i. 23.

With some contemporary scholia, most numerous in "Lexiphanes."

The MS. appears to have originally contained at least 58 more works of Lucian, art. 2 being numbered ξ=60, and the numbers running on consecutively to οξ=77. Leaves may also possibly have been lost at the end.

Collated by Joannes Jensiuss in 1698. Referred to in Fritzsche's ed. as codex E. Also said to have been collated by Richard Porson.

See Cat. Anc. MSS.

152.—BRIT. MUS. **Harley MS.** 5724 (ff. 164—214). Paper: ff. 51. $8 \times 5\frac{1}{2}$ inches. Minuscules. With works of Euripides [No. 45], Hesiod [No. 26], and Xenophon [No. 81]. Written in Italy. XV cent.
Belonged to the Jesuit College of Agen in France.

1. Λυκιανὸς ὁ τυραννοκτόνος. f. 164.
2. Ἀποκηρυττόμενος. f. 174.
3. "Εἰκόνες." f. 189b.
4. "Πατρίδος ἐγκώμιον." 200b.
5. "Δημώνακτος βίος." f. 203b.

153.—BRIT. MUS. **Add. MS.** 5110 (ff. 203—210). Paper: ff. 8. $11\frac{3}{4} \times 8\frac{3}{4}$ inches. Minuscules. With Xenophon [No. 80], Polybius [No. 84], and Plutarch [No. 147]. XV cent.

Belonged to Dr. Anthony Askew.

1. Λυκιανὸς βίων πρῶσις. f. 203.
Imperfect: begins in cap. 7, "Ἐγωγε. Εἶτα οὐ δέδιας."
2. Ἀλιεὺς ἡ ἀναβιούντες. f. 206.
Imperfect: ends at beg. of cap. 34, "καὶ γὰρ αὖ."

154.—BRIT. MUS. **Arundel MS.** 517 (ff. 91, 92). Paper: ff. 2. $8\frac{1}{2} \times 6$ inches. Minuscules. With Plutarch [No. 148]. XV cent.

1. Λυκιανὸς Φάλαρις πρῶτος. f. 91.
The latter portion: beg.—"θῆναι κε-
λεῖσας ὡς μὴ μάνειε."
2. "Φάλαρις δεῦτερος." f. 91b.

155.—BRIT. MUS. **Burney MS.** 276 (f. 1). Paper: f. 1. $8\frac{1}{4} \times 7\frac{1}{2}$ inches. Minuscules. Written in western Europe. Late XVI cent.

1. Λυκιανὸς προλαλιά ὁ Ἡρακλῆς.
The latter half: beg. "πολὺ τοῦ Ἑρμοῦ
ἰσχυρότερος οὐτός."
2. "Περὶ τοῦ ἡλέκτρον ἡ τῶν κύκνων."

ATHENAEUS.

156.—BRIT. MUS. **Royal MS.** 16 C. xxiv. Paper: ff. 345. $9\frac{1}{4} \times 6\frac{1}{2}$ inches. Minuscules. XV cent.

Ἀθηναίου Ναυκρατίτου δειπνοσοφιστῶν βιβλία γ-ιε'.

Begins with Bk. γ', § 74: "Στειλίαν ῥα φανῖδα."

The several Books are numbered ἡ-ιδ', ιδ' (*sic, bis*)-ιζ' ε', ϑ'.

157.—BRIT. MUS. **Royal MS.** 16 D. x. Paper: ff. 256. 12×8 inches. Minuscules. Written in Italy (?). XVI cent.

"E Bibliotheca Davidis Hoeschelii, Augustani."

Ἀθηναίου Ναυκρατίτου δειπνοσοφιστῶν ἐπιτομή.

Imperfect: "Athenaei locus, unde hic ἀκέφαλος codex orditur, extat libro tertio pag. 41, v. 46, edit. Basil."

AELIAN.

158.—BRIT. MUS. **Harley MS.** 6295 (ff. 65—80). Paper: ff. 15. $8\frac{3}{4} \times 5\frac{1}{2}$ inches. Minuscules. With excerpts from Aristotle [No. 129]. XV cent.

Belonged to the Jesuit College of Agen in France.

"Ἐκ τοῦ Αἰλιανοῦ περὶ ζώων." : excerpts.

DIOGENES LAERTIUS.

159.—BRIT. MUS. **Arundel MS.** 531. Paper: ff. 178. $10\frac{1}{4} \times 7\frac{1}{2}$ inches. Minuscules. XV cent.

"Διαερτίου Διογένηος βίων καὶ γνώμων τῶν ἐν φιλοσοφίᾳ εὐδοκίμησάντων καὶ τῶν ἐκάστη αἰρέσει ἀρεσάντων."

E. MAUNDE THOMPSON.

HISTORIES OF POLYBIUS.

The Histories of Polybius, translated from the text of F. HULTSCH by EVELYN S. SHUCKBURGH. Macmillan & Co. 1889. 2 vols. 24s.

In these volumes Mr. Shuckburgh presents us with a translation of the whole of the extant portions of Polybius. No attempt to put Polybius into English has been made for many years and the older translations deal very imperfectly with the fragments and extracts. The work is to be hailed as a useful and much needed contribution to the study of our author.

It is not easy to see why Mark Pattison should have spoken slightly of the task of translating, as 'the laziest of all occupation with the Classics.' It may well be argued that translation is precisely the work which most severely tests the scholar and

the critic. It is comparatively easy to talk about the meaning of a passage of Greek in a note. The annotator is not even compelled to make up his mind, but may leave the issue undecided between conflicting possibilities. The translator must choose his interpretation at his own peril, and must then seek for words which shall accurately render the meaning which he attributes to the Greek, and which shall at the same time be English in style and spirit. Again, the commentator can veil his perplexities in silence. He can fill his page with miscellaneous learning and leave his readers in the lurch just where they most need assistance. The translator may complain with Macbeth—

They have tied me to a stake; I cannot fly,
But, bear-like, I must fight the course'

Only two ways of escape are open to him. The first is the method admirably employed by Livy in the numerous passages in which he presents Polybius in a Latin dress. Livy writes like a gentleman, who is not bound to trouble himself excessively. If the reader of Polybius turns to Livy in order to see what he has made of a difficult passage, he will in three cases out of four be disappointed; he will find that Livy has experienced precisely the same difficulty as himself, and has gracefully but resolutely skipped it. A second and far more insulting method of evasion is the practice, so well known to examiners, of 'construing through a stone wall.' When unable to see what a passage means, the translator puts the Greek word for word into English, and produces a string of English syllables conveying no sense whatsoever.

Mr. Shuckburgh is quite above such expedients. He fairly attempts to put the sense of every sentence into English, and the passages are very few in which it can be said that he leaves us in doubt how he interprets his author. Fighting thus in the open, he mercilessly exposes his weak points, and reveals himself whenever he has misunderstood the Greek. Sometimes this is the case with single words, as when (in I. 37, 5) he translates *καταπληξάμενοι* 'intoxicated by' instead of 'striking terror into,' but more frequently in the bearing and construction of a sentence. In I. 57, 2 for instance, *ἐκ δὲ τῆς καθόλου τῶν ἀνδρῶν ἐνεργείας καὶ τῆς ἐκατέρου φιλοτιμίας ἔστι καὶ τῆς ἐμπειρίας αὐτῶν καὶ τῆς δυνάμεως πρὸς δὲ καὶ τῆς εὐψυχίας ἱκανὴν ἔννοιαν λαβεῖν*, he translates, 'Still one may conceive a sufficiently distinct idea of the affair by taking into account the general activity of the men, the ambition actuating each side and the amount of their experience strength and courage'; whereas Polybius evidently means that we are to gather an idea of these last, their experience, &c, by observing the activity and spirit which they display. In his Introduction to the story of the War of the Mercenaries Polybius remarks (I. 65, 6) *τόν τε γὰρ παρὰ τοῖς πολλοῖς λεγόμενον ἄσπονδον πόλεμον, τίνα φύσιν ἔχει καὶ διάθεσιν, μάλιστ' ἂν τις ἐκ τῶν τότε γεγονότων ἐπιγνοῖη*, which can only mean that from the events of this struggle we may best get a notion of what people mean when they speak of a 'truceless war.' Mr. Shuckburgh, if we acquit him of the graver fault of having failed to express what he intends in English, must have taken 'the truceless war' to have been a title given to this particular contest, for he translates, 'The nature and peculiar

ferocity of the struggle which has been generally called the 'truceless war' may be best learned from its incidents.' These instances are taken from the First Book. A glance at Schweighäuser's Latin in each case would have kept the translator right. It is only fair to say that such errors become less frequent as the work proceeds.

Mr. Shuckburgh warns us in his Preface that he has 'not undertaken to write a commentary on Polybius, nor to discuss at length the many questions of interest which arise from his text. Such an undertaking would require much more space than I was able to give.' This is a perfectly fair proviso: we have no right to demand discussions which do not fall within the plan of the work. At the same time it must be remembered that a translator is bound, not indeed to discuss, but to have thought over and made up his own mind about many questions which directly affect the interpretation of his text. He ought for instance to know enough of the Roman army to be aware that the *Principes* were armed with the *pilum*, and that he must not write (VI. 23 *ad fin.*) 'The *Principes* and *Triarii* are armed in the same way as the *Hastati*, except that instead of *pila* they carry long spears (*hastae*),' even supposing that it had not been sufficiently clear from the Greek (*ὁ δ' αὐτὸς τρόπος τῆς καθοπλίσεως ἔστι καὶ περὶ τοὺς πρίγκιπας καὶ τριαρίους, πλὴν ἀντὶ τῶν ἰσσῶν οἱ τριαρίοι δόρατα φοροῦσιν*) that the third rank alone carried the pike. Nor should he, as Mr. Shuckburgh does in the next sentence, father on Polybius the erroneous statement that 'the *Principes*, *Hastati* and *Triarii* each elect ten centurions.' In the Astronomical passages Mr. Shuckburgh has gone hopelessly astray both about the Zodiac (ix. 15) and the weather-signs (I. 37). 'Of the two dangerous constellations,' he writes in the latter passage, 'one had not yet set, and the other was in the point of rising.' Now in the first place *καταλήγειν*, applied to a star, does not mean that 'it is setting' but that 'its influence has abated.' This is a small matter however: it is more to be regretted that, before committing himself to this translation, Mr. Shuckburgh evidently did not think it necessary to ascertain when the next visible setting of the star in question would actually take place. If he had done so, the impossibility of his rendering would have been at once revealed to him.

The same carelessness about consistency appears in the dates assigned to the events of the war between Rome and the Achaeans.

The problem is a very difficult one and turns mainly on the question : At what season of the year did the Achæans elect their President ? There are three distinct answers to this question, but Mr. Shuckburgh never makes up his mind between them. In the margin of his text (xxxix. 10) he adopts the view, which I believe to be correct, that the election was held in the summer, and that Diaeus (after having acted for some months previously in place of the deceased Critolaus) was elected President on his own account early in August 146 B.C., and in the course of the same month rejected the offers of Metellus, who had not yet been superseded by the arrival of the consul Mummus. In his Introduction however Mr. Shuckburgh first (p. xxxii) places the election of Critolaus in the autumn of 147 (apparently following Clinton, who adopts November for the date of the elections), and then on the next page he seems to go over without warning to Unger's view, that the elections were in February, for he places the arrival of Mummus and the supersession of Metellus in the *Spring* of 146 B.C. and, as we have seen, this event was preceded by the re-election of Diaeus.

On one occasion this blindness to difficulties in the sense has led Mr. Shuckburgh into a strange confusion. The passage is from the tenth book (ch. 17) and contains the well-known arithmetical puzzle regarding Scipio's fleet at Cartagena. Mr. Shuckburgh writes—'From the remaining captives he selected the strongest, those who were in the prime of youth and physical vigour, and assigned them to serve on board ship ; and having thus increased the number of his naval allies by one half, he manned the ships taken from the enemy as well as his own ; so that the number of men on board each vessel were now little short of double what it was before. For the captured ships numbered eighteen, his original fleet thirty-five.' Now 'naval allies' have nothing to do with Polybius's statement, *προσέμξε τοῖς αὐτοῦ πληρώμασι, καὶ ποίησας ἡμιλίους τοὺς πάντας ναύτας ἢ πρόσθεν κ.τ.λ.* True, Schweighäuser's Latin gives '*socii navales*' as a rendering of *πληρώμασι*, but then '*socii navales*' no more means 'naval allies' than a 'master's mate' means 'the captain's wife.' The fact seems to be that Mr. Shuckburgh has failed to notice the obvious difficulty which Schweighäuser is attempting (rightly or wrongly) to solve. Schweighäuser's solution is that it is the seamen (*ναύτας*) alone whose number is increased by only one half, while he supposes the number of the fighting men

to have been increased in a much larger proportion (see his note) so as to make up the nearly doubled number of each entire ship's company (*τοὺς ἀνδρας*). I have expressed my opinion elsewhere that Schweighäuser's solution is hardly satisfactory, and have attempted one (possibly equally unsatisfactory) myself. Hultsch has (as I now find) anticipated me in it (*Fleckeisen's Jahrbücher* 1867), though he thinks it insufficient without some alterations in the text. Lastly, another writer, answering Hultsch in the same Magazine (1868), thinks the passage desperate unless we entirely change the sense by converting *διπλασίους* into *παραπλησίους*. This last method (with which I was not previously acquainted) seems somewhat violent ; nevertheless I am now on the whole inclined to agree with it. The difficulty however of the passage is so great that every possible solution deserves respect. The only course which cannot by any chance commend itself is that taken by Mr. Shuckburgh. He translates as if there were no difficulty at all, and apparently sees no objection to making Polybius assert that when the number of men was increased by one half and the number of ships likewise increased by rather more than one half, there were *therefore* double as many men as before to each ship.

Even Mr. Shuckburgh's slips of the pen are sometimes unlucky in destroying the sense of a passage. In I. 20, 14 he writes 'quinneremes' for 'penteconters' as the class of ship which the Romans used to borrow from the Greek states of Italy. This is a trifle not worth noticing in itself ; but the English readers 'who for various reasons do not care to use the Greek of Polybius' will be sufficiently puzzled to find this assertion in the same chapter with the statement that the use of quinneremes was unknown in Italy.

Enough has been done in the invidious task of pointing out obvious mistakes. It is more useful as well as more agreeable to turn to passages on which there may fairly be differences of opinion, and to note Mr. Shuckburgh's verdict on each.

In the third treaty between Rome and Carthage (III. 25, 3) we have the following—*ἐν συμμαχίᾳ ποιῶνται πρὸς ἑλληνας ἑγγραπτον, ποιήσθωσαν ἀμφοτέροι, ἵνα ἐξῇ βοηθεῖν ἀλλήλοις ἐν τῇ τῶν πολεμουμένων χώρᾳ.* I have interpreted this to mean (*Selections* p. 64) that the Romans and Carthaginians, in order to secure their reciprocal rights to aid in defence, agree not to make any convention with Pyrrhus except in concert (*ἀμφοτέροι*).

After reading Mr. Shuckburgh's rendering—'If they make a treaty of alliance with Pyrrhus, the Romans or Carthaginians shall make it *on such terms as not to preclude the one giving aid to the other, if that one's territory is attacked*'—I am now inclined to prefer it to my own. I am further indebted to Mr. Shuckburgh for a correction of my historical note on the fragment respecting the treason of Heraclides against the Rhodians (xiii. 3 *seq.*) I was not aware that the rest of the story could be gathered from the *Stratagems* of Polyænus. I think that Mr. Shuckburgh is also probably right in translating ἀφίσταντο (I. 20, 6) 'held aloof,' rather than 'revolted' (as Schweighäuser). It does not seem likely that so early as the fourth year of the war the Romans can have had possession of any great number of Sicilian coast-towns. In another passage (XV. 11, 4) I ought possibly to surrender my interpretation of Hannibal's exhortation to his troops at Zama—παρήγγειλε δὲ τοὺς ἰδίους στρατιώτας ἕκαστον παρακαλεῖν, ἀναφέροντας τὴν ἐλπίδα τῆς νίκης ἐφ' ἑαυτὸν καὶ τὰς μεθ' αὐτοῦ παραγεγεννημένας δυνάμεις. I allow that it seems most natural to refer (as Mr. Shuckburgh does) ἑαυτόν and μεθ' αὐτοῦ to Hannibal, but I still think that both words may indicate the individual officer (ἕκαστον) who is charged to address his own company. If it be possible to take it so, the sense becomes infinitely better: a general wishes that each man in his army should fight as if everything depended on his own exertions and those of his immediate companions, not that they should be trusting to have the victory won for them by another division of the army. On the whole then I abide by my former explanation of the passage—'each officer was to speak as though the whole issue of the day rested with him and his company.'

In several points in which one commentator or another appears to me to have gone astray I am glad to be able to claim the support of Mr. Shuckburgh's interpretation for the views which I believe to be correct, as for instance in the explanation of ὠφελιμώτατον (I. 4, 4) of τὸν τῆς ἀντιπλοίας λόγον (VI. 10, 7), of τῆς μάχης δ' αὐτοῖς κατ' ἄνδρα τὴν κίνησιν λαμβανούσης (XVIII. 30, 7), and of φιλοδοξήσας ἐν ἀριστοκρατικῷ πολιτείᾳ (XXIII. 14, 1).

I wish that I could agree with Mr. Shuckburgh in his interpretation of II. 37, 11, καθόλου δὲ τούτῳ μόνῃ διαλλάττειν τοῦ μὴ μῖαs πόλεως διάθεσιν ἔχειν σχεδὸν τὴν σύμπασαν Πελοπόννησον, τῷ μὴ κ.τ.λ. which he translates, 'Nor is their any difference between the

entire Peloponnesus and a single city except in the fact that &c.' . . . in other respects there is *nearly* absolute assimilation &c. Now if it be possible to take σχεδόν, with Mr. Shuckburgh, as a vague qualification of the whole sentence, which may be transferred at will to any part of it, we shall get rid of almost the only serious difficulty in supposing this passage to have been published (as I most certainly believe it was) before B.C. 146. I am afraid however that σχεδόν τὴν σύμπασαν Πελοπόννησον must mean 'almost the whole of Peloponnesus' and that we are bound to justify it (as I have attempted to do elsewhere) by supposing some exceptions, otherwise unknown, to the union of *all* the Peloponnesian States at this period in the Achaean League. To take another passage of some historical interest, I have little doubt that Mr. Shuckburgh is mistaken in his explanation of the treacherous counsel given by Marcius Philippus to the Rhodians in B.C. 169 (XXVIII. 17, 4). The consul—θαυμάζειν ἔφη πῶς οὐ πειρῶνται διαλύνειν οἱ Ῥόδιοι τὸν ἐνεστῶτα πόλεμον, μάλιστα τοῦ πράγματος ἐκείνοις καθήκοντος. Mr. Shuckburgh takes the ἐνεστῶτα πόλεμον to be that between Antiochus and Ptolemy. The Rhodians did indeed attempt to mediate in this war, but so did the Achaeans (XXIX. 25, 2) at the express and public request of Marcius himself. Such an action on the part of Rhodes would give Rome no sort of handle for a quarrel, and it was clearly a pretext for such a quarrel that Marcius sought to provide. I think then that the war in question must be that between Rome and Macedon, and that the intervention which Marcius instigated was that which the Rhodians actually undertook at Rome (XXIX. 19), and which, as Marcius intended, brought Rhodes to the depths of humiliation.

In XI. 8 I feel some doubt as to Mr. Shuckburgh's explanation of the μεθοδικὸς τρόπος as applied to the training of officers. Three kinds (τρόποι) of instruction are open to them, says Polybius, first ὁ διὰ τῶν ὑπομνημάτων καὶ τῆς ἐκ τούτων κατασκευῆς, secondly ὁ μεθοδικὸς διὰ τῆς παρὰ τῶν ἐμπείρων ἀνδρῶν παραδόσεως, and thirdly actual practice in the field. How are we to distinguish between the first and the second? Mr. Shuckburgh takes both to refer to books, the first being histories, the second 'scientific treatises composed by specialists.' This may be right, but it seems simpler to regard all book-learning as compressed under the head of ὑπομνήματα and to refer the μεθοδικὸς τρόπος (like the ἐμπειρία μεθοδική of I. 84,

6) to the personal lessons of the drill-instructor. Greece must have been full of retired soldiers of fortune, qualified to impart their special knowledge for a consideration, much as Major Dugald Dalgetty was to instruct the Highlanders in the 'golden secret of military tactic,' 'teaching them to form battalia by extracting the square root' after the method of the divine Gustavus.

In passages more immediately affecting the Greek, I cannot agree with Mr. Shuckburgh that the *συννόησις* of the senate (III. 20, 3) implies that they 'put on mourning,' nor that *γενναϊότατα κεκοινηκότες ἑαυτοῖς πραγμάτων* (IX. 25, 5) should be explained as if Hannibal and Mago 'had arranged a most generous subdivision of operations,' nor again that *προπορεύεσθαι πρὸς τὴν στρατήγιαν* (XXVIII. 6, 9) means 'should go without delay to his duties as Strategus.' As far as I am aware, all commentators take *προπορεύεσθαι* to mean 'become a candidate for the office' (as *προσπορεύεσθαι* and *μεταπορεύεσθαι* in X. 4), and this must surely be the true rendering. Another word, as to which a controversy arises, is *ιστορεῖν*. It is an open question whether it can bear the sense of 'narratum legere' in I. 63,7 and II. 17,2. I do not regret my acceptance of Schweighäuser's interpretation. In any case it is difficult to see why Mr. Shuckburgh should emphasise his rejection of this rendering in a note on the first of these two passages and yet should silently accept it on another very similar occasion (XXX. 4, 17).

In the description of Hannibal's array at Cannae Mr. Shuckburgh follows Sir Walter Raleigh in taking the words *μηνοειδὲς ποιῶν τὸ κύρτωμα καὶ λεπύνων τὸ τούτων αὐτῶν σχῆμα* (III. 113, 8.) very literally, 'the whole line became crescent-shaped diminishing in depths

towards its extremities.' I still believe that *μηνοειδὲς* is not to be taken strictly for the actual shape of a crescent moon, but that it indicates simply a convex projection, and that *λεπύνων* has nothing to do with the tapering horns of the moon but merely expresses that the ranks of the Gauls and Spaniards (*τούτων αὐτῶν*) were somewhat attenuated by being extended so as to occupy an arc in front instead of a straight line as before the advance.

I will conclude this discussion of doubtful passages with a case in which Mr. Shuckburgh criticises *nominatim*, a rendering of my own, regarding which I am impenitent. At the scene of the burning of Carthage (XXXIX. 4) Hasdrubal's wife is described as *τοὺς παῖδας ἐν χιτωνίσκοις ἐξ ἑκατέρου τοῦ μεροῦς προσεληφνῦια ταῖς χερσὶ μετὰ τῶν ἰδίων ἐνδυμάτων*. I do not understand on what grounds a German translator has (as Mr. Shuckburgh tells us) 'given up these words in despair.' *προσλαμβάνειν* (with accusative or genitive) may be used, as is clear from the references (Soph. *Tr.* 1024 and Ar. *Ach.* 1215 sq.) given in Liddell and Scott's Lexicon, in the sense of 'to take hold of.' Quite literally then the Greek says that the lady 'grasped the boys, dressed in tunics, with her hands on either side along with her own clothes'; which means, I take it, that each hand encircled a boy along with a portion of her own skirt; this is physically possible only if we picture the garment as held wrapped by the hand round the boy. I have tried to express it by saying that she 'folded them in her own robe with her hands,' and I cannot see that this is 'straining the meaning of *προσεληφνῦια*.'

J. L. STRACHAN-DAVIDSON.

CAESAR'S SEVENTH CAMPAIGN IN GAUL.

Caesar's Seventh Campaign in Gaul, by W. C. COMPTON. Bell. 1889. 8vo. pp. x., 138. Price 4s.

THIS is in several ways a noteworthy school-book. Firstly, it is profusely illustrated. Mr. Compton has, it seems, studied the campaign in the country where it was fought—would that more schoolmasters were so energetic—and has brought back a quantity of sketches. He has adopted plans from van Kampen and has added representations of siege-engines, entrenchments and the

like. The idea of the whole is excellent and the success in execution is considerable. The vignette sketches inserted in the text are very attractive, the maps are well-chosen, and the 'Representation of a Siege' on the frontispiece is ideal in two senses of that word. It is to be hoped, and it is to be expected, that other editors will follow the example of Mr. Compton. It is impossible to have too much 'realism' in our teaching, whether the teaching be done in a school or a university.

Perhaps, as the subject is one I have

at heart, I may be allowed briefly to point out the dangers to which 'realists' seem to me to be liable, dangers which, I think, Mr. Compton has not wholly evaded. (1) It is easy to mistake boys' capacities. They have great imagination; they can fill in details where none are given, just as the child can vivify its newspaper doll or the Elizabethan playgoer could realize scenery represented only by 'Wood,' 'Town' or 'Street' chalked upon a board. But boys cannot grasp a complicated plan, nor can they always 'read' a map in the way in which educated persons can. (2) There is a great positive tendency to complicate maps and plans, owing to the natural desire for accuracy. The result is a drawing of Caesar's Rhine bridge or of the works round Avaricum which few men and fewer boys can readily master. (3) The desire for accuracy is noxious in another way. A sketch is—as Plato would say—one degree removed from the reality, and in order to show its purpose clearly, it must make the compromise with truth which is involved in all teaching: it must omit and exaggerate. Peterwardein, for instance (if I may refer to a well-known modern site) is by nature a strong fortress and no visitor can fail to see it. But an accurate sketch or a photograph would not give that idea. (4) Lastly there is, in some efforts at illustration and map-making, a serious danger lest the modern obscure the ancient element. Maps of Athens or of Rome with ancient and modern names mixed have their proper use; but that use is not school use. And a sketch of an ancient site with a cathedral-spire and a railway-bridge for the chief features is not very helpful to a classical student. I trust no one will suppose I am accusing Mr. Compton of falling into all these errors: I have simply set them out as the dangers into which, as I believe, he and those who work on the same lines are most likely to fall, or actually have fallen. And before I leave this point may I suggest to him a work which would be most useful, the preparation of a series of raised plans illustrating the chief localities in 'Caesar'? If these plans were made like Woldermann's *Plastischer Schul-atlas*, they could be sold at a low price, and each boy could possess a model of Alesia or Gergovia. It would be necessary to greatly exaggerate the vertical scale, and it would be advisable to put in very little detail, so that the boys could themselves fill in the lines of Caesar and the positions of the Gauls.

The second feature of Mr. Compton's

book consists in the notes and 'idioms.' The latter embody an attempt to teach boys how to translate into decent English, and form on the whole, an admirable piece of work. One or two 'idioms' are hardly idioms, and one or two are hardly English (e.g. 'I conceive renewed hope') but the main part are excellently done. The notes themselves are good, but it is a little difficult to see the principle on which they have been selected. For instance, if it is needful to annotate *in Italiam* (vi.), or *cum dolore* or *amplius ex urbes* (xv.), why is nothing said of *revertisse* from *revertor* (v.) or *ratione* (xvi.)? I add a few criticisms on the initial chapters, where there seems room for improvement. Ch. i. *ratione habere* is hardly 'to take precautions'. Ch. ii. *gravissimam caerimoniam continere* is hardly 'to imply the greatest solemnity'. Ch. iii. *gesta essent* is not well explained. The mood may be due to the sense 'though' (which Mr. Compton apparently means, but does not say), but the parallels quoted by Kraner certainly make for the *oratio obliqua*. Ch. v. *legatus* seldom denotes what we mean by 'lieutenant.' The doctrine of Tense-sequence set forth here and elsewhere does not satisfy me, but the question is vexed. Will Mr. Compton compare his rules with the practice in *B.G.* I. 43? Ch. viii.: a note on *fortunis* would be welcome. Mr. Compton translates, like Landgraf and Schmalz (*Antibarbarus* s.v.), 'safety,' but *diripuissent* clearly demands the more idiomatic 'property.' Ch. ix. *de Vercingetorige* should be explained.

Thirdly, Mr. Compton has paid much attention to the τὰ περί of his subject. On the geography he has written some longish notes which are interesting as the independent observations of a competent eye-witness. Perhaps, however, these notes are above the schoolboy, who will scarcely rise to a very accurate idea of the Yèvre or the Esonne. The discovery of the camp near Bourges, though not quite new, is interesting. But unlucky schoolmasters who have not been able to visit the place can hardly do more than envy Mr. Compton the opportunity of telling it to his form. Moreover it does not seem that much progress is made in this book towards the solution of the unsolved geographical problems in Caesar. The general matter outside the geography, I regret to say, seems to me rather slightly treated.

The printing of the book is good and accurate.

F. HAVERFIELD

RIESE'S EDITION OF OVID'S METAMORPHOSES.

P. Ovidii Nasonis Carmina, ed. ALEXANDER RIESE. Vol. II. *Metamorphoses*. Tauchnitz. Lipsiae, 1889. 90 Pfg.

THIS second edition of Riese's *Metamorphoses* follows the first at an interval of seventeen years. In the meanwhile, as might be anticipated in a period so active in the investigation of MSS. as the present, much has come to light which was then unknown or at least unpublished. In his former edition Riese had followed mainly two MSS. of the eleventh century, the Marcianus and Laurentianus 36, 12, both now under the same roof, the Laurentian library at Florence. Korn, in his edition of 1880, gave a more complete collation of these MSS., of which Riese has now availed himself to supplement or correct the apparatus criticus of his present volume. In addition, he has utilized three fragments published by Hellmuth: (1) a Tegernsee codex of saec. xii. (2) Munich 23612 of saec. xiii. (3) Leipzig I. 74 of saec. x. He lays little stress on any of them except the last, which unfortunately contains only iii. 131-252; yet in the unique character of some of its readings, e.g. *primi* 206, *fero* 213, *therodamas* 233, might seem to justify the belief that, if a complete duplicate of it could be found, some passages might be settled by it which at present rest on mere conjecture. Of Harl. 2610, published in the *Anecdota Oxoniensia* for 1885, and containing i. ii. and iii. to 622, Riese forms an opinion partly favorable, partly not: his comparison of it with other MSS. will be found on p. xxx.

Riese's own contribution to the textual criticism of the *Metamorphoses* is to be found on pp. xxxi.-xlix. It is a collation of a MS. at Naples, iv. F. 3. This codex was wrongly assigned by Jannelli in his Catalogue of the MSS. in the Royal Library at Naples, published early in the present century, to saec. xiii.: it is really of saec. xi., as not only the Lombard character but the numerous pictures it contains sufficiently prove. Parts of it are in a different hand, vii. 4-488, viii. 340-402: and the Lombard writing ceases altogether at xiv. 851, the fifteenth book being added much later in a Gothic hand. In orthography it agrees closely with M (the Marcianus), e.g. *ammonet*, *ammiratur*; in the confusion of *b* and *v*, as *brebis*, *stevile*; in substituting *y* for *i*, as *nays*, *yrys*, *yphis*, *sydera*, and even *dyrys*:

the accusative plural is generally *-is* not *-es*. It is markedly correct in the spelling of Greek names.

In the following passages Riese considers N to preserve the right reading alone (*unus solusque habet quae procul dubio uera sunt*): iv. 670 *Andromedan* N, *Andromedam* ML; iv. 778 *hominum simulacra ferarumque*, where ML have *ferarum*; vi. 506 *utque fide pignus* N and Priscian, *ut fidei* ML; vi. 629 *sed simul ex nimia mentem pietate labare* N, *eximia* ML, *ac nimia* Bentley; vii. 366 *uitantes omnia visu* N, *uitantes* ML; vii. 399 *iustissima* N, *iustissime* ML; vii. 569 *nec sitis est extincta prius* N, *extincta prius est* ML; xiv. 473 *neue morer referens tristes ex ordine casus* N, *referam* ML; xiv. 552 *quodque prius fuerat, latus est* N, *quodque sinus fuerat* M; xiv. 825 *ceu* N, *ut* Priscian twice, *sic* M (*in ras.*). In some of these passages N has preserved a reading which the divination of critics has recovered; and Riese believes that many others will find their way into the text of the *Metamorphoses* on the authority of this, now completely collated, codex.

I notice that in several places this new MS. agrees with Canonici vii. in the Bodleian, the importance of which I have pointed out in the *Journal of Philology* and in Mr. Charles Simmons's edition of books xiii. xiv. (Macmillan, 1887). Thus xiv. 155 *emersus* the first correction of N, and so Can.⁷; 288 *maneret* N, Can.⁷, *manerem* M; 641 *poterentur* Can.⁷ and N *m. pr.*, corrected into *potirentur* the reading of most MSS.; 705 *de multis alicui sudendo ministris* N, Can.⁷. In the following passage, where both N and Can.⁷ agree in reading *critique* against *amoris* of M—

Certe aliquid laudare mei cogeris critique
Quo tibi sim gratus meritumque fatebere
nostrum—

Riese retains *amoris* against all probability. One of two alternatives seems here inevitable: either, reading *amoris*, to expunge the following verse, or to adopt *critique* which is found besides N and Can.⁷ in Can.¹ In such cases as this Ovid is surely his own best critic; and I confidently assert that such a combination as

aliquid laudare mei cogeris amoris
Quo tibi sim gratus

is absolutely alien to the general style of the *Metamorphoses*.

It becomes exceedingly clear from an

examination of this codex how far from settled the text of Ovid's great work still remains.

ROBINSON ELLIS.

BISHOP WORDSWORTH'S EDITION OF THE VULGATE.

Nouum Testamentum Domini Nostri Iesu Christi Latine. Secundum editionem Sancti Hieronymi ad codicum Manuscriptorum fidem recensuit JOHANNES WORDSWORTH, S.T.P., episcopus Sarisburiensis, in operis societatem adsumto HENRICO IULIANO WHITE, A.M. Societatis S. Andreae, Collegii Theologici Sarisburiensis Uice-Principali. Partis Prioris Fasciculus Primus Euangelium secundum Matthaeum. Oxonii e Typographeo Clarendoniano. MDCCCLXXXIX. 12s. 6d.

SCHOLARS will give a hearty welcome to this instalment of the important critical edition of the Hieronymian Version of the New Testament, undertaken by the Bishop of Salisbury eleven years ago. The series of Old Latin Biblical Texts noticed in these columns as they appeared have from time to time testified to the laborious and careful work that was being carried on, and raised our expectations of the promised edition. Needless to say that these expectations are not likely to be disappointed.

The present portion contains the Gospel of St. Matthew, with a short account of the plan of the work, the Prolegomena being naturally postponed.

Each page presents first the critically revised text, then the older version from the Codex Brixianus, selected as approximating most nearly to the text which Jerome may be supposed to have used, and, below, the conspectus of various readings.

The propriety of the selection of Codex Brixianus to represent Jerome's copy of the *Vetus Itala* may be illustrated by the fact that of the thirteen readings quoted by Professor Westcott in his article on the Vulgate (p. 1697*a*) to exemplify the difference between the older text and Jerome's, in no less than seven Brixianus agrees with the latter. On the other hand there are, as will be seen presently, a few cases in which the Vulgate agrees with the *Vetus* whilst the text as here revised departs from it.

Of course a complete collation of all codices would have been both impossible and

useless. Those have been selected which, as coming from different countries or different sources, embrace so wide an extent of space and time that we may expect to find the true reading in some or other of them. The editors have not sought to accumulate a multitude of witnesses for this or that reading, but rather to ascertain the readings supported by manuscripts which may be regarded as representative of schools or countries; for this I suppose they will have the assent of every one versed in criticism. The selected codices have been collated with the utmost care 'uel ad apices litterarum,' so that the philologist will find much to interest him in the diversities of spelling &c. recorded.

The codices constantly cited in this fasciculus number 28, but in addition to these there are several occasionally referred to, as well as many printed editions. The readings of MSS. of the older versions are also given. Of these MSS. there are in Matthew about 20, some fragmentary.

The causes of various readings in the Hieronymian Version are: first, in the Gospels the recollection of parallel passages, the scribes being above all unwilling to omit anything; secondly, the recollection of some one of the older versions, or of some rendering adopted by Jerome himself in his expositions; and thirdly, correction from Greek codices.

Some interesting examples of this last kind of correction are furnished by British-Irish codices. For example xiii. 35 'per prophetam,' the book called the Gospels of Mac-Regol adds 'esaiam' with cod. Sin. and others. Jerome mentions the reading, but himself believed the true reading to be 'per asaph prophetam.' (This reading, I may remark, is ingeniously defended by Professor Rendel Harris in the *American Journal of Philology*, vol. vi.). In xvi. 3. the same codex adds 'hyppochritae' but with many Old Latin codices. Again in xiv. 3, after 'fratres sui,' 'philippi' is added by several codd. with nearly all the Greek authorities. In xxvii. 55, after 'a longe,' the Book of Armagh and another MS. add 'vi-

dentes.' Some other codd. add 'aspicientes' (*θεωροῦνται*).

In some cases Jerome himself gives express testimony as to the rendering he adopted. Critically these are of considerable interest. For example in Matthew vii. 11 he expressly tells us that he renders *ἐπιούσιον* 'supersubstantialem.' Yet six of the codices here selected have 'cotidianum,' the reading of the Old Latin, and one combines both readings.

In the same chapter, ver. 16, of the hypocrites who 'disfigure' their faces, the Old Latin had 'exterminant facies suas,' on which Jerome very properly remarks 'exterminantur exules qui mittuntur extra terminos.' He therefore substituted 'demoluntur.' Yet 'exterminant' is read by three-fourths of the MSS. and in others it is added as a correction.

It is remarkable that a few verses later, where the same Greek word (*ἀφανίζεν*) was rendered by the same Latin in the old versions, nearly all the codices read correctly. This is an instance of a phenomenon which recurs elsewhere also: viz. that where the same word occurs more than once in a paragraph, the true reading, which at first is found in a few copies only, is later on found in most or all.

A good example is vii. 22 where 'in tuo nomine' occurs three times. Only three codices (of those here selected) have the words in this, the correct, order all three times. These three by the way belong to the British-Irish family. Nearly all are right the second time, and only two are wrong every time.

Again xxii. 37, 'in toto corde tuo et in tota anima tua et in tota mente tua,' sixteen have 'ex tuo corde'; six of these have also 'ex tua anima,' while two only have 'ex tua mente.' The Greek here has *ἐν*, but in the parallel in St. Mark the preposition is *ἐξ*.

Such facts as these help to show that in questions of reading the numerical preponderance of testimony ought not to be regarded as decisive. This is further illustrated by instances of readings which may be regarded as morally certain although not supported by any codex. One such instance is Matth. xvii. 9, where the Greek has *μονόφθαλμον*. Many codd. have 'cum uno oculo' with the Old Latin; but besides this reading we have 'uno oculum' 'unum oculum,' 'cum unum oculum,' etc. Doubtless the right reading is that conjectured by Bentley and adopted by the present editors, 'unoculum'—a word which is found in Accius and elsewhere, but which was un-

known to the scribes. Sometimes where itacism has disguised or altered the original reading, it is the Greek text that enables us to detect the error. For instance 'procedens' is read for 'procidens' in Matth. xviii. 26, 29 by many codd. In Matth. vi. 26 'plures estis' is read by most codd. instead of 'pluris estis' (*διαφέρετε*). On the other hand what appears to be itacism may perhaps be the mistaken correction of what the scribe supposed to be itacism. To this class may belong the futures in Matth. vii. 19 'excidetur,' 'mittetur,' xxiii. 38 'relinquetur,' xxvi. 24 'tradetur,' 28 'effundetur,' 46 'qui me tradet.' In all these cases the great majority of MSS. have the future. But this may have been either an intentional correction or at least a deliberate choice. To a reader ignorant of Greek the future, especially in xxvi. 24, 28, would appear the most suitable or perhaps the only suitable tense. Compare 'tradetur' 1 Cor. xi. 24.

Like itacism the confusion of *b* and *v* has sometimes given rise to a various reading, apparently through the too ingenious correction of a scribe. For example in Matth. xxiii. 34 we have the following: occiditis ... crucifigitis, ... flagellabitis; then occiditis...crucifigitis...flagellauitis; lastly, occidistis...crucifigistis...flagellastis (Cod. Mac-Regol.) Here the erroneous form 'crucifigistis' seems to betray the origin of the perfects.

The following readings have some interest. Matth. xxvi. 50, 'amice, ad quod uenisti.' To this is added in two MSS. (both British-Irish) 'fac,' thus giving the sense adopted by the English Revisers who also supply 'do,' 'Friend, do that for which thou art come.' The Vulgate reads 'ad quid uenisti?'

Matth. xxi. 31, after the parable of the two sons one of whom refused to go but afterwards went, the other promised to go and went not: 'quis ex duobus fecit voluntatem patris? Dicunt ei primus.' The authorities cited are pretty evenly divided between 'primus' and 'nouissimus.' Jerome has the latter but states that the true copies have 'primus,' adding that if 'nouissimus' is read the interpretation is that the Jews were unwilling to say what they really thought. Two Irish codd. reading 'nouissimus' transpose the preceding verses, thus agreeing with the Greek MSS. B and some others (so Westcott and Hort).

Matth. xiii. 55. Some Irish MSS. (with some Greek authorities) have 'iohannes' instead of 'ioseph' amongst the brethren of

the Lord, and one has both names. No doubt the reading was due to the frequent association of the names James and John.

It should be mentioned that the Preface

includes a conspectus of Bentley's readings in the Gospels taken from a volume in the Library of Trinity College, Cambridge.

T. K. ABBOTT.

RESCH'S AGRAPHHA.

Texte und Untersuchungen zur Geschichte der Altchristlichen Literatur. V. Band. Heft 4. *Agrapha Aussercanonische Evangelienfragmente in möglichster Vollständigkeit zusammengestellt und quellenkritisch untersucht* von P. prim. ALFRED RESCH. Anhang: *Das Evangelienfragment von Faiyum* von ADOLPH HARNACK. Leipzig, 1889. pp. xii. 520. 17 Mk.

THIS is probably the most complete collection and most thorough discussion of the 'Agrapha' that has yet been published. The author notices his predecessors in the same field—Cotelerius, Grabe, Fabricius, Lardner, Körner, Routh, Hofmann, Anger, Westcott, and Hilgenfeld—and then points out that the subject has by no means been exhausted. The collections in these authors are not as complete as they might be: the sources in each case have not been critically determined: and there has been very little material for a satisfactory exposition of the 'Agrapha.'

By 'Agrapha' are meant sayings of Jesus Christ which have been preserved independently of the canonical or the apocryphal gospels. They are 'unwritten' only in the sense that they are not contained in the recognized text of the written gospels which have come down to us. In no other sense are they unwritten; for of course they have been preserved in writing, either in the works of the Fathers, or in eccentric texts of the canonical gospels, such as the Cambridge Codex (D), or imbedded in books of the N.T. other than the gospels. Indeed the object of the work before us, as its title indicates, is to show that all these reputed sayings of our Lord are fragments of a gospel or gospels which preceded those which are now extant, whether such as St. Luke mentions in his preface or otherwise.

The positive tone which the author adopts on this and other points is somewhat unfortunate. Where from the nature of the case nothing but probability is attainable, and where to some minds the amount of probability would not seem to be very great, such

expressions as 'unquestionable,' 'indubitable,' 'must,' and the like, seem to be out of place. To take one example. We are told that the relationship between 1 Pet. iv. 8 and James v. 20 (where both speak of 'covering a multitude of sins') is to be explained by their common use of a saying of Christ's preserved in some gospel prior to the Synoptics. There is *no doubt* of this (*Es ist also zweifellos dass*). Yet one would suppose that it was at least possible that S. Peter may have been influenced by the words of S. James, or *vice versa*, or that either or both may have been influenced by similar expressions in the Psalms (lxxxv. 2; xxxii. 1) or Proverbs (x. 12). And we are assured that the hypothesis that S. Peter makes use of this primary source becomes an absolute certainty (*zur exacten Gewissheit*) when we consider the saying that 'love covers a multitude of sins.' That S. Peter uses the source of that which is common to the first three Gospels is probable enough, especially as that source was almost certainly his own teaching; but the saying about love covering a multitude of sins cannot prove this, nor can any number of patristic quotations of these words prove that they were uttered by Christ (pp. 248, 249).

With regard to a considerable number of the seventy-four 'unwritten words' which Resch has arranged and illustrated with admirable clearness and research, a variety of hypotheses are still open, other than that which he puts forward so confidently—that they are surviving fragments of a primary gospel. (1) They may be conscious or unconscious adaptations of passages in the canonical books of the N.T. They may be the result of bad memory, and that in two ways: (2) either distorted quotations of the words of Scripture, or (3) sayings erroneously believed to be Scripture by the person who quotes them. Such things still occur. 'Train up a child, *and away he do go*' has been substituted in good faith for 'Train up a child in the way that he should go'; and it would probably not be difficult to find persons who believe that 'cleanliness is

next to godliness,' or 'God tempers the wind to the shorn lamb' may be found in Proverbs or Ecclesiasticus. (4) Perhaps the possibility that some of these sayings may be inventions, framed to serve a purpose, ought not to be altogether excluded. (5) Where they preserve words actually spoken by Christ, they may be isolated sayings, which never formed part of any gospel, whether oral or written. That the majority of them come from anything that could rightly be called a gospel, and that this gospel was the common material used by the Synoptists, is an hypothesis which needs a great deal more support than is here supplied, before it can be accepted with the confidence with which Kirchenrath Resch advocates it. He notices that all these supposed sayings of Christ are of the synoptic type. Nothing that looks like a fragment of a gospel akin to that of S. John has been found. In other words, there are no Johannean 'Agrapha.'

Codex D, with its numerous eccentric additions to, and deviations from, the canonical text of the gospels, is a great favourite with our author. He believes that it represents a more complete and more original text, and he regards these eccentricities not as corruptions, but as survivals, of the primitive form of the gospels. With somewhat strange logic he argues that Codex D is virtually the oldest text that we possess. He admits that it is by no means the oldest MS. which we possess; but yet it represents a text which can be traced to the second century; whereas Codex $\aleph$ and Codex B are only of the fourth century, and A and C only of the fifth (p. 39). It seems to be

forgotten that these MSS. also represent texts older than themselves, and that the text of $\aleph$ and B goes back to the second century, and to a point which is probably prior to the text of D. That some of the additions found in D represent survivals of true traditions, is probable enough: but it does not follow from this that there was once a pre-canonical gospel which contained these and other 'Agrapha.'

The volume, which is otherwise well arranged, is dislocated by the insertion of a number of appendices to supplement the notes on the seventy-four sayings which are pronounced to be genuine. These supplementary notes are mainly the result of important contributions from the indefatigable Harnack, which were sent to the editor after the first part of the monograph was printed. These are followed by a discussion of one hundred and three sayings, which are condemned as doubtful or spurious: but the line which separates the best of these from the more questionable among the seventy-four is not a very broad one. This section, which is about a third of the whole work, contains interesting discussions of some of the apocryphal gospels. Resch gives good reasons for rejecting Harnack's recent suggestion that the 'Gospel according to the Egyptians' was not heretical, but a gospel in use in the Egyptian Church (p. 317).

The volume is well printed, important words and passages being underlined with plain, dotted, or wavy lines, to make the various points all the more clear.

ALFRED PLUMMER.

HOMILIES OF APHRAHAT AND ACTS OF KARPUS.

Aphrahats des Persischen Weisen Homilien aus dem Syrischen übersezt und erläutert, von DR. GEORG BERT. *Die Akten des Karpus, des Papyrus und der Agathonike*, eine Urkunde aus der Zeit Marc Aurels, untersucht von ADOLF HARNACK. Leipzig, Hinrichs. 16 Mk.

THE Homilies of Aphraates or, as Dr. Bert more correctly styles him, Aphrahat, are a work which has several quite distinct grounds of interest. In the first place the Homilies are worth reading on their own account. If their author can hardly be called a very deep thinker, or a theologian of the highest

order, he has at least the merit of a fresh and vigorous style. He writes with genuine feeling, and in his way is often really eloquent. But it is the eloquence of the practical preacher rather than the popular orator or finished writer. There are few brilliant sallies of wit, very little sarcasm, and no bombast, but frequent appeals to the better Christian feelings. In a certain dramatic power he most excels. For example in Hom. iii. (Bert, p. 44), in speaking of the false charges against Naboth, he thus apostrophises Jezebel: 'Oh Jezebel, the destroyer (al. seducer) of Ahab, what God is it Whom Naboth hath cursed? Is it He

Whose altar thou hast destroyed, or He Whose prophets thou hast killed? Or what king hath he cursed? Him who set at naught the law, and wished to exchange (not "rob," as Bert) the inheritance of Naboth? But why, Jezebel, hast thou not observed that which is written in the beginning of the commandments of the law, "Thou shalt not worship another God"? and thou hast worshipped Baal.'

The psychological views of Aphraates are, to say nothing of their doubtful orthodoxy, rather curious and somewhat conflicting. In his Homily on the Resurrection (Bert, p. 131, &c.) he appears to teach that the righteous have inherent in their bodies a spiritual element, which is the germ or seed of the spiritual body of the Resurrection. In his Homily on the monks (ܩܕ ܫܡܥܝܐ) however he argues (pp. 107, 108) that man is born with a psychic, though immortal, spirit (ܐܢܝܡܐ ܕܥܠܝܐ); but at his second birth in baptism he receives from out the Godhead (*lit.* from a part of the Godhead) a holy or heavenly spirit (ܐܢܝܡܐ ܕܥܠܝܐ or ܐܢܝܡܐ ܕܥܠܝܐ) identified with ܐܢܝܡܐ ܕܥܠܝܐ above), which is also immortal. At death the psychic spirit is buried with the body and loses sensation, whereas the heavenly spirit returns to Christ according to its nature, that is, if the man has preserved the heavenly spirit in purity; and this spirit beseeches Christ that the man may rise again, and that itself may be united again to the same body. If on the other hand the man has grieved this holy spirit, it will leave him and return to Christ even before death, and complain against him. In the first case just before the Resurrection this holy spirit appears at the grave of its former possessor, and when it hears the trumpet and call of Christ, opens his grave, and wakes into life and consciousness the body and psychic spirit, and clothes them with glory, and by absorption into the heavenly spirit they become the spiritual body. Aphraates does not say how the wicked rise.

The bearing of the Homilies on contemporary and ecclesiastical history is also of some importance. In Homily v. he treats of the then impending war of Sapor II. against Rome, and founding his argument on the visions in Dan. vii. and viii. (Bert, p. 74) in his own rhetorical manner warns the ram (Persia) whose horns were broken by the he-goat (Greece) not to provoke the beast, whose mouth speaketh great things, &c. This Philo-Roman policy on the part of the Christians in Persia may have been one

of the causes of the persecution which forms the subject of Homily xxi. Homily xii. on the Passover, is interesting in connexion with the Easter controversies. Aphraates seems to uphold a peculiar form of Quartodecimanism. At any rate he regards the Crucifixion and not the Resurrection as essentially the subject of the Christian Passover. Homily vi. addressed to monks,

ܩܕ ܫܡܥܝܐ, is important as proving that monasticism was more or less completely organised before the middle of the fourth century.

The Homilies open out a wide field for the Biblical critic. Dr. Bert unhesitatingly follows Professor Zahn in his contention that the gospel quoted or referred to in the Homilies was exclusively Tatian's Diatessaron. For ascertaining the text of that ancient Harmony it is in this respect of greater value, he contends, than even Ephrem's Commentary on the Diatessaron; because the latter work probably contains also quotations from the Peshitto, with which Ephrem's other works certainly abound. This opinion is extremely fascinating, and it is hardly surprising that its advocates should have been tempted to press into its service arguments which on closer examination appear forced or unsatisfactory. It must be borne in mind that almost our sole knowledge of the Diatessaron depends upon an Armenian version (or to most upon a Latin translation of it) of Ephrem's Commentary; in which the text of the Diatessaron is not only often difficult to distinguish from the comments, but also is probably interwoven more or less with quotations from the Peshitto. It is obvious that these facts may be conveniently turned to account according to the bias of the critic. The most important arguments which Professor Zahn puts forward, and Dr. Bert repeats, are these: (1) Aphraates says (Bert, p. 8) that the phrase 'In the beginning was the word,' occurs at 'the commencement of the Gospel of our Life-giver.' That the Diatessaron so began is known not only from Ephrem's Commentary, but from the express statement of Dionysius Bar Selibi, a Syriac writer of the eleventh century. (2) Quotations from the gospels are in the Homilies found combined in much the same manner as in the Diatessaron. (3) In Homily ii. (Bert, pp. 37—40) Aphraates gives a summary of our Lord's life and teaching, which agrees very nearly with the order of the Diatessaron. (4) There are some remarkable agreements of reading between Aphraates and the Diatessaron against the Syriac versions.

The first argument is certainly very strong, and by itself goes a long way to prove that the Diatessaron was at any rate the prevalent and probably authorised form of gospel, even if some other Syriac version was known to Aphraates. That such was the case seems probable from the genealogy of our Lord contained in Homily xxiii. This is a compilation apparently from those in St. Matthew and St. Luke, agreeing more closely with the Curetonian as far as we have it, than with the Peshitto. No genealogy is found in Ephrem's Commentary, and it seems *a priori* quite as likely that Aphraates compiled this himself, as that he took it, as Professor Zahn suggests, from the chronography of some earlier writer, such as Africanus.

The value of Professor Zahn's second argument depends on the degree of resemblance which the combined quotations in Aphraates and Ephrem's Commentary bear. But in few of the cases alleged, except when very short, is the parallelism at all exact. It is often difficult to see how these quotations could have been combined in any other way. Probably nine preachers out of ten would connect Luke xvii. 4 with Matt. xviii. 21 (Bert, p. 29), and it is not quite certain that this combination was in the Diatessaron at all. Another instance adduced by Professor Zahn (Bert, p. 15) is still more unfortunate. The passage runs, 'And when he (St. Peter) doubted in his faith and began to sink, our Lord called him "of little faith." And when His disciples asked our Lord, they besought of Him nothing else, but said to Him, "Increase our faith." He said (Zahn, He had said) to them "If ye have faith, even a mountain will move from before you." And he said to them, "Doubt not, that ye sink not in the world, like Simon, who, when he doubted, began to sink into the sea."' The mere combination of Luke xvii. 5, 6 and Matt. xvii. 20 or xxi. 21, 22 is of a kind which we find in all ecclesiastical writers. But Zahn further maintains that here our Lord's words about removing a mountain are not, as in St. Luke xvii. 6, the parallel expression about the fig-tree, an answer to the disciples' request, 'Increase our faith,' but are meant to have preceded them, as they do in fact in Ephrem's Commentary, and therefore in the Diatessaron itself. This he argues on the ground that ܐܘܨܬܐܝܢ having no copula must be pluperfect in sense. But this phrase, and not ܐܘܨܬܐܝܢ, is the Peshitto rendering of $\epsilon\lambda\pi\epsilon\ \delta\epsilon\ \delta\ \kappa\upsilon\rho\iota\omicron\varsigma$ in Luke xvii. 6. It clearly has the same force here, and

the order in Aphraates agrees therefore with the Peshitto against the Diatessaron, and is a strong argument against Professor Zahn's hypothesis. So is also the Apocryphal addition towards the end of the passage quoted, which like some others in Aphraates is not in Ephrem's Commentary.

Professor Zahn's third argument is no more convincing. Of the twenty-two subjects into which he divides the summary which Aphraates gives, one is not found in Ephrem's Commentary at all, another is in a totally different order, and a third is doubtful. Of the remaining nineteen, fifteen are in the order of St. Matthew, three others are in an order very naturally suggested by the context. This leaves only one, § 7, the position of which is of any real weight in Professor Zahn's argument. But it might be also reasonably urged on his side that in § 11 of this *catena* both Aphraates and Ephrem's Commentary agree in implying that our Lord was actually thrown over the cliff of Nazareth, and was miraculously saved; and there may have been something in the Diatessaron to suggest an interpretation which appears to contradict St. Luke iv. 30. On the other hand Professor Zahn has failed to notice, what tells strongly against his view, the distinct mention by Aphraates, in the order of St. Matthew, of the parable of the treasure hid in the field, which finds no place in Ephrem's Commentary. By joining together this and the parable of the sower as one subject, § 10, he has escaped the difficulty.

Professor Zahn's fourth argument can hardly be expected to come to much from the extreme difficulty in ascertaining the exact text of the Diatessaron: but there are certainly some cases of remarkable agreement between Aphraates and Ephrem's Commentary against the Syriac versions. For example in Homily ii. (Bert, p. 23) John i. 17 b, is quoted as ܐܡܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

'the truth of the law was by Jesus.' In Ephrem we have, *Per Moysen lex data est, sed veritas ejus per Iesum facta est.* But we might adduce on the other side some differences of reading which are still more striking. Thus Aphraates thrice has quotations in which $\pi\alpha\rho\alpha\kappa\alpha\lambda\acute{\epsilon}\omega$ is taken in the sense of 'beseech,' instead of 'console,' viz. of Matt. v. 4, Luke xvi. 25, Luke vi. 24b, (see Bert. pp. 37, 320, not 328 as in index, 325). These are not supported by any of the Syriac versions or Ephrem's Commentary, which however has not the last passage. Professor Zahn maintains that Aphraates

has here preserved the true reading of the Diatessaron, and suggests that in the first case the Syriac commentator, in the second the Armenian translator of the Commentary, has altered the text so as to agree with the Peshitto. Such conjectures may be made to prove anything.

Enough has been said, it is hoped, to show that it is hardly wise to accept Professor Zahn's opinion without a very searching examination of his arguments. But the work of Aphraates has also an important bearing upon the history of the canon. Hitherto it has been customary to speak of the Syrian canon as comprising the books of the N.T. found in the Peshitto, *i.e.* all of our canonical books excepting 2 Peter, 2 and 3 John, Jude and the Apocalypse. But Professor Zahn has given good grounds for thinking that there was an earlier Syrian canon which contained none of the Catholic Epistles. This he argues partly from the fact that Aphraates makes no certain quotation from, or allusion to, these books, and partly from a passage in the *Doctrine of Addai* (a work not later than 300 A.D.) in which (p. 46 of the edition of G. Phillips) direction is given to the clergy of Edessa to read the Law and the Prophets, the Gospel, the Epistles of St. Paul and the Acts of the Apostles; but no mention is made of any other canonical book.

It was time that a work of such manifold interest should be made known to others besides Syriac scholars. And those who have been long waiting in vain for Dr. Wright's English translation will be glad of the opportunity of acquainting themselves with this early Syriac writer. Dr. Bert has not only given us a very readable translation, but has also put together in a lucidly written introduction the chief facts of interest concerning Aphraates and his Homilies. Unfortunately the translation lacks that perfect accuracy which is essential in a work which is intended as a substitute for the original. The translator sometimes without any reason renders the same Syriac words in the same connexion by different German words, as when on p. 43 he translates ܡܬܬܡܝܢ 'perfect,' by *reines*, instead of *vollkommenes* as on the previous page. Sometimes he is unduly influenced by Luther's translation, as when on p. 132 ܡܢܬܝܢ ܒܢܝܢ *mentes benignas* (Schaaf) is rendered *gute Sitten* (1 Cor. xv. 33: the expression in Aphraates agrees with the Peshitto). This can hardly be the case on p. 140, where the words 'I am the God of

Abraham, and of Isaac, and of Jacob,' (Matt. xxii. 32, Mark xii. 26, Luke xx. 37) are said to have been made by God to Moses from Sinai. He has here confused ܫܝܚܐ, 'bush,' and ܫܝܢܐ 'Sinai.' Had he consulted the passages in St. Mark and St. Luke, instead of confining his attention to that in St. Matt. which alone is cited by Dr. Wright, he would have avoided this blunder and might have also added a good example of a combined quotation parallel to that in Ephrem's Commentary on the Diatessaron. On p. 135 he commits Aphraates to the statement that Moses (from Pisgah) saw the mountain of the Jebusites, where the *Tabernacle* should be. The word ܫܝܢܐ here undoubtedly means the Shekinah, or Divine Presence. Dr. Bert gives it the sense of ܫܝܚܐ. Another unfortunate blunder occurs in the Homily iii, where throughout § 3 the word ܝܝܪܝܐ Jezreel is confused with ܝܝܪܝܐ. Such errors are serious blots in a work of this kind.

In the revision of the book for the press there has also been want of thoroughness. There are several misprints, both in the references, one of which has been already pointed out, the proper names (as Saphal for Saphat, p. 43), and frequently in the Syriac quotations. The last have arisen from the constant confusion of similar letters, as ܝܝܪܝܐ for ܝܝܪܝܐ (p. xxxi.), ܝܝܪܝܐ for ܝܝܪܝܐ (p. 17), ܝܝܪܝܐ for ܝܝܪܝܐ (p. 30).

The second work which this volume contains is, though very short, extremely interesting. Professor Harnack proves beyond all reasonable doubt that Karpus and his companions were martyred in the time of Marcus Aurelius, and not, as was formerly supposed, under the great persecution of Decius. He also gives very good reasons for thinking that this account of their martyrdom is almost contemporary. The description is so simple and natural that the reader cannot help being convinced of its truth. The Acts of Carpus &c. were only discovered a few years ago in the Royal Library at Paris, and first published by Aubé in the *Revue Archéologique* in Dec. 1881. These Acts differ entirely both in detail and general character from the legendary account of these martyrs current in mediæval martyrologies.

F. H. WOODS.

TWO HISTORIES OF GREEK LITERATURE.

Griechische Literaturgeschichte, von TH. BERGK. IV. Band aus dem Nachlass herausgegeben von Rudolf Peppmüller. Berlin, 1887. Weidmann. 8 Mk.

IN consequence of the death of Gustav Hinrichs who edited volumes ii. and iii. of Bergk's *History of Greek Literature*, this the fourth volume has been entrusted to the care of R. Peppmüller. The first 160 pages indeed had been revised by Bergk himself, but the rest of the volume had to be made up out of semi-illegible notes left by Bergk. Consequently this volume more than the preceding bears its posthumous, fragmentary character on its face. What it includes is: Comedy, Old, Middle and New; Prose, from the beginning to Aristotle; and an Appendix on the Alexandrine Period and the Period B.C. 146—A.D. 527. The Appendix is so extremely fragmentary as to have practically no interest: the only comment needed is that the publishers of Ersch and Gruber's Encyclopaedia will not sanction the publication in a separate form of the section dealing with these Periods.

In spite of the fact that the History of Comedy was practically revised by Bergk, it can hardly be considered to vie in interest or importance with the history of Prose. For one thing, the pages on Aristophanes do not contain the history of the separate plays—it had already appeared in Ersch and Gruber; and accordingly the treatment of Aristophanes impresses the reader as incomplete and scrappy. Nor does Epicharmus receive as much or as sympathetic notice as his merits and his importance deserve. But, although the history of comedy does not reach the standard which Bergk himself set in the earlier portions of his *History of Greek Literature*, it contains many instances of Bergk's penetration and discernment, e.g. the suggestion that Maeson (= manducus) was the name of a traditional character in Old Comedy, not of a real person. Myllus too, who πάντ' ἀκούει, will perhaps not be surprised to hear that he is explained away in the same fashion. On the other hand the penetration which can discern philosophical discussions in the fragments of Epicharmus' comedies seems almost too acute. Fragmentary though the section on the historians is, it bears throughout the stamp of Bergk's marvellous range of knowledge, his wide sympathies, his powers of combination and his constructive imagination. Above all,

Bergk makes everything he takes up interesting. He generally adds to our knowledge, and he invariably stimulates our interest, even when we find it impossible to agree with him. As instances of his 'combinations' some may be given from the pages on Herodotus. Thus the facts that Halicarnassus was founded by Dorians, that Herodotus wrote in Ionic, and that inscriptions from the town are in Ionic, are all put by Bergk in their proper light by the simple remark that in the time of Herodotus Halicarnassus had become an Ionic town. Again, the familiarity with and affection for oracles that Herodotus displays are made readily intelligible by noting that Herodotus' uncle, Panyasis, is called a τερατοσκόπος by Suidas; that a collection of oracles was, as Isocrates lets us know (*Aegin.* 5), part of the literary stock-in-trade of a seer; and that Panyasis' collection would be bequeathed to Herodotus. Bergk's judgment too may be illustrated by his note that no great weight is to be attached to what Porphyry may have said about Herodotus' plagiarism; and by his caution against inferring that because Herodotus does not mention, say, the Sicilian Expedition, he was not alive at the time of that disastrous enterprise. It is also pleasant to hear him pronounce judgment on those who undertake to say when the first half of Herodotus' history and when the second (from V. 77 on) was composed—indeed to demonstrate the very year and month in which each appeared. This sort of thing 'shows great penetration but is deceptive.' But having thus passed righteous sentence on those who would maintain this simple if gratuitous hypothesis, he proceeds to propound a most complicated theory of his own, and to dissect the History of Herodotus with as little compunction and into as many independent parts as if it were suspected of being a work of Homer's. The theory is stated dogmatically. 'Herodotus certainly began with the war of liberty' (i.e. Bks. VII.–IX.), the history of which 'does not attach itself to the previous books as it certainly would have done had Herodotus composed his work on a pre-determined plan' (i.e. on the plan which Herodotus lays down at the beginning of his work), but 'is perfectly independent' and 'unmistakably' distinguished from the rest of the work by its superior finish. The history of the Ionic revolt was 'an independent treatise.' The history of Cyrus, Cambyses, and Darius is 'undoubtedly one of

the older works.' The story of Croesus was another independent publication; Book II. another. Finally we are instructed not only as to what Herodotus did and did not do, but as to what he intended to do. Not only was the Assyrian History never separately published, Herodotus never intended to publish it separately. And if we enquire what is the foundation for all this theory which so certainly, unmistakably, and undoubtedly shows great penetration, we shall find that the Carian priestess of Athene had grown a beard thrice in I. 175, and only twice in VIII. 104. This is 'a victorious refutation' of the notion that the books were composed in anything like the order in which they stand, and of the idea that Herodotus from the beginning designed to write a history of the collisions between Greek and Barbarian. Is it not, however, possible that Herodotus may have brought Bk. I. up to date in the matter of the bearded lady, but not Bk. VIII.? Or even really have made a mistake in one place or the other?

There are not, of course, wanting general considerations alleged by Bergk in support of his thesis that Bks. VII.-IX. were composed before the rest. Thus: the portion recited by Herodotus at Athens must have been that which is full of her praises, *i.e.* the last three books, bears marks of the influence of Pericles and was rewarded by the Boulê, though not with the exaggerated sum of ten talents. It seems to me there is more probability in the view that in B.C. 445 what interested the Boulê and statesmen of Athens was the East, the internal constitution and resources of that Persian empire against which Athens still harboured designs; or the nature of that land in which so many Athenians had perished, Egypt; or the conditions which ruled the region of the Black Sea, whence came the corn and fish on which Athens lived. As Holm has recently said (*Griechische Geschichte*, II. 332): 'if it is matter of amazement how Athens—when communication was so difficult as it then was—could keep a tight hold on so many threads running to the remotest regions, it is an advantage for us to get a glimpse into an obscure subject and find a person who was in a position to help to prevent the entanglement of those threads.' If the Athenians gave Herodotus ten talents, he had spent much more in acquiring information valuable to the Athenians more than to any Greeks.

Bergk's account of Xenophon is very full and extremely interesting. The estimate of him as a man and as an author is just and

sympathetic, indeed almost too sympathetic. He maintains stoutly that it was not want of patriotism but the decree of banishment from Athens that threw Xenophon into the arms of Sparta. But, even if we allow that the decree was prior to the battle of Coronea, it seems hard to maintain Bergk's thesis in face of the fact, admitted by Xenophon, *An.* VII. v. 57, and quoted by Bergk, that Xenophon joined the Spartan Thimbron—even though in consequence of private entreaties—before the decree was issued. As regards the text of Xenophon's work, it is to be noted that Bergk here again finds plain traces of the activity of a diaskeuast or some such gentleman, who has abbreviated the *Hellenica*, deprived us of all but extracts of the *Memorabilia*, and so mutilated the *περὶ Λακεδαιμονίων πολιτείας* as to bring its very authorship into dispute. Xenophon also affords scope for another 'combination,' whether proposed by Bergk himself it is difficult to say, as the editor has not afforded us any indication of what is Bergk's and what is borrowed. Anyhow, in the earlier books of the *Hellenica* the names of the Spartan ephors, Attic archons and Olympian victors have been inserted to fit the chronology—but not by Xenophon, according to Bergk (and according to Unger, 'Die historischen Glosseme in Xen. Hellenika,' *Sitzb. d. b. Ak.*, 1882). Again, the epilogue of the *Cyropaedia* (VIII. 8) and of the *Agésilas* are not by Xenophon according to Bergk (and to Valckenaer and F. A. Wolf, see Schenkl, *Jahrb. d. Phil.*, 1861, p. 540ff.), but by Xenophon's son, Diodorus, according to Bergk (and according to Beckhaus, *Ztschr. f. Gymn.*, XXVI. p. 226ff.). Now the conclusion of the *περὶ Λακ. πολιτείας* (which is ch. 14, not ch. 15), the summaries placed at the beginning of each book of the *Anabasis*, various other passages in the *Anabasis* (*e.g.* VII. viii. 25), and the description of Skillus (V. viii. 7), are also, we are informed, not by Xenophon. Therefore they are all by the same interpolator; it has been conjectured that Diodorus interpolated elsewhere, therefore he interpolated everywhere, and shortly after Xenophon's death brought out a complete edition of his father's works, and even included amongst them the *Ἀθηναίων πολιτεία*, which he—not living upwards of 2,000 years after his father's death—of course mistakenly thought to be by Xenophon.

It will be observed that by thus getting rid of the description of Skillus in *An.* V. viii. 7, which, from its use of the imperfect, seems to have been written at a time when the writer had left Skillus (as Schenkl

pointed out, and Bergk apparently agreed), Bergk also got rid of a passage which would tend in favour of the supposition that it was only late in life, when he was in Corinth, say B.C. 371, that Xenophon put together the notes he had taken on the campaign. This would be inconsistent with the view put forward by Bergk that the *Anabasis* was composed about 392–388. On the one hand, says Bergk, the *Anabasis* must be later than Ctesias' history (to which Xen. refers, I. viii. 26), and the date of Ctesias' history (which is quite unknown) is put by Bergk about B.C. 390; while on the other hand after the peace of Antalcidas, B.C. 387, there was no longer reason for the reticence observed in I. ii. 21, as to the support given by Sparta to Cyrus. The latter argument may prove something at any rate as to the date of I. ii. 21. It may be doubted whether another application of the same considerations is equally cogent; that is when Bergk applies this assumed necessity of nursing the susceptibilities of Persia as the key to the troublesome passage in the *Hellenics*, III. i. 12. This is the passage in which Xenophon mentions an account of the expedition to Cyrus written by one Themistogenes; and the trouble it raises is whether Xen. is or is not referring to his own work. If he is, then of course Themistogenes was Xenophon's pseudonym; if he is not, why do we never hear elsewhere of Themistogenes' work? Bergk imagined that Xenophon assumed the pseudonym in order that the Persian satraps of Asia Minor, who according to Bergk knew everything that went on in Greece, might not be offended against Sparta for harbouring the author of such an anti-Persian work. But, if the satraps knew so much, they would know what part Xenophon took in the expedition and the retreat—than which the publication of the *Anabasis* could not be a more heinous offence.

There is not room in this notice, already too long, to say more as to Bergk's treatment of Demosthenes than that he is an unqualified admirer of the orator, the statesman and the man. He will hear nothing against his character. The Harpalus affair was an invention of the enemy. Aeschines was corrupt, guilty in the matter of the *παραπρεσβεία*, and his statements not to be trusted. Indeed Bergk's enthusiasm for Demosthenes leads him to wholly misunderstand Aes. in *Ctes.* 173, which he takes to be an accusation of senseless extravagance against Demosthenes in having given eight talents for the Euboean expedition. As regards Plato, Bergk assigns a large place

to the *ἄγραφα δόγματα* of the philosopher. In them was his philosophy contained, not in his writings which were only *πάρεργα*. We have all his writings indeed, but not all his system. What Aristotle, for instance, attacks is not what we have. As for the order of Plato's works, neither Schleiermacher, nor K. F. Hermann, nor Munk have solved the difficult question. What principle Bergk would have followed is not quite clear. Plato began by attacking the leading Sophists in the *Protagoras*, *Gorgias*, *Charmides*, and *Hippias* I. and II. (both genuine). Whether the *Apology* and *Crito* were the cause of or the reply to Polycrates' attack upon Socrates is not clear, but they were not written immediately after Polycrates' attack. The *Phaedo* of course completes the trilogy; but the *Euthyphro* belongs to a later period, that of the *Theaetetus* (date not given). The *Phaedrus* marks the beginning of a new epoch, and contains the Ideas for the first time. The *Republic* and *Laws* are 'the fruit of riper studies.' The *Ion* is dated B.C. 390 and followed closely on the *Republic*. The *Euthydemus* falls between 378 and 357, and was followed by the *Sophistes* and *Politicus* (the date of which relatively to the *Republic* is misconceived by Susemihl). The *Parmenides* belongs to the very latest period.

Griechische Literaturgeschichte, von Dr. WILHELM CHRIST, being the 7th vol. of Dr. I. MÜLLER's *Handbuch der Klassischen Altertums-Wissenschaft*. Nördlingen: Verlag der C. H. Beck'schen Buchhandlung. 12 Mk.

WHEN a scholar who has done such good work on Homer, Demosthenes and Plato, as has Dr. Christ, undertakes to write a history of Greek literature, it is but reasonable to expect a good history. And Dr. Christ's history (to confine ourselves for the present to the volume on classical Greek literature) is good. It is true that it contains little that is new: but this is not to be counted as a fault, but rather as an excellence in a work, the object of which is rather to state what may be regarded as certain than to propound novelties. The excellences demanded of a work of this kind are accuracy, sobriety, the power of judicious selection and a sense of proportion. These qualities are characteristic of this history of Greek literature. It is accurate throughout; advocates no extreme views, maintains no paradoxes, but everywhere displays sober judgment.

The facts selected are the facts which ought to be given in a history of the kind; and the facts rejected do not include any, as far as I have observed, which ought to have been stated. The amount of information which is packed into the work is indeed wonderful. As for proportion, poetry gets the larger share (poetry, pp. 1—243, prose, pp. 244—375), as is usually the case in histories of Greek literature. Demosthenes appropriates seventeen out of the forty pages that fall to the orators—which seems a large proportion, but it is difficult to dismiss Demosthenes. Perhaps the ten pages devoted to the life of Demosthenes might have been profitably reduced if they had contained less of the history of his times. It certainly seems a pity to give a couple of pages at the beginning of the prose section to lists, treaties, inscriptions, laws, etc., which are not literature, and then to dismiss Herodotus and Thucydides with about half a dozen pages each. Xenophon again gets ten pages, but in importance the ratio of Thucydides or Herodotus to Xenophon is not exactly 7:10. The explanation of the greater amount of space occupied by Xenophon is that Dr. Christ thinks it necessary to give a short sketch of every work of an author: whence Euripides, again, fills twice as much space as Aeschylus in Dr. Christ's book, though scarcely in the eyes of the world. It is however difficult to know what to do in cases of this kind, and even Dr. Christ does not attempt to sketch the arguments of all Demosthenes' speeches. Apart from these instances, however, and they are cases where opinions may reasonably differ, the parts of the work are well-proportioned.

The book on the other hand has the defects of its qualities. It is, if anything, rather too full of facts. With the very best will, one cannot say that the book is interesting. This is not because Dr. Christ cannot on occasion write what is interesting, and put it attractively: passages in the Introduction and elsewhere are proof. It must therefore be over-conscientiousness and a touch of the mania for saying everything. The book is not big enough or full enough to serve as a book of reference; and it is too full to be easy or attractive reading. Again, sober as Dr. Christ is, and much as sobriety of judgment is to be valued, we occasionally regret that Dr. Christ is content simply to adopt, under acknowledgment, or to reject some one else's view. Thus he thinks. Prof. Sayce's propositions as to the credibility of Herodotus doubtful, but does not indicate wherein; or he contents himself with simply

following Diels (*Herm.* 22, 411) in declaring for the genuineness of all the fragments of Hecataeus; or adopts Verici's explanation of Aristotle's remark: φιλοσοφώτερον καὶ σπουδαιότερον πόνῳ ἐστὶν ἱστορίας. Perhaps after all it is necessary not only to give results which the pupil may safely learn, but also to let him see the processes by which they are reached. In the matter of references, Dr. Christ has hit the happy mean. Without pretending to the exhaustiveness of Sittl, he does give a very excellent introduction to the literature on each author. He even is able to refer to English work. Thus he knows Prof. Jebb's *Attic Orators* (though not his *Sophocles*), Grote's *Plato* but not Jowett's (nor his *Thucydides*, nor his *Politics*, nor Newman's). He knows the work of Payne-Knight on Homer, though not of Leaf. As for Aeschylus, Sophocles, Thucydides, Demosthenes, and Aristotle—English work on these authors seems not to have the Continental reputation attained by Bentley, Blaydes and Sayce.

Literary criticism is such a volatile essence, and is apt to suffer so much when reproduced by a pupil, that it is probably wise in Dr. Christ to have avoided it as a rule in a work designed mainly for young students. Still we could have wished that he had found a few words to say about Herodotus; for if, as Dr. Christ believes, the work of Herodotus was made up out of originally independent treatises (λόγοι Περσικοί, Αἰγύπτιοι, Λυδίοι, Σκυθικοί, Σάμιοι, etc.), it is all the more incumbent on the believer in this theory to find some words of praise for the marvellous art with which these unconnected and self-complete works have been welded into an harmonious unity. The skill with which Herodotus keeps in hand the various threads of his history, the tact which saves him from ever dwelling too long at a time on any single one, the *raconteur's* power of never allowing the interest to flag, are powers which if the new theory be true are the more not the less wonderful. It will be time enough to deny the existence or to speak of the thread of connection running through the history as loose, when the new criticism has advanced a stage further, and has come to deny the unity of the authorship of the work. Meanwhile, how the new theory helps us to understand the composition of the work does not seem quite clear. It starts on the assumption that the work could not have been designed for recitation as a whole, and ends with the admission that Herodotus spent much time and labour on giving unity to it. If the conditions of recitation were such as

did not admit of the work being produced as a whole, why all this toil of introducing cross-references, and of unifying works which could only be produced separately? If on the other hand the conditions did admit of the recitation of the History as a whole, the assumption on which the theory is based gives way. From this dilemma there is indeed one way of escape, that is to maintain that the original λόγοι were unified into the present whole at a period when a reading public existed—which was not, I think, much before B.C. 420 at the earliest. In this connection I note that Dr. Christ does not realise that classical Greek literature was oral; and I think that he over-estimates the amount of reading done in classical times. It is I think not without its significance that one of the earliest notices we have of the existence of a book-trade (Xen. *An.* VII. v. 14) is one that indicates the existence of a foreign trade in books. Here we have, I take it, the origin of the book-trade—in the desire of the colonies to share the literary pleasures of Athens. The resident Athenian did not need to read Aeschylus, nor did the Sicilian of Hiero's time; for the tragedian's plays were produced before them. But when Euripides chose to confine himself to Athens or not to venture further away than Macedonia, the inhabitant of Sicily was in straits for literature. It was not books that were exported in the Sicilian Expedition. The prisoners however served as well. But the demand for books, whether of the play or what not, was not confined to Sicily, where literature and art had been safely planted by Hiero, and where manuscripts were multiplied (e.g. those of Herodotus and Epicharmus, probably for exportation, of Theognis, probably for the home market): the Greek, whom trade banished to the barbarous shores of the inhospitable Euxine, even in his exile at Salmydessus and beyond, longed for the intellectual life of Athens, and got books exported to him to satisfy his yearning. In the same way, if Isocrates and Demosthenes published their speeches, it was for circulation in the Peloponnese rather than in Athens. That books should be imported into Athens was the less necessary because most men of letters found their way thither in person. Thus even after the rise of a book-trade, Greek literature continued to be oral. For living artists the living word continued to be the best, and practically the sole means of publication; though in the orchestra (not in the theatre) the works of philosophers, such as Anaxagoras, and historians, such as Herodotus, were on sale after the death of the authors.

As regards arrangement, Dr. Christ, with a right perception of the course of evolution followed by Greek literature, has properly preferred to treat the forms of literature in the order in which they appeared, rather than to take authors in a chronological order without regard to the kind of literature they produced. In the Introduction indeed he seems to think that philosophy should be taken before oratory, but in the body of the work he wisely and soundly places the orators before the philosophers. The relation of philosophy to history and oratory is undoubtedly that of the drama to epic and lyric.

As regards the problems of Greek literature, e.g. the Homeric question or the order of the Platonic writings, Dr. Christ takes a most hopeful point of view. The latter problem is by no means insoluble, perhaps not far from solution. It may be confidently asserted that the *Apology*, *Crito*, and *Phaedo* were composed after the death of Socrates (399); the *Menos* soon after 395; the *Symposium* soon after 385; the *Laws* and *Timaeus* after the *Republic*; the *Sophistes* and *Politicus* after the *Theaetetus*; the *Theaetetus* after 392; the *Euthydemus* after the *Phaedrus*. As for the Homeric question there are signs of reconciliation between the opposing parties. 'No sensible man at the present day is purely Unitarian or purely Wolfian.' The Wolfians indeed have made some advances, it may be conceded, for even a Unitarian cannot object much to a Wolfian who believes, as some apparently do, that our *Iliad* consists of an 'original' *Iliad*, plus considerable interpolations inserted by Homer. However there are three points, it seems, on which even reasonable men for the present may differ: first, as to the authorship of the original lays of which our *Iliad* and *Odyssey* are amalgamations (they may or may not be all by the same author); second, as to the inconsistencies in the poems (which may or may not be considered so great as to necessitate the assumption of different authors); and third, as to the extent to which we are to suppose *diaskerasts* to have been at work on the poems. I will only observe that in dealing with the first point Dr. Christ starts from what I must maintain to be the wholly erroneous assumption that in the epic period a great poem never could be recited as a whole; that single lays alone were demanded and sung. It might as reasonably be maintained that at the present day a three volume novel could never be produced because it is impossible to read the whole at a single sitting. If a novel can be put down one day

and resumed the next, so the bard at the court of the good king Alcinous could break off his recitation one evening to resume it the next.

If the first volume of Dr. Christ's work is good, the second is excellent. For he has written a history of Greek literature in a sense in which few writers but Schöll and Nicolai can claim to have done: that is, he has not confined himself to classical Greek literature, but in his second volume has carried the history on to the time of Justinian. This is indeed a task to have performed; and the gratitude of all scholars is due to one who has thus patiently and laboriously put together the results of all the work that has been recently done in this wide field. We could have wished that Dr. Christ had told us more about the general tendencies and characteristics of the period with which he deals, for what he does give us is good; but in a department where so little has been done towards a history of the literature, we cannot quarrel with one who gives us so much trustworthy information. And this volume is decidedly much more interesting than the first volume: the author is less chary of aesthetic judgments, and the work is the better for it. There is the same sobriety of judgment here as in the first volume, and it inspires confidence: he does not vilify Pausanias, he appreciates the worthiness of Plutarch, and as for Lucian, he waxes so sympathetic as to call him 'our young Semite.' Of course Heine too was Semite, satirist, and sceptic. Heine, like Lucian, forsook the law for literature. Both spent their lives out of their native country. Neither had much respect for religion. Both studied philosophy and ridiculed philosophers. The parallel must have suggested itself to Dr. Christ, though he has refrained from drawing it out in detail, in accordance with his determination (expressed in his Preface) to avoid excursions into the region of the

comparative history of literature. One small point however: he speaks of the *περὶ τῆς Συρίης θεοῦ* and the *περὶ ἀστρολογίης* as 'the feeble productions of a superstitious mind, written in the Ionic dialect.' I do not know about the *περὶ ἀστρολογίης*; nor, where I am writing, is there a Lucian to be had; but I think I can trust my memory so much as to say on the strength of it that the *περὶ τῆς Συρίης θεοῦ* is certainly neither the production of a superstitious mind nor feeble; but an amusing parody not only of the dialect, but of the style, credulity and avidity for the marvellous, of Herodotus.

Finally, Dr. Christ has set a good example to the writers of histories of Greek literature by providing as illustrations (some kind of 'process') pictures of the busts or statues of twenty-one Greek authors. That the busts have been selected well and carefully, and artistically copied is guaranteed by the fact that the selection was made by, and the busts were copied under the care of, Prof. Heinr. von Brunn and Dr. Julius. Notwithstanding, I think that the Capitoline would have supplied better busts of Thucydides and Hippocrates than Holkham Hall of the former, and the Villa Albani of the latter. The Holkham Hall Thucydides is too Greek in feature to be the son of Olorus; and the Capitoline Hippocrates has much more the air of a physician than has the bust from the Villa Albani. It is, I think, in the Capitoline also that there is a striking bust of Aristotle, not with the furrowed brow, lines of thought, and attitude, too cleverly designed to be convincing, of the statue in the Palazzo Spada, but with the smooth forehead of a youthful *abbé* and the eloquent mouth of a French bishop—a rendering so contrary to expectation that it is difficult to believe it is an invention. Whereas the first thought suggested by the statue of the Palazzo is that it is too good to be true.

F. B. JEVONS.

SONNENSCHN'S LATIN GRAMMAR FOR SCHOOLS.

A Latin Grammar for Schools: Part II., Syntax. By E. A. SONNENSCHN. London, Swan Sonnenschein & Co., 1889.

PROFESSOR SONNENSCHN'S Latin Grammar belongs to a series of parallel grammars which are designed to save time, and to lead to clearer conceptions, in the study of the five languages which the educated Occidental is

expected to attack. This end is to be attained through 'uniformity of classification and terminology, uniformity of scope, and uniformity of size and type.'

We have, then, to examine the volume before us with reference to three points: 1. the merits of the idea of such a parallelism; 2. the merits of the general plan which has been adopted under that idea; 3. the merits

of the treatment of the particular language here dealt with.

It needs no proof that the idea of parallelism is an excellent one. The fundamental linguistic conceptions are common to all languages of our family, and, except in the case of young students of extraordinary ability, nothing but danger of confusion is to be secured by a change of nomenclature and arrangement corresponding to no change of phenomena. While there is this need of improvement in these points, and while it is true that the boldest experiments are likely to be made in isolated grammars, yet conservative experimentation on a large scale has a value hardly less great.

We may at once dismiss the first part of our task with the statement that this happy idea of parallelism is happily carried out.

Whatever be the value of the treatment adopted (to this point we come presently), that treatment is applied, so far as the series has yet progressed, with thoroughgoing skill. Not only are the corresponding definitions, corresponding rules, etc., identical in the various grammars, but even the examples chosen are to a remarkable extent parallel.

Points 2 and 3 may be dealt with together; for our criticism of the treatment of the Latin Syntax, so far as it touches matters of general arrangement and terminology, will obviously bear upon the whole series.

The book opens with an introduction of four pages, in which certain terms common to all the grammars of the series are defined. Then follows a division of syntax into two parts, according to the two questions which it has to answer, namely:

1. How are sentences and parts of sentences expressed?

2. How are words and their forms used?

Part I. then will deal with constructions as they present themselves to the student of the written sentence—the sentence as an accomplished fact; while Part II. will deal with constructions as they present themselves to the student of the various functions of this and that case, this and that mode, etc. The second Part, it will be seen, corresponds to the greater part of the syntax as presented in most grammars, while the first Part is a very considerable expansion of the ordinary introductory matter upon the simple and the complex sentence, the subject and the predicate, and the agreement of adjectives, nouns and verbs. For example, the treatment in Part I. of the third form of the predicate (that which is made up of verb and object) includes details about verbs that

take the accusative, verbs that take the genitive, verbs that take the dative, verbs that take the ablative, and verbs that take infinitive; and the treatment of the various kinds of sentences, simple and complex, includes such matters as the expression of prohibitions, concessions, deliberative questions, temporal clauses, causal clauses, final and consecutive clauses, conditions, etc.

Now it is evident at once that, if each of these parts is fully treated, the two will be absolutely co-extensive. Whatever occurs in the one must, somewhere or other, occur in the other. But such a plan would require too much space; and—stronger objection still—the repetition of a multitude of particulars would have a confusing effect.

It follows that one of these parts should contain all details, and the other should, so far as possible, omit details—should be in short a *résumé* from a changed point of view. In determining which part should be complete, and which should be in summary, one must be guided by two considerations. (1) If possible, the part which exhibits details in organic connection should be the fuller, for only in such an exhibit can details be understood by the learner. (2) If possible, the easier part should precede. Both considerations would seem to require that the part which deals with the functions of cases, modes, tenses, etc., should come first. That part alone can deal with constructions in organic connections, for in it are explained, one at a time and in their mutual relations, the phenomena which in the other part are brought together from here and there: and that part must also, for the same reason, be the easier. We should expect then that the treatment of the cases, modes, etc., would precede, and that the treatment for this part would be complete, leaving to the other part the province of summarizing.

Professor Sonnenschein's plan differs from these results in both points. The treatment of cases, etc. forms the second part instead of the first; and instead of the one part being treated in completeness and the other in summary, neither is complete and neither is in summary. Verbs governing the dative are treated in § 327 of Part I., but for the treatment of verbs which, compounded with prepositions or adverbs, become capable of taking a dative, the student is referred to § 418 of Part II. On the other hand, conditional sentences are treated fully in § 353 *seq.* of Part I., while in the second part they are covered in two lines in a true summary of the uses of the subjunctive. We regret this,

for the service which Professor Sonnenschein has rendered in thus distinguishing and insisting upon the importance of the two aspects of a treatment of syntax is so great that we could wish to see the plan carried through under the most favourable circumstances.

If we accept his plan, however, we must at once concede that it is skilfully carried out. In the summaries, his results are especially happy, *e.g.* in his treatment of the powers of the participle (§ 547), and of the ablative absolute (§ 361⁺). These two sections are a model of clearness, completeness, and brevity, and they show the hand of the practised teacher. That same hand is also shown in various 'notes and cautions,' *e.g.* on the ambiguity of meaning of questions in the indirect discourse, owing to the falling together of the ordinary question and the deliberative question (§ 370⁺ and § 499b); on the ways in which the Latin supplies the want of a perfect active participle (§ 552); on the various ways of rendering the English 'without' with a verbal noun (§ 538); on the ambiguity of the English 'past' tense (§ 486).

On the constructive side there are also a number of excellent features. The phrase chosen is sometimes especially happy, as, for example, in the case of 'rejected reason' and 'true reason' for subjunctive and indicative clauses with *non quod sed quia*. The distinction of five forms of the predicate (simple verb, verb with predicate adjective or noun, verb with object, verb with two direct objects, and verb with direct object and predicate adjective or noun) must be accepted as sound. It is a pleasure also to find a recognition of the gnomic perfect, a use which most grammars fail to notice. I hesitate to add a commendation of the treatment of the constructions with *cum* and of the tenses of the subjunctive, since Professor Sonnenschein, in his preface, expresses obligations to my papers on these subjects. From my study of the *cum*-constructions he has only taken (besides a few notes) the nomenclature 'clause of date' for the indicative *cum*-clause, and 'clause of situation' for the subjunctive clause. His work, too, was apparently too far advanced to allow of a treatment of the latter in its organic connection. With the results of my study of the 'sequence' he is so far in accord that—to speak now as an advocate rather than as a judge—I know of no other treatment that seems to me so just. The meanings of the tenses of the subjunctive are stated, and in such a form that the statement would be understood as true both for inde-

pendent and for dependent constructions. An occasional note enforces the same view, as, *e.g.*, under the head of final clauses (§ 350), the note 'the present subjunctive expresses a present or future purpose, the imperfect expresses a past purpose.' Similarly my phrase 'point of view' is employed. Yet, on the other hand, there is nothing that any opponent of my view could object to. For the words 'adjusted' and 'governing' in the dictum 'the time of the subordinate clause may be either (A) adjusted to the point of view of the governing clause, or (B) independent of the point of view of the governing clause,' saves all that a belief in the sequence desires. The word 'sequence' itself is retained in § 515, and the 'general rule for sequence' in § 522 is quite in the prevailing manner. While, then, I am glad to see what I regard as a gain in the treatment, no one that holds to the traditional view could find anything to which to object.

After these commendations which might easily be extended, a few points are to be mentioned in which I should dissent from the author, either as regards substance or as regards expression.

Dicat aliquis and the like seem to be not 'modest assertions' like *crediderim* (§§ 340 and 498), but survivals of a true potential, that is, the use of the subjunctive in the sense of *fieri potest ut*. . . . In final and consecutive clauses (§§ 350, 352, 354), *qui* and *ut* are too much separated. The rule in § 364 reads 'the subjunctive is used in Relative Clauses equivalent to Final, Consecutive, Causal, or Concessive clauses,' etc. But in an example like *misit legatos qui pacem peterent, qui peterent* cannot be called the equivalent of a final clause, since it *is*, directly and in itself, a final clause. We prefer the treatment of Mr. Roby, who, under both final and concessive clauses, deals with *qui* first, and with *ut* afterward. In the phrase (indicative conditional clauses, § 353, A.) 'those in which the If-clause does not imply anything as to the fulfilment of the condition,' the word 'fulfilment' as applied to such a case as 'if you are right, I am wrong' is inappropriate, though I find it elsewhere, *e.g.* in Allen and Grenough's grammar. The form of the rule is also not happy, namely 'In class A the if-clause takes the Indicative.' A rule should be complete and intelligible in itself. Nor is the statement in regard to the mode in general conditions full enough, *viz.* (§ 354, obs. 1) 'general conditions, *i.e.* conditions in which "if" = "if ever," are usually expressed

by an indicative; occasionally by the subjunctive.' Even beginners ought to learn that general conditions in Ciceronian Latin were commonly¹ expressed by the same mode as particular conditions of the same nature, with the (very important) exception that a second person singular, used in an indefinite sense, was always in the subjunctive. In §358, the rule 'Quamquam takes the indicative: *quamvis*, *licet*, *ut*, and *quum* "although" take the Subjunctive in prose' is a departure from the author's prevailing plan of making clear the reasons for the usages which he is stating.

Professor Sonnenschein's treatment of conditional clauses is based upon a special tenet which readers of Vol. I. of the *Classical Review* will remember in connection with a discussion between him and Mr. Roby. On this matter, to touch upon which would carry me beyond reasonable bounds, I hope to offer certain evidence later.

A few things are omitted which, even in a grammar made avowedly for beginners, would seem worthy of mention, for example, the use of the future indicative as an indirect command, the use of the past tenses of the indicative with *dum*, *donec*, and *quod*, where the main and the subordinate act fill the same time, the use of the imperative with *quin*.

I regret the retention of the spelling *quum*. Over the retention of the English *j* it is probably too early yet to sorrow overmuch. That letter has a mercantile value, and it is much easier to despise it when you are writing a review than when you are writing a grammar. One may, however, be per-

¹ So beginners. But for more advanced students a collections of examples of subjunctive general conditions in Varro, Catullus, Caesar, and Cicero, put together from various sources in my paper on the *Cum*-constructions, shows the need of a modification of the received opinion.

mitted to pray to outlive it. I am sorry too that the quantity of the vowel is not marked in syllables 'long by position.' Such matters are not of supreme importance; but, on the other hand, the young pupil learns to pronounce the vowel in the way in which the Romans pronounced it as easily as he learns to pronounce it in the way in which they did not pronounce it—provided only that the makers of his books set him and his teachers right at the outset. It is not more difficult to commit to memory *cēdo*, *cēdere*, *cēssi*, *cēssum* than to commit to memory *cēdo*, *cēdere*, *cēssi*, *cēssum*; while no superior claims can be urged for the incorrect pronunciation.

A great gain in clearness is secured by the system, now for some time universal in American grammars, of marking only long vowels, the absence of a mark over a vowel being an indication of shortness.

In conclusion, two convictions are left in the mind of the critic; the one that, whatever he himself might desire to change, a student brought up upon the set of grammars to which this one belongs could not fail to have fundamental grammatical ideas very clearly and firmly fixed in his mind; the other that it is a pity that considerations of economy should make it necessary ever to stereotype a grammar. No kind of work admits of the file to a higher degree, and there is no kind of work upon which, if the conditions of printing were favourable, it would be easier to bring a number of files to bear, year after year, in the hands of the users of the book.

Yet, in this matter too, our author has set a good, though a partial, example; for I understand that, after the lapse of a year, the stereotyped edition is but now printing.

W. G. HALE,
Cornell University.

Arriani τῶν μετ' Ἀλέξανδρον libri septimi fragmenta edidit RICARDUS REITZENSTEIN. Breslau, 1888. 8vo. pp. 36. (*Breslauer philologische Abhandlungen*, Bd. III. Heft. iii.)

THE editor examined in the Vatican during the summer of 1886 and the winter following a *codex rescriptus* or palimpsest (Graec. 495), two of the obliterated leaves of which especially attracted his attention. This *brochure* (pp. 5-13) gives the results of his reading, 28 × 4 lines, more or less fragmentary: pp. 14-22 contain several ingenious conjectures for supplementing the lacunae: on pp. 23-30 the text of the two fragments is reprinted continuously, with

NO. XXIX. VOL. III.

references to show the similarity of the language to that of Arrian. The subject of the fragments is concerned with the troubles immediately following the death of Alexander, and the remainder of this able little monograph goes to show, chiefly from the evidence of Photius Bibl. 61. p. 69 A-72 B, <ed. Bekker>, compared with the text of the fragments, that we have here the first genuine fragments from the work of Arrian epitomised by Photius *l. c.* The method is sound and the argument appears convincing. The fragments add several small points to the epitome and other authorities; the editor specially emphasises the relations of Antigonos, Menander, Eumenes and Perdicas to one another, just before the death of the

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last named, as a point elucidated by the fragments ; but the net gain is not large, and the editor ruefully describes his find as *doloris irritamentum magis quam solacium*, our dolour being for the loss of Arrian's ten books. The monograph itself, however, is a good illustration of the essential unity of the classical disciplines : decipherment, textual criticism and reconstruction, literary composition and historical method all combining to establish a case.

R. W. MACAN.

De argumenti dispositione in satiris ix.—xvi. Iuvenalis, by J. GYLLING. Lundae: MDCCCLXXXIX.

THE object of this little treatise of 150 pages is to trace the sequence of thought in each of the last eight of Juvenal's satires, and this is done with especial reference to the doubts thrown on the genuineness of most of them by Ribbeck. In the course of the argument the author has occasion to discuss the meaning of a good many passages and sometimes to handle the question of various readings and emendations. His remarks on the sequence of topics and ideas are always sensible, but they do not seem to contain anything very new or striking. A reader not familiar with all the German Juvenal literature of late years will find here and there something on some particular passage that will be of interest to him. Among original suggestions of Herr Gylling's own may be mentioned two on Satire xi. He thinks that 'in magno' in 148 has arisen by error from 'mangone' in the preceding line and represents some adjective agreeing with it. The end of the satire from 193 onwards he rearranges with some ingenuity, but in a by no means convincing way, so as to get over the difficulty of explaining 'ac mihi pace &c.' in 195—196. As against Ribbeck, he thinks we should allow for a considerable interval of time after Satire ix. and denies the existence of any difference in style and tone sufficient to make us believe in diversity of authorship.

HERBERT RICHARDS.

Über die Aussprache des Griechischen. Von FRIEDRICH BLASS. Dritte, umgearbeitete Auflage. Berlin 1888. Pp. viii-140.

THE third edition of Dr. Blass's indispensable work is not essentially altered from the second. As he says himself in the preface, he has altered nothing in principle, but only made the additions required by new investigations. He has further added an index ('better late than never'), and an appendix communicated by M. Psichari, consisting of the Lord's Prayer in Romaic, with a transcription in Roman letters and notes on the sounds. Happily, M. Psichari has given true Romaic, not cooked modern Greek. To what language would the ordinary Englishmen assign 'Săbă k'c mī sīxōrnmē tōn ālōnōn dīs āmārtēs'?

The line quoted above, and every passage in which Dr. Blass tries to represent a pronunciation to our eyes, irresistibly suggest the question why, when we want to represent sounds with scientific precision, we should be left to the imperfect makeshift of alphabetic writing. So long as the only alternative was 'visible speech,' we were well-advised to cling to 'close and open o,' 'c inclining towards i,' 'g as in North-german *sagen*,' and all the rest of the phantoms which

darken our books on phonetics. But at last the phonograph has come to show us a more excellent way. We ought to have a phonographic code drawn up by an international committee, and a set of facsimiles in every university library—may in every school where a modern language is taught—so that our author could write down 'no : 127,' and we could go to the instrument and grind out '127', secure that we heard exactly what he meant. Will not some of our Philological Societies take up the work? Ours at Oxford has just spent its savings on the Herculanean papyri, but there must be some other in possession of a surplus.

None of Dr. Blass's views are changed, and several of them are strengthened. The evidence for ζ as σδ in central Greece receives a few fresh particulars ; but on the other hand there is a more distinct admission of δσ for Lesbos, and δσ or τσ is recognized as the only possible pronunciation for Crete, while the sonant spirant (English *that*) is suggested for Elis. The Bæoto-Thessalian spelling is still regarded as indicating a more modernized pronunciation than the rest of the Greek world, with no mention of the view which makes it an effort to indicate the common Greek change of pronunciation by a change of written sign (just as the Germans mark the change from the mediæval *ā* and *ī* to *au* and *ei*, while the English have made the same change, but let their spelling stand still). The Cretan inscriptions are brought in to confirm the view of the Laconian θ as the surd spirant (English *thing*); but the evidence from the fragments of Alkman, which suggests a restriction of the spirant to certain cases, is more fully discussed and made to yield a more definite result.

Perhaps the most interesting addition is an emendation of Plato (*Cratylus* 412 A, 437 A), introduced to prove that the rough breathing was consciously recognized in the fourth century. I will translate the whole passage (p. 93). 'Moreover the Platonic *Cratylus* contains two important passages, imperfectly preserved but unmistakable. Socrates derives the word *ἐπιστήμη* (1) first, taking the Heraclitean view, from *ἐπομαι*, which would make it *ἐπιστήμη*; (2) but afterwards, adopting the Eleatic stand-point, from *ἴστημι*, making it *ἐπ-ἴστημη*. The former is thus expressed in the present text: διδὲ δὴ ἐμβάλλοντας δειτὸ εἰ¹ ἐπιστήμην αὐτὴν ὀνομάζειν, and the latter thus: ὁρθετέρον ἐστὶν ὥσπερ νῦν αὐτοῦ τὴν ἀρχὴν λέγειν μᾶλλον ἢ ἐμβάλλοντας (ἐκβ. text) τὸ εἰ¹ ἐπιστήμην, ἀλλὰ τὴν ἐμβολὴν ποιήσασθαι ἀντὶ τῆς ἐν τῷ εἰ¹ ἐν τῷ ἰῶτα. Since *ἐμβάλλειν* often occurs in the *Cratylus* with the meaning 'insertion of a letter,' and the letter here inserted is the aspirate, it follows that the grammatical object of *ἐμβάλλοντας* in both passages must have been the name of the aspirate. Therefore I conjecture that the sign **†** was already known to Plato, as a *παράσημον* above the line, and that its name, corresponding to its shape, was the first half of *ἦτα*, that is *ἦ*. According, if τὸ *ἦ* (or τὸ **†**) is substituted for τὸ εἰ¹ in both places, I consider the many times maltreated passages to be thereby restored.'

T. C. SNOW.

¹ εἰ is of course the true Greek name of the letter which we traditionally call *ε ψιλόν* (Blass, p. 12).

NOTES.

GRAMMATICAL GENDER.—In his interesting notice of two more or less recent essays on this subject, Mr. Wheeler seems to have omitted all reference to what is not only, as far as I know, the latest suggestion in regard to it, but is certainly the most striking and likely to obtain a very wide currency. He refers to the theory of Johannes Schmidt (*Pluralbildungen der Indog. Neutra*), that the neut. pl. -ā was identical with the 'feminine' -ā and originally possessed a collective and abstractive signification, as 'confirming' Brugmann's view, namely, that the distinction between the -ō- and -ā- suffixes had originally no connexion with the distinction of physical sex. Every one will sympathise with Mr. Wheeler's plea that the evidence of other families of language than the Indo-European should be collected and examined as an important factor in determining a more or less *a priori* question such as that of the origin of Gender: at the same time we need not surely discredit or overlook such conclusions as are suggested by investigations within our own province. In the last words of the chapter on the Meaning of the Indo-European Noun-suffixes (*Grundriss* II. 1, § 158, p. 448) Brugmann suggests an exceedingly attractive inference from the double use of -ō- -ā- forms in both an adjectival and an abstract substantival sense (Gr. ῥήσυχιος: ῥήσυχια, Lat. *repulsus*: *repulsa*); namely that it was the distinction between these two uses that was originally expressed by the difference between the -o- and the -ā- suffixes. It is worded with his characteristic self-distrust, and therefore should be quoted exactly. 'Wir glaubten leugnen zu müssen (S. 100 f., 429 f.), dass diese Suffixe, ausser in einem verhältnissmässig kleinen Kreise von Wörtern (wie lat. *equo-s*, *equa*), mit dem animalischen Sexus je etwas zu thun hatten, und möchten hier nur noch fragen, ob nicht gerade die in Rede stehende Doppelfunction auf die Grundbedeutung der -o- und -ā- Suffixe Licht zu werfen geeignet sei.' 'In discussing the -o- and -ā- suffixes we were led to the conclusion that except in a comparatively small group of words (e.g. Lat. *equo-s*, *equa*), they had no connexion whatever with the distinction of animal sex. A further consideration may now perhaps be suggested. Is it not precisely in the variation of meaning we have been discussing in this section that we must look for light on the original signification of the -o- and -ā- suffixes?'

It will be seen then that Johannes Schmidt's theory lends direct support to this suggestion, and every one, I think, must admit that the latter's fundamental contention is fully established, *i.e.* that the original meaning of the neut. pl. -ā was that of a collective noun (*loca* as opposed to *locus*, τὰ σῖτα to σῖτος), passing into a more abstract idea (τοῦ πατρὸς τὰ φίλτατα, κυνῶν μέληθηρα γένοιτο). The history of the forms of the neuter plural in Greek, Slavonic and Zend render this practically certain, and the parallel which he cites of the Semitic *plurales fracti* seems extremely close. If we further accept his identification of this neut. pl. suffix with the -ā- of feminine nouns, we may regard Brugmann's suggestion as fairly demonstrated.

R. SEYMOUR CONWAY.

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CICERO *Pro Cluentio* § 180.—In reference to a note by Mr. S. G. Owen on this passage in the *Classical Review* for October, I should like to be allowed to publish some words on the matter which occur in a

letter I had in Nov. 1887 from the lamented Prof. Davies of Galway—"Also about the brace-and-bit business performed by Dr. Strato. I found out the Latin for 'brace-and-bit' in Pliny's *Nat. Hist.* about four years ago [*Terebra Gallica*, Plin. N. H. xv. 25]. I am 'of the same opinion still' about my critical emendations in the *Cluentiana* and so about 'dentatam et tortuosam.' Both words are wrong. 'Dentatam' would mean 'with teeth all round at regular distances,' but a bit has only two teeth, one at each end of its diameter. 'Tortuosam' would mean 'having a tortuous motion, whose curves crossed and intertwined irregularly.' The motion of a carpenter's 'bit' is all in the same plane circle. If Cicero had known what he was talking about, he would have said something like '*bidentem et versatilem*.' I cannot suppose him to have used those two quite wrong words. He was sufficiently clear, for a lawyer, in saying *serrula* 'a sort of saw.' Lest you should imagine that Dr. S. did not use a brace-and-bit to make his hole in the bottom of that trunk, and think that he may have used a ponderous sledge-hammer or a chisel and mallet, I may say that before making up my mind fully about the point, I consulted a master-carpenter and builder, as to whether he knew any way of punching a round hole in wood except with a brace-and-bit and then a fine saw. He told me that he did not. The trunk had to look as if it had not been touched." For my own part, I doubt Mr. Owen's translation of *tortuosam* as the equivalent of *aduncam*, and of each as practically meaning 'rounded' or 'circular'; and after also resorting to a master-carpenter I have no faith in his burglar's tool. The modern burglar, it seems, uses a modification of the brace-and-bit, in which not a saw but a bit is fixed, with one arm (or tooth) made to slide out, so as to be able to describe and cut a circle round the other tooth as pivot: on the principle of a pair of compasses. I believe some such two-toothed instrument was used, probably the worse for wear when it reached the cheap-jack: and Cicero calls it 'a sort of saw with teeth curving in on every edge and twisted out of shape,' the words in italics being what is inaccurate in statement.

W. Y. FAUSSET.

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THUC. II. 43.—ἀνδρῶν γὰρ ἐπιφανῶν πᾶσα γῆ τάφος. These words occur in what is said by Thucydides to have been the sort of speech that was uttered by Perikles (Περικλῆς . . . ἔλεγε τοιαύδε). It struck me long ago that they may be taken from a play, and be the substance of an iambic line which may have run thus: ἀνδρῶν ἐπιφανῶν ἐστὶ πόσα γῆ τάφος.

JOHN HOSKYNs-ABRAHAM.

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ETYMOLOGY OF *μοιχός*.—The time-honoured etymology of *μοιχός*, *adulterer*, from the root *meigh*, migh, 'mingere,' which appears in Gr. *δ-μιχ-έω*, Skt. *méhati*, Lat. *mi-n-g-o*, Goth. *maihstus*, Lithuanian *mýž-ti*, Armenian *mizē*, has never been called in question, and is quoted with tacit approval by Gustav Meyer (*Gr. Grammatik* p. 114). So certain has the etymology been considered that it has often been used as support for the theory that German 'Hure' and 'harnen' are in origin identical. So Grimm (*Deutsches Wörterbuch* sub *Hure*): "Doch ist, wie *μοιχός* auf *δμῖχειν*, *mingere*, zurückführt, sicher

enger Zusammenhang des Wortes mit Har-n, Urina, und einem Grundbegriffe etwa 'fließen,' 'ergießen.' anzunehmen." Even now that a better etymology for 'Hure' has been found, the supposed relationship between Gr. *μοιχός* and *δολίχειν* seems to prevent the connection of the two corresponding German words from being completely given up. Cf. Kluge (*Etymol. Wörterbuch* sub *Hure*): "Weniger wahrscheinlich ist Verwandtschaft mit Harn, obwohl gr. *μοιχός*, Ehebrecher aus *δολίχειν*, 'mingere,' ist."

But although the derivation of *μοιχός* from *μῆχ* is from a phonetic standpoint perfectly regular, no really plausible connection between the two meanings has ever been given. The one suggested by Grimm is only a makeshift with which no one can be satisfied. I therefore propose to connect *μοιχός* with the root meik', mik' which appears in Gr. *μῆγ-νν-μῆ*, Skt. *mīc-ras*, Lat. *mi(h)-sceo*, Church Slavonic *mēs-iti*, Lithuanian *misz-ti*, O. H. G. *miskēn*=mod. German *mischen*, Anglo-Saxon *miscian*=English *mix*. Here the connection in meaning is evident and the origin of the aspirate *χ* is due to the same analogy as the *χ* of the perfect *μεμίχεται* and of the so-called aspirated perfect in general. In forms like *μίξω*, *ἔμιξα*, *μεμίξομαι* the character of the final guttural of the root was completely lost to view, and from analogy with *τεύξω*, *ἔτευξα*, *τετεύξομαι* from *τεύχω* came to be regarded as *χ*.

Cf. Osthoff, *Zur Geschichte des Perfects in Indogermanischen*, pp. 284 ff.; and for a similar phenomenon in modern Greek, Hatzidakis, *K. Z.* xxvii. pp. 69 ff.

C. D. BUCK.

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A CORRESPONDENT points out that the emendation of Aesch. *fr.* 291, proposed on p. 417, appears in Nauck (old ed. 1856), 'τῶνδ' ἀπαλλαγὴς τόπων *coniecit* *Heathius*.'

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At a meeting of the Cambridge Philological Society, held Oct. 24, Mr. Housman proposed the following emendations on Ovid's *Metamorphoses* :—

I. 345 for *loca* read *sola*, 441 for *et numquam talibus* read *numquam letalibus*, II. 278 for *sacra* read *fracta*, 855 for *parva* read *torva*, IV. 663 for *aeterno* read *Actnaeo*, V. 118 for *fuit* read *ferit*, VII. 741 for *male fictor* read *simulator*, 637 for *facit* read *fuat*, XI. 153 for *carmina* read *flamina*, 181 for *velare* read *relevare*, 270 for *regebat* read *gerebat*, XIII. 602, 3 for *flumina natas exhalant* read *flumine Nais exhalat*, XIV. 200 for *inanem luminis orbem* read *lumen luminis orbem*.

Dr. Postgate supported Lehr's emendation of *Romana* for *matura* in Hor. *Od.* III. 6, 23.

OBITUARY.

CHARLES GABRIEL COBET.

AT Leiden on the 25th October died Charles Gabriel Cobet, who will always be remembered as the greatest Greek scholar of this century.

He was born in Paris, November 28th, 1813, the son of a Dutchman holding an official position in the French Public Service who had married a Frenchwoman, Marie Bertranet. When the child was only six weeks old, his father returned to Holland, and it was in Holland that Cobet received his education. He was sent to the gymnasium at the Hague, and there began Greek and Latin under the able teaching of a Grecian of some note in Holland, Dr. Kappeyne van de Copello.

Whether we ascribe it wholly to natural bent or in part to the character of his early training, certainly when Cobet entered in 1832 the University of Leiden, he had already a strong leaning to classical studies. It was his father's wish that he should study theology with a view to entering the Church, and accordingly he attended lectures in this faculty, but the boy's whole mind ran upon ancient literature. The only part of the theological course which seems to have interested him was that which was most nearly

allied to his own favourite subjects. His professor in Hebrew, van der Palm, he learned to love and esteem. Indeed, the relations between Cobet and his teachers appear throughout to have been unusually happy. Some articles by his old school-master appear in the early numbers of the *Mnemosyne*, and it is touching to observe the way in which van de Copello takes every opportunity of honouring his rising pupil's name with appreciative mention. In his inaugural lecture after he was made professor at Leiden, Cobet seems to rise even above his usually high level of eloquence when at the close he turns round, and addresses by name his old masters, Bake, Peerlkamp, and Geel. We cannot but feel the tenderness and the reverence, the ring of real affection in everything that he says of them.

In his fourth year of study at Leiden (1836) Cobet wrote for a prize the essay entitled *Prosopographia Xenophontea*. It was successful, and was published in the same year. This tract I have never seen, but it is said to have impressed both Bake and Geel. A more important book appeared four years later (1840), *Observationes Criticae*

in *Platonis Comici Reliquias*. This was evidently written in place of a university thesis of some description, as a list of theses is printed at the end. From the preface we learn that Cobet had been for some time interested in the Greek comedians, and that he had contemplated preparing a larger work on Plato Comicus. 'At mox publica auctoritate profecturus ex patria ad explorandos in celeberrimis Europae Bibliothecis Graecos Simplicii codices manu scriptos, malui illud editionis consilium nunc quidem omittere, et his in Platonem observationibus defungi in quibus locos quosdam in hoc argumento praecipuos de industria explicui. Si me Deus in patriam reduxerit, editionem, quam paraveram, δεύτεραι φροντίδες et novae fortasse accessiones e Grammaticis ineditis, facient commendatiorem.'

It is plain from this that Cobet's talents were becoming known. He could not afford to travel, and had been given what in England would be called a travelling fellowship for five years. He had thus the opportunity of visiting every great library in Europe. There was, it is true, a somewhat burdensome condition attached, but we shall see that Cobet had the strength of mind to interpret his commission in a wiser and more profitable sense.

A further honour was conferred upon him when through the good offices of Bake and Geel he was made doctor *honoris causâ* in 1841. The ordinary degree he did not hold, as a knowledge of Roman law was required from every candidate, and Cobet would not study Roman law.

In 1845 Cobet returned to Holland. Most of his five years had been spent in Italy—where by the way he made the congenial friendship of Badham—and well spent, not to any extent in the study of Simplicius, but in acquiring that intimate knowledge of the habits of copyists and the history of manuscripts upon which most of his best work is founded. He brought home with him a very large collection of notes, and these, like the accumulations made by Bentley during the time in which he had the run of Stillingfleet's Library, were to form the solid substructure of his critical labours.

In 1846 Cobet was made professor in Leiden, and married a lady to whom he had been betrothed before going to Italy. By her he had one child, a daughter who at sixteen lost her mother, and now survives her father. His life as a professor was uneventful, a student's life unbroken by incidents except so far as the publication of work may be accounted such. Even his holidays

were spent in his study. Once yearly he allowed himself a fortnight in Paris, but that was passed chiefly in the library over manuscripts. In 1883 he had a fit of apoplexy which confined him to his bed for some months, and left him much enfeebled. In the following year, at the age of 70, he became *emeritus professor*.

I am glad that I saw him once. It was in his own library in the Rappenburg at Leiden, and I shall not readily forget the genial yet keen expression, the quick eager face, the precise and racy Latin which put one's own halting sentences to shame. No one, I am sure, could have talked with him for five minutes even then, when in some measure his health was impaired, without feeling the force and charm of his personality and understanding why his students liked him. I had shortly before left the Senatus Room of the university, with its portraits of Scaliger, Grotius, Wyttienbach, and others, making of four narrow walls a record of learning in Europe, and I could not help thinking when I came out of Cobet's house that here was another whose portrait ought one day to hang there as having sustained the best traditions of a famous university.

It was seen above that before he went to Italy Cobet contemplated editing more fully the fragments of Plato Comicus, and again that he was sent abroad partly to collate manuscripts of Simplicius and prepare for the press an edition of that Aristotelian commentator. Moreover, by his friend and teacher Professor Geel's advice, the Paris publishing house of Firmin-Didot asked him in 1842 to edit Diogenes Laertius for their well-known series of Greek Classics; and Cobet undertook the work. Of these undertakings none was ever completely executed. We hear no more of the *Plato Comicus*. What happened to the *Simplicius* I cannot say, but no edition by Cobet was ever printed. I have seen it stated that he was understood at one time to be co-operating with Karsten, who succeeded to the commission to edit Simplicius; but even Karsten's edition was not published till 1865, and Cobet's name does not appear on the title-page. As for the *Laertius*, the Didots never got more than the text, certain prolegomena which had been promised never being sent. The reason of all this is that Cobet had found better work to do. A mind of the stamp of Cobet's, ever ready to receive and impart inspiration, cannot dwell long on any subject, however barren it may seem, without getting inspiration of one sort or another from it. Plato

Comicus, and Simplicius, and Laertius, all fulfilled their function of suggestiveness, and then were left on one side for the more promising fields to which they had led him. He had undertaken them all in perfect good faith, but he found he could do better for the cause of learning than by completing them. He found it easy doubtless to convince his friends Bake and Geel of this in regard to Simplicius, but it was more difficult to get the Didots' sympathy, as we gather from the amusing correspondence between publishers and editor printed as *avis des éditeurs* at the beginning of the *Laertius*.

That my explanation is right there can be little doubt. Compare the *Observationes criticae in Platonem Comicum* written immediately before his visit to Italy with the inaugural lecture delivered soon after his return (*Oratio de arte interpretandi grammatices et critices fundamentis innixa primario philologi officio*, 1847). There is a vast difference. The former, one can see at a glance, is written by no ordinary man. The thought is lucid and expressed in simple Latin; there are proofs also of a rare genius for emendation; but, though never dull, it yet reminds one now and then of a German dissertation. In the inaugural lecture, on the other hand, we have Cobet himself—strong, masculine writing, a style clear and bracing, with a nip in it like good air. He has plenty to say and knows how to say it. There is no fine talk any more than in Bentley, Porson, or Dobree. Every sentence has its work to do, and there is a moral force behind it all, an intense enthusiasm for truth, a quality that marks the whole of Cobet's critical work. Life is too short for what he has to do, or, as he himself expresses it at the close of the preface to the *Variae Lectiones*, 'Mihi quidem non est quiescendi et otia animus. Plurima supersunt agenda. His ad finem perductis, statim ad reliqua me accingor; itaque

cras ingens iterabimus aequor.'

It is this force and strong personality which puts Cobet head and shoulders above all the Greek scholars of this century. We recognise this perhaps most clearly when his work is in immediate juxtaposition with that of others, as for instance when one comes upon an emendation of his among the tedious and unprofitable conjectanea which so often waste space on the lower margins of our modern editions. Or take the case of the *Mnemosyne* journal which will always be identified with Cobet's name. It was started in 1852 by a small knot of Dutch scholars.

For the first number there is nothing from Cobet's pen, but in the second he prints with notes a text of the then recently discovered oration of Hyperides *pro Euxenippo*, and also writes the first instalment of his *Variae Lectiones*. The journal has become readable. In 1856 Cobet's name appears on the title-page as co-operating with the three original editors. And what a change he soon works! The old mediocrity, the talk-talk about things in general of which we get so tired, is put into a corner. Latin is substituted for the Dutch in which the first numbers were almost entirely written. Bit by bit Cobet comes to write almost the whole, and swells the seventh volume with telling prefaces and with indices to his *Variae Lectiones*. Now I venture to say that with the exception of a few articles, at first principally from Bake's pen, there is little in the *Mnemosyne* which could have made it known if Cobet's work had been absent. As it is, no Greek scholar can be without a copy of it.

For some reason or another—perhaps from the jealousies bred by Cobet's success—there came a change in the editorship, and with volume x. (1861) begins a new series which was at first under the editorship of Bake and Cobet alone. In 1862 this series also comes to an end. Then there is a break of eleven years, until in 1873 another series begins. To every number until 1886 Cobet contributes largely, sometimes more than all the other writers put together.

But the work published in the *Mnemosyne* does not represent all Cobet's activity in the field of criticism, though it does to a very large degree. Some of his early books and pamphlets have been already mentioned. Of these I would rate very highly the *Oratio de arte interpretandi*, not only because in it first we get Cobet as we have learned to know him, but because in it his critical method is explained. Two other lectures delivered by him I possess, and both of them have the same virtue though in a less degree. They were delivered in the Royal Belgian Institute in successive years, 1850 and 1851. The one is entitled *De sinceritate Graeci sermonis in Graecorum scriptis post Aristotelem graviter depravata*, and the other *De auctoritate et usu grammaticorum veterum in explicandis scriptoribus Graecis*. He also edited besides the *Laertius* the two orations of Hyperides—the *pro Euxenippo* in *Mnemosyne* 1853, the *Oratio Funebris* in 1858—the newly discovered tract of Philostratus *περὶ Γυμναστικῆς* in 1859, the *Anabasis* (1859), and *Hellenica* (1862) of Xenophon, and the *Orations and*

Fragments of Lysias (1863). Of these the *Anabasis* reached a second edition in 1873, the *Hellenica* a second edition in 1880, and a third in 1888, the *Lysias* a second in 1882, while the two speeches of Hyperides were republished together in 1877. I possess all these various editions save the second of the *Hellenica*, but, except in the case of the Hyperides, the later differ hardly at all from the earlier. In any case they do not pretend to be anything more than editions for school use. The critical work on which they are based appears in the *Mnemosyne*. It is worth while noticing that the preface to the first edition of the *Lysias* tells us that Cobet had hoped to edit all the Attic orators.

It remains for me to say something of the work of Cobet in itself and in relation to the place which it takes in the history of learning.

Cobet was never tired of expressing his obligations to the English school of critics—to Bentley and Bentley's great detractor Dawes, to Porson, Dobree, and Elmsley. I remember well the enthusiasm with which he spoke of them all during my visit to him; and there is hardly a book or an article in which he does not refer to them in terms of unstinted admiration. The influence of the English school seems to be a persistent force in Holland. That it was at work among Cobet's teachers can be proved. The prospectus of the originators of the *Mnemosyne* compared with Cobet's preface to *Observationes criticae in Platonem Comicum*, suggests the inference that the writings of the English school were regarded in university circles as exercising a paramount influence in Holland. But neither is the prospectus of 1852 silent in regard to the influence of German scholarship, nor for that part had Cobet in 1840 shaken himself quite free from it. By the time of his return from Italy, however, there is a change in his attitude. He has adopted the method of the English school and takes up a position actually antagonistic to the German. And this he maintained through life. Very soon after he joined the editorial committee of the *Mnemosyne* the journal lost entirely its German colour and adopted the attitude of Cobet himself. To Cobet, therefore, English scholarship is deeply indebted. Just at the time when the traditional English method was in danger of being forgotten in England itself, it was through his exertions not only made dominant in Holland, but in many ways had its range enlarged. Nor is either fact surprising. On the one hand, the Dutch

intellect seems to be closely allied to the English in character. Except for the difference of language, an educated Dutchman always strikes me as really nearer to an educated Englishman than an educated American is. Then, on the other hand, the strain of French blood in Cobet must count for something in his manner of using the English method. Not that this French element was an unmixed advantage. For example, it seems fair to trace to it the excess to which Cobet carried his dislike to *apparatus critici*, and his misleading fondness for ideal systematization. Both of these defects are very marked. He is doubtless right in deriding the *apparatus criticus* in ordinary editions, and in maintaining the absurdity of collating a certain class of manuscripts. Bentley would have gone with him here, though Porson or Elmsley might not; but in his published texts he goes much further than this. The scholar must use another edition side by side with any of Cobet's. Again, although no one has insisted more than Cobet on the necessity of regarding Greek as a series of languages rather than as one language, yet he has not sufficiently recognised that even Athenians of the Attic period might, either by living long away from Athens or from literary motives of one kind or another, admit into their diction dialectical or conventional expressions. He thus frequently alters the manuscript text where Englishmen would have seen no reason for doing so, although they would all have maintained as strongly as Cobet the general truth of his contention in regard to Attic.

Yet if we take his general outlook and compare it with that of the English school, we must see how well Cobet understood his own position when he claimed to be the successor of that school. Do we not think of Bentley when Cobet maintains that Greek is not one language but many, that '*quidquid homines loquimur nisi forte quis joco aut dolo interdum de industria quaerit ambiguitatem, unum habet sensum*'? Are the two men not alike in their high-handed, hard-hitting criticism, and their consciousness of power? If the humour of Cobet reminds us rather of Scaliger than of Bentley, still ought we not rather to say that it is Bentley's humour with a spice of French refinement in it? Certainly it would be difficult to compare Cobet with any other scholar than Bentley and Scaliger. He towers above his contemporaries, and in my judgment will take rank above all other critics except Bentley and Scaliger. There is a strength

about him denied even to men like Porson and Valckenaer. This is high praise deliberately bestowed, but it is praise which has been well earned. We talk of the opportunities of a Scaliger or a Bentley, and marvel that no one else arose to clear away the rubbish which had accumulated above the sources of literature. But even Cobet found plenty of rubbish to clear away, and after a life of labour still left much for other hands to do. But the most of us spend our lives rather in choking up the wells with false erudition than in seeking to purify them. This is why a life like Cobet's is a thing which cannot be valued too highly.

W. GUNION RUTHERFORD.

We append a tribute to the memory of Cobet in the form of a letter to the University of Leyden, unofficially written by Dr. Sandys, Public Orator of Cambridge. The letter is signed by more than seventy members of the Senate interested in Classical studies.

*Academiae Lugduno-Batavae
Curatoribus Professoribus Doctoribus
Salutem.*

Quanto animi dolore commoti nuperrime audivimus, obisse mortem magnum illum virum, qui non modo Academiae vestrae illustrissimae inter decora praecipua sed etiam per totum orbem terrarum a doctissimo quoque litterarum Graecarum inter lumina insignia merito numerabatur! Nos autem collegae vestri interitum eo maiore desiderio prosequimur, quod vobiscum in communium studiorum societate nomine non uno sumus coniuncti. Recordamur enim epistularum consuetudinem quae Bentleio nostro non modo cum Graevio iam sene sed etiam cum Hem-

sterhusio illo vestro adhuc iuvene intercessit; recordamur Ruhnkenii vestri et Porsoni nostri litteras fato iniquo nobis perditas; recordamur hospitio quam iucundo et olim Dobraeum, qui postea litterarum Graecarum Professor nobis erat, et nuper linguae Latinae Professorem nostrum, ad ferias vestras saeculares legatum a nobis missum, exceperitis; recordamur denique amicitiam ex communi studiorum amore natam, quae inter alumnum nostrum, Carolum Badham, et illum ipsum exorta est, quem nunc maxime desideratis. Multum sane in COBETO et vos, viri doctissimi, et nosmet ipsi nuper amisimus; atqui in libris suis et doctriua et acumine et lepore plenis Aristarchus ille vester nobis non minus quam vobis diu superstes vivet. Adulescentium studiosorum manibus teruntur et Xenophontis et Lysiae editiones illae nitidissimae, et ipsius et aliorum ingenio luculenter emendatae. Doctioribus loquuntur *Miscellanea* illa *Critica*, et Homero illustrando et Demostheni recognoscendo praesertim dedicata; diu eruditissimi cuiusque in deliciis habitae sunt et *Variae* eius et *Novae Lectiones*, in quibus non sine singulari quadam sermonis Latini elegantia egregie demonstravit quantum linguae Graecae antiquae sanitas et integritas et lucida simplicitas saeculorum recentiorum vitiis imminuta et inquinata esset. Nemo certe inter aevi huiusce philologos scriptorum Atticorum pedestris praesertim sermonis consuetudinem incorruptam magis penitus perspexit, magis constanter conservavit, adeo ut in illo non minus quam in Hemsterhusio a Ruhnkenio laudato ipsae 'Athenae in Bataviam commigrasse viderentur.' Etiam de ipso imprimis vera est laus illa quam in oratione elegantissima, qua Professoris munus auspicatus est, Scaligero vestro aptissime tribuit:—illum sibi visum esse paene perfecti critici imaginem referre. Restat ut nos quoque, vobiscum eodem dolore hodie coniuncti, viri tanti memoriam veneratione debita etiam in posterum colamus. Interim philologi magni verba ab ipso quondam laudata mutuati, exemplar tam admirabile velut e longinquo alloquemur:—'Tu nobis effigiem ingenii et doctrinae expressam dabis quam intueantur bonarum artium studiosi.'

Valete et vestri omnium maeroris nos quoque participes esse patimini.

*Datum Cantabrigiae
pridie idus Novembres
A.S. MDCCCLXXXIX.*

EDWIN HATCH, D.D.

THE death of Dr. Hatch has left a gap in English theology and English scholarship which will not readily be filled. Edwin Hatch was originally a member of Pembroke College, Oxford: soon after taking his degree he obtained an appointment as Professor of Classics in Trinity College, Toronto, which he held from 1859 to 1866. In 1867 he returned to England, and became Vice-Principal of St. Mary Hall, Oxford, a position which he retained till a few years ago, and in which he took an active part in the tuition and management of the Hall. In 1869, in place of the fly-sheets, appearing at

irregular intervals, on which official University notices had previously been issued, the weekly *University Gazette*—chiefly, we believe, at Dr. Hatch's own suggestion—was established; and of this he acted as editor from the beginning till the time of his death. In 1880 he was Bampton Lecturer, taking as his subject 'The Organization of the Early Christian Churches.' From 1882 to 1886 he held the post of Grinfield Lecturer on the Septuagint; and the lectures which he delivered in this capacity, revised and enlarged, have recently been published under the title *Essays in Biblical Greek*. Since

1884 he was Reader in Ecclesiastical History in the University of Oxford; and also, from the same date, Secretary of the 'Boards of Faculties,' appointed for the purpose of superintending and organizing the studies of the University. In 1888 appeared his volume on *The Growth of Church Institutions*. In the same year he was also Hibbert Lecturer; the lectures which he then delivered on 'Greek Influence on Christianity' are in the press, and are expected to appear shortly. In addition to the works that have been mentioned, he was also the author of several important articles on historical subjects connected with the New Testament and Church History in the ninth edition of the *Encyclopædia Britannica*,¹ and in the Dictionaries of Christian Antiquities and Christian Biography. He was moreover well advanced with a Concordance to the Septuagint, constructed on a singularly elaborate and complete scale, the early sheets of which had already passed through the press. He returned to Oxford after the Long Vacation apparently in his usual health and spirits: so that his friends were the more surprised when they learnt that he had been seized suddenly with a serious and alarming affection of the heart, which after about ten days illness, to their great sorrow, carried him off (Nov. 10, 1889) at the comparatively early age of fifty-four.

The large number of men, representing every shade of opinion, who followed his remains to the grave testified to the respect in which he was held in the University. It could indeed hardly be otherwise, for Edwin Hatch's talents were no ordinary talents; and he had made wide fields of study so peculiarly his own, that even those who differed from him theologically, or questioned in some cases his conclusions, could not but admire the completeness, the lucidity, and the philosophic grasp, with which he handled whatever subject he undertook. As the enumeration of his chief writings will have shown, his studies centred chiefly round Hellenistic Greek, early Christian literature, and Ecclesiastical History. On these subjects he possessed a width, and minuteness, and accuracy of knowledge, which can have been rarely equalled; and this, in spite of the many distractions with which his wonderfully busy life was constantly beset. Any one of the volumes or articles mentioned above will testify to the extent and thoroughness of his researches, and to the pains which he uniformly took to investigate every

matter, as it came before him, to its bottom. Dr. Hatch set before himself the highest ideal which a genuine student can have: nothing second-hand or second-rate ever satisfied him; his writings are models of fine and scholarly method. His conclusions were always reached after an exact and judicial examination of the best sources of information available—inscriptions, original authorities, MSS., as the case might be: and he never accepted such as were not in his opinion justified by the evidence before him. It was also a characteristic of his method, which should not be forgotten, that he would not so much make it his aim to reach finality in a given subject as to contribute something of substantial value to our knowledge respecting it.

During the last ten years of his life much of Dr. Hatch's time had been devoted to his Concordance of the Septuagint. He was led to undertake this work from his interest in Hellenistic Greek, and his sense of the importance of an accurate knowledge of it in the exegesis of the New Testament. It was his original intention to base his work upon Trommius, but he had not proceeded far when he found that the amount of additions and corrections that would be necessary rendered such a plan impracticable; and his Concordance was accordingly constructed anew by him from the foundations. Of the slips composing the work, a large number were transcribed by his own hand; such parts of the work as he did not actually do himself—for instance, the comparison of the Greek renderings with the Hebrew—were carried on under his constant guidance and supervision. The plan upon which he worked embraced much more than is included in Trommius. The various readings of the chief uncial manuscripts were noticed in their proper places: the renderings of the *Hexapla* were incorporated from the edition of Dr. Field; and all the more important particles—which are practically wanting in Trommius—were included. As said above, this work is so far advanced that some sheets had already been printed at the time of his death, and, if the writer is not mistaken, the main part of the work which still awaits completion is the incorporation of the references to the Hebrew. The lines on which this was to be done had been fully laid down by Dr. Hatch, and it is hoped therefore that the printing may proceed without serious delay. When completed, this Concordance to the Septuagint will be a *monumentum aere perennius* of its author's architectonic genius and skill; its

¹ 'Pastoral Epistles,' 'Paul,' 'Peter,' and perhaps others.

comprehensiveness will be a guarantee against its ever becoming obsolete; it will take its place beside Dr. Field's *Hexapla* and Dean Payne Smith's *Thesaurus Syriacus*, as one of the most permanent and honourable productions of English scholarship.

His 'Essays in Biblical Greek' afford further evidence of the interest evinced by him in the same subject. These consist chiefly of studies on the use of particular words by the LXX. or other Greek translators of the Old Testament, on the bearing of early quotations from the LXX. on the recensions of the Version current in antiquity, and on some questions arising out of the LXX. text of Job and Ecclesiasticus. Whether the conclusions reached, or suggested, in this volume will be confirmed by subsequent inquirers may in certain cases be open to doubt: but of its interest and suggestiveness there can be no question; and it is written throughout with all the author's usual freshness and abundance of illustration. It may be worth adding that since the institution of the Grinfield Lectureship in 1859, Dr. Hatch has been the one man whose appointment to it has resulted in the publication of any work tending to advance the objects for which the Lectureship was founded.

Dr. Hatch's Bampton Lectures have shared, with those of Dr. Liddon, the singular honour of having been deemed worthy of translation into German. It is an additional testimony to the high qualities which they exhibit that the translation was the work of one of the most distinguished of German Professors of Ecclesiastical History, Professor Harnack, who in an introduction prefixed to his translation has explained the grounds which induced him to undertake it, viz. (stated briefly) their comprehensive and lucid exposition of the subject with which they deal. There may be aspects of the subject which Dr. Hatch has not made sufficiently prominent, as there may also be elements of the evidence which he has underestimated; but his principal opponent—a thoroughly courteous and honourable opponent—the Rev. C. Gore, while criticising his work on these grounds, cheerfully recognizes¹ the great value of the historical

materials collected by Dr. Hatch, both in this and in his other writings. In Church History he was intimately acquainted with the mediæval not less than with the ancient period; and in his capacity of Reader in Ecclesiastical History lectured frequently on the Canon Law.

Dr. Hatch took a warm and active interest in University matters. That practical ends were not undervalued by him may be judged from the *Students' Handbook to the University and Colleges of Oxford*, a manual of information for the guidance of students, which was compiled by him originally in 1873, and has since passed through several editions. As a colleague, whether on a Board of Studies or a Committee, or as an Examiner, his knowledge of the subject in hand, and his clear sense of the issue involved, rendered his criticism and advice very valuable. The high ideal which he set to himself, he sought to impress upon the studies of the University: while he was lenient and considerate towards those men—always the majority in a University—whose talents were few, he held that a high standard of excellence should be exacted of those who had the ability requisite to attain it. He strove especially to raise the level and improve the quality of theological study in the University. Quite recently some substantial improvements in the course of study prescribed for the Theological School, suggested by his recent experience as an examiner, had been introduced through his instrumentality; and upon the last occasion on which the Board appointed to regulate these studies had the benefit of his counsel he was still anxiously at work promoting the same end.

In character Dr. Hatch was amiable, patient, disinterested, and scrupulously just; no disappointment or academical defeat ever left its mark upon his temper. His life was dedicated to the cause of learning—to its advancement by himself, to its encouragement in others; and these ends he pursued with unremitting energy and perseverance. English scholarship could not have lost a brighter example, nor English theology a worthier, a more earnest, or an abler representative.

S. R. DRIVER.

¹ *The Church and the Ministry*, 1889, p. vii.

ARCHÆOLOGY.

Catalogue of Greek Coins. Corinth, Colonies of Corinth, etc., by BARCLAY V. HEAD, D.C.L., Ph.D. Edited by REGINALD STUART POOLE, LL.D. Correspondent of the Institute of France. London: printed by order of the Trustees. 1889: $8\frac{3}{4} \times 5\frac{1}{2}$. pp. lxxviii + 174. Plates xxxix. 20s.

A new volume published by the British Museum describes its collection of the coins of Corinth, seven hundred in number. It is well adapted to assist collectors in the identification of coins. The weight, size, device and inscriptions of each piece are given with autotypes of about half of them. The lettering is copied with precision, showing ligatures and the place of spacing which often divides a word arbitrarily. Where peculiar devices are explainable by statements in ancient literature, the passages are referred to or quoted in the foot-notes. As a guarantee of accuracy the editor in charge has compared 'each coin with the corresponding description.'

The classification is largely chronological. The metals indeed are kept separate, silver coming first; but then silver was the only metal used at first as currency, and its coinage was discontinued in Corinth long before the imperial times when the bulk of its bronze coinage was made. The chronological principle is more violated in the case of some later silver coins on which are letters supposed to be initials of magistrates' names. For convenience of reference these coins are catalogued in the alphabetical order of the letters, and as the same letter is found in different periods, the coins of each period are much scattered. It is well that on the plates the silver issues are arranged in the order of time so that 'the student can thus more easily trace minute changes of style.'

There are 426 silver coins showing the progress of art from the seventh to the middle of the third century B.C. The devices are: on one side a Pegasos; and on the reverse of the earlier pieces the incuse, and on the later the head of Pallas. Half have no letter but koppa, the initial of Corinth. A few of the smaller pieces have a letter to mark the value. On the remainder are letters and minor symbols supposed to indicate magistrates and mintmasters. The bronze coins of Corinth are in two groups, sixty belonging to the period of independence, mostly small pieces with the devices of a Pegasos and a trident, and two hundred of

the imperial times arranged in almost chronological order from Julius Caesar to Geta.

After the Corinthian coins the catalogue includes about half as many more, issued in Leucas and other states which were colonies of Corinth or connected with her commercially. The expression on the title-page, 'Colonies of Corinth, etc.', includes eighteen cities. It is not their whole coinage that is described, but only those pieces which are conformed to the Corinthian standard of weight and imitate Corinthian devices. Coreyra, for instance, contributes but few specimens, for the hostility to the mother city led her for the most part to coin on a different scale.

In the fifty pages of introduction Mr. Head discusses the chronology of the coins, closing with the caution that this classification 'is tentative and is based mainly on the specimens' in the Museum. He thinks that Corinth, being a great trading city, must have been one of the first Greek states to adopt such a useful invention as coined money, and that its earliest issues may be referred to the times of Cypselus and Periander in the seventh century B.C. He considers that it was the chief silver-coining state of Greece from 400 B.C., taking the monetary supremacy which Athens lost by the Peloponnesian war. The standard coin of Athens, it will be remembered, was the tetradrachm of about 270 grains. The stater of Corinth was half as large, and though called a didrachm by other numismatists was divided into *three* parts, making the Corinthian drachma much smaller than the Athenian. The types of the coins are so unchanging after the incused reverse was superseded in 500 B.C. that the age of the coins has to be determined greatly by the style of workmanship and other minor indications. Letters supposed to be initials of magistrates' names appeared with adjunct symbols about 400 B.C. As years went on the use of letters became more general, and monograms also appeared. At length in 243 B.C. Corinth joined the Achaean league and its peculiar currency ceased, although its mint may have had a share in coining the money of the league.

Bronze coinage was introduced into Greece a little before the year 400. That of Corinth bore letters and symbols like the silver so long as the city was independent. After the conquest by the Romans Corinth was

made a Colony in 46 B.C. The bronze coinage was resumed and on it is preserved much of the official history of the city. The *duoviri*, as chief rulers annually chosen and often re-elected, had their names on the coins from Julius Caesar to Galba. A long roll of these magistrates has been prepared by Mr. Head from different sources, and is given, with the authority for all names which he has not himself seen on coins. Some names found in other authors are excluded because of doubts as to their genuineness. Further examination or additional finds may enlarge the list.

Once in five years a census of the Roman empire was taken, and at Corinth the *duoviri* who supervised it had on their coins the additional title of *quinquennales*. 'In the Corinthian Fasti, so far as we can complete them from the coins the title QVINQ. occurs in four different years.' One of the coins, a bronze of Augustus, here referred to as an authority, seems really to attest two separate quinquennials. The end of its inscription II VIR QVI. ITER. implies that the same *duoviri* had supervised a previous census. If this were counted it would make five on which the supervisors' names are preserved. The names are P. AEBVT. SP. F. C. IVLIO HERA. A similar coin, now in the writer's possession, gives five letters of the last name HERAC, thus confirming the assumption that the full name was C. Julius Heraclius.

The number of pages, twenty-three allowed for indexes seems liberal for 147 pages of catalogue. The following occupies a whole page, 'INDEX VI. ENGRAVERS' NAMES. There are no names of engravers on the coins described in this volume.'

The oddity of this page is somewhat relieved by observing that the volume, though not numbered, is one of a series describing the coins of the Museum in sections. It may have been thought best to have a uniform schedule of indexes for all the volumes, even where as in the present case the material for a given index is altogether wanting.

The mechanical execution of the volume is worthy of the institution.

FISS P. BREWER.
Grinnell, Iowa.

THE MACMILLAN LEKYTHOS.—With reference to the scenes of hare-hunting on archaic Greek vases (*Arch. Zeit.* 1881 pls. 4–5; 1883. pl. 10; and on the Macmillan lekythos in the Brit. Mus.) it may be worth noting that the use of a net which is characteristic of these scenes is also part of the method of hare-hunting described by Xenophon (*De Venatione*).

It may be supposed that the net remained in use till his time. But Arrian (*De Venatione*, 2) without blaming Xenophon for his ignorance of other methods of hunting particularly the practice of the Celtic people of Europe, says of him, *τὴν θήραν ταύτην μόνην ἐξηγεῖται ἦν Κάρες τε καὶ Κρήτες θηρώσιν*. It would seem then that hare-hunting with the aid of a net such as we see it on the Macmillan vase was originally a Carian and Cretan sport. As regards the battle scene on that same vase a conspicuous feature is formed by the devices on the shields of the warriors. The Carians were accredited in antiquity with various improvements in armour and with the invention of devices, *σημῖα*, on shields (Herod. I. 171). I do not say that these warriors on the vase were expressly meant to be Carians: but the vase belongs to a time when the Carians, skilled as pirates on sea and as mercenaries on land, were a proverbial terror to the Greeks.

A. S. MURRAY.

THE HISTORY OF PAPHOS.—Mr. M. R. James (*Journ. of Hellen. Stud.* IX. p. 190) has been unable to find any mention of Paphos between the fifth and the fourteenth centuries. The history of the ancient town is prolonged to the eighth century by the biographers of St. Willibald, who state that the saint stayed for three weeks at Paphos, at Easter, 723. 'Et inde navigantes venerunt in insulam Cyprum, que est inter Grecos et Sarracenos, ad urbem Papho, et ibi fuerunt tres hebdomadas Pasche post anni circulum. Et inde ibant ad urbem Constantiam, ubi requiescit sanctus Epiphanius': Sanctimonialis Heydenheimensis *Hodeporicon* S. Willibaldi, XI. in the *Publications de la Société de l'Orient Latin, Série Géogr. Itinera Hierosolymitana*, I. p. 257. The statement is repeated in the *Anonymi Itinerarium S. Willibaldi, Publications* &c I. p. 288. Compare *Acta Sanctorum* (ed. 1867), *Jul.* vii. pp. 492, 505, 513.

To the bibliography of Paphos given by Mr. James, add *Trans. of R. Soc. Lit.* 2nd. ser. vii. p. 376.

A. H. SMITH.

ASIATIC MONUMENTS IN BERLIN.—In August last a new Asiatic room, forming two sides of a quadrangle, was opened in the Berlin Museum. Though the collection is not very extensive—for as yet Berlin is only making a beginning in the direction of Asiatic Art—there are still several objects of interest in the new department, which includes also a small 'Hittite' annexe. The latter, besides various casts, is mainly occupied with the recent [1888] acquisitions of the Orient-Komitee. From Sindjirli in N. Syria come a number of large blocks with reliefs, differing in size and subject, but continuous, and uniform in style. An unsatisfactory wood-cut of some of the figures appears in Perrot [*iv.* p. 534, *Hist. de l'Art.*] from a drawing by Puchstein: but all publication of the monuments, as recovered, is reserved by the Orient-Komitee to whom they belong. The subjects—as a rule there is one figure to each slab—include daemons, warriors, a so-called 'king,' sphinxes, a bull, and two browsing goats, placed affrontis after the familiar heraldic manner. One of the sphinxes is curious: the body ends in a lion's head, but the ordinary human head is added also: with the idea of the Greek eagle there is little or no comparison. The rendering of animal forms, superior, as usual in a lower civilization, to that of the human body, is certainly indebted to the school best represented by the metal paterae of Nineveh. The surface is flat and the relief stands away from the background as though it had been hammered out like a piece of bronze: in fact the mannerism is very similar to that of the Assos frieze.

Besides these slabs is an interesting stele unfortunately wanting its upper half. The scene is that so frequent on 'Hittite' monuments, and representing probably a ritual of the dead: in this case a female of large proportions is seated before a table loaded with cakes, behind which stands a lesser male figure in the attitude of adoration. The form of the table is noteworthy; it is a sort of camp-stool, and recurs, not only on 'Hittite' monuments, but also on the Varvakeion patera from Cyprus. [It is illustrated in Perrot iv. figg. 280 and 281, and is further found in the Berlin casts G. 61 and 63.] That this series of reliefs is of religious import can hardly be doubted, and the meaning of the table seems to follow from Perrot iv. fig. 282: it is the Jewish table of shewbread. The cult of the dead is in origin oriental, and its probable representation may be traced in Phoenicia, Cappadocia, Pteria, Cyprus and Lycia, before it appears, at least in this particular form, at Sparta.

Of the Asiatic salon proper the chief pride is certainly the lower half of a colossal statue representing Panammu, King of Samal, and dedicated to him by his son. It also comes from Sindjirli and is the property of the Orient-Komitee. From an artistic point of view nothing could be more repulsive, but epigraphically this nearly circular block is most

important: for it bears a horizontal inscription of twenty-three lines, believed to be the oldest specimen of Aramaic in existence [about 700 B.C.]. Among the other objects exhibited are some from Toprak-kilissa, or, as the authorities here prefer to write it, Toprak-kaleh near Van. They have come from the same excavations as the specimens in the Brit. Mus. A votive shield [incomplete] resembles very closely that in our own Museum, of which Perrot gives a drawing in his ivth volume fig. 415; the style of the metal-work is very interesting as it gives a clue to the distinction between the workmanship respectively of Assyrian, Phoenician, and Phoenician-trained Assyrian artists in the numerous bronze remains from Nineveh etc. Also of interest are a bronze bell from Nineveh with figures of various daemons in relief, and a marble model, from Sidon, of one of the great 'seas' which stood outside Phoenician sanctuaries. These, like that at Jerusalem, were probably of bronze in most cases; and the model from Sidon is obviously after a metal original. A so-called 'Knauf' of enamelled-clay faience deserves to be noted for the sake of a painted cuneiform inscription on the lower moulding: it is from Nimrud (circa 885 B.C.) and is probably native work under Phoenician instruction.

SUMMARIES OF PERIODICALS.

Proceedings of the Cambridge Philological Society in 1888.

Jan. 26. Mr. W. Robertson-Smith read a paper on the sacrifice of a sheep to the Cyprian Aphrodite (Lydus, *De Mensibus*, IV. 45), tending to show that this rite was one of those mystical *piacula*, analogous to totem sacraments, in which the sacred animal is sacrificed by men of its own totem kind.—Feb. 16th. Dr. Verrall on Hor. *Od.* III. 25 suggested that the form of this poem was dictated by the birth of C. Julius Caesar, son of Agrippa and Julia, B.C. 20, cf. *Ov. A. A.* I. 177 foll. Dr. Peile read notes on the interpretation of Lucan III. 56, 417, 419, and VIII. 787–805.—March 1st. Dr. C. Taylor on *ιδρωτάτω*, from *ιδρωτάω* (ἰπ. λεγ.), in the *Διδαχῇ*, defended the MS. text against the proposed alterations *ιδρωσάτω*, *ιδρωσάτω*, and <μῆ> *ιδρωτάτω*, chiefly by a comparison with Book VII. ch. 2 of the *Apostolical Constitutions*. Dr. Postgate defended the reading and construction of Prop. II. 9. 7, *visura et quamvis numquam speraret Ulixem* by Plaut. *Asin.* 634 *daturus dixit* and Stat. *Theb.* I. 347.—May 3rd. Mr. J. H. Gray read a paper on Plaut. *Capt.* 882, suggesting *tam modo for jam diu* cf. *Trin.* 609, and in *Trin.* 708, *juris for tueris*. Mr. Giles read notes on Theoc. II. 70, perhaps *θάσσα τροφός for θράσσα τ.* cf. *Ap. Rh.* I. 193, on IV. 31, V. 43, VII. 70, *λέλας ἐν for αὐταῖσιν*, cf. Hor. *Od.* II. 7. 21, on VII. 112, *κεκλειμένος for τετραμμένος*, XI. 60 perhaps *νεῖν αὐτῖκα νῦν κε μάθοιμι*, XIV. 6, XV. 50 ending is *πᾶν πολύπειροι*. Mr. Wratishaw gave a further contribution towards the derivation and meaning of *ἐπιούσιος*. He showed from Pl. *Crito* 44A and Ar. *Eccl.* 105 that the *ἐπιούσα*, used early in the morning, means the coming day, the to-day (*τήμερον*), which exactly suits τὸν ἔρπον τὸν ἐπιούσιον in the Lord's prayer, used as a morning prayer.—May 31st. Mr. J. H. Moulton read a paper of suggested etymologies, among which the following words were considered: *serra*, *socrus*, *ἐκυρός*, *soror*, *σέλας*, *severus*, *sopio*, *persona*, *solari*,

sorex and *ὑρεξ*, *screnus*, *Σελπιος*, *σάος* and *sanus*, *οἶσω*, and *ὄργυια*.—Oct. 25th. Dr. Postgate read notes on Catull. LXV. 8, 9 and 17, 18 and LXIV. 109, which are published in the *Journ. of Philology* (XVIII. 226). Mr. E. S. Thompson read notes on Pl. *Rep.* 473 C, 475 E, 488 D, 501 B, 503 C, 509 D, 521 B, 519 A.—Nov. 8th. Prof. Mayor read a paper on 'The Latin Heptateuch attributed to Juvenius,' of which his critical review has since appeared [see *Cl. Rev.* sup. 363].—Nov. 22nd. Mr. Fulford proposed *πρὸ μῦθος ἔπο for προμνήσια* in Eur. *I. T.* 1352, and in *I. A.* 1199 would read *ἐν ἱσφ γὰρ ἦν τὸ δὲ ἄλλο γ' ἢ σ' ἐξαιρετὸν*, κ.τ.λ. Dr. Verrall read a note on *κατάχαλκος* (Eur. *I. T.* 1246) and *ἐπίχαλκος* (Ar. *Vesp.* 18), emending *κατάκαλχος* and *ἐπίκαλχος* respectively, cf. *κάλχη* = a spiral coil: hence also *καλχαίνειν ἔπος*.

American Journal of Philology. Vol. IX. 4. No. 36.

The Interpretation of the Timaeus, Paul Shorey. It is maintained that the *Timaeus* is not meant as a deliberate philosophic and scientific exposition of the universe, as Mr. Archer Hind considers, but as a scientific poem. Plato always recognises that the teleological interpretation of things belongs to poetry rather than to exact thought.—*Miscellanea Graeca*, F. Hanssen. (1). De carmine Loerico populari (ap. *Athen.* XV. 697 B). The metre is compared with that of Ar. *Thesm.* 101–129. (2). De Anacreontis fragmento 75 (Bergk) emended. (3). De Theophrastis Grammatici carmine anacreontico. (4). Emendationes Philoneae, de opif. mund. §§ 26, 56, 60, are emended.—*Gerunds and Gerundives in the Annals of Tacitus*, S. B. Platner, continued from *A. J. P.* IX. 2 [*Cl. Rev.* sup. 144a]. Tac. is much freer in his usage than Pliny. He exceeds all other Latin writers in the constant use of the dat. of gerundive and subst. in a final sense after verbs and adjs. In the *Annals* the gerund occurs 191 times and the gerundive 331.—R. Ellis, referring to *Eleg. in Maccenatem* 62 [*Cl. Rev.*

sup. 144a], shows that *candidiora* may be said of words as well as of things.—Among the books reviewed are Jebb's *Antigone* (M. L. D'Ooge), 'clear analysis and fine literary instinct'; O. Hoffmann, *De mixtis Graecae linguae dialectis* (H. W. Smyth); *Transactions of the American Philological Association for 1887* (B. L. G.), 'the volume is one of unusual weight and importance' [*Cl. Rev.* sup. 88]; Conway's *Verner's Law in Italy* (J. H. Kirkland), 'worthy of all praise' [*Cl. Rev.* II. 218b].

Vol. X. 1, No. 37. *The Latin Adjective*. F. Hanssen. The writer holds that there is no essential difference of meaning between the adj. and verb, cf. the act., pass., instrum., and other uses of the adj.—*The Timaeus of Plato*, Paul Shorey. This is partly critical of Mr. Archer Hind and partly supplementary. Especially noticed are 35 A on the *ψυχογονία*, 41 D, 50 A *πλάσας ἐκ χρυσοῦ*, 52 C *ὥς εἰκόνι μὲν κ.τ.λ.*, and 57 B, where S. proposes *αὐτὰ* for *αὐτῶν*.—*The relation of ψηφίσματα to νόμοι at Athens in the fifth and fourth centuries B.C.*, F. B. Tarbell. An attempt to show that Aristotle's distinction between *ψ.* and *ν.* (*Eth.* 5. 10. 4 and *Pol.* VI. (IV) 4. 31) is not sound as applied to Athens, the Ecclesia always having had the power of enacting general decrees provided they did not conflict with existing laws.—In *Pl. Trin.* 422 C. W. Bain proposes *vitellam et animam qui quom catempro emisimus*.—The only classical book noticed is F. W. Schmidt's *Kritische Studien zu den griech-*

ischen Dramatikern (B. L. G.), and there is a 'brief mention' of the new edition of Jebb's *Selections from the Attic Orators* [*Cl. Rev.* sup. p. 406].

Vol. X. 2, No. 38. *A Contribution to the History of the Transmission of Classical Literature in the Middle Age from Oxford MSS.*, Robinson Ellis. Mr. E. treats of (1) Alexander Neckham's *De Nominiibus Utensiliis*, (2) *Phale Tolum* of Adam Balsamiensis, (3) *The Dictionarius* of John de Garlande. The substratum of (1) and (2) is Isidorus' *Origines*, which still waits to be edited adequately. The superiority of the Bodl. MS. is shown in several places. The interest of (3) is purely medieval and linguistic.—*Association in Substitution and Rotation*, M. W. Easton. In order to simplify the consideration of the phonetic peculiarities of different tongues descended from the same mother-speech the writer proposes the term 'substitution' for certain phonetic changes which are due, not to analogy or muscular resistance, but to a process of association.—R. Ellis in *Lydia* 40 reads *coiens* and in *Dirae* 96 *mea commorieris*. C. F. Smith explains Thuc. III. 10 § 1, 20 § 3, 30 § 2, 68 § 1, in the last passage reading *οὐδ' ὥς* for *ὡς οὐκ*.—Among the books reviewed are Greenough's *Satires and Epistles of Horace* (S. B. Platner), 'notes on the whole are disappointing,' and Tisdall's *Theory of the Origin and Development of the Heroic Hexameter* (M. W. Humphreys), 'the only new features are in the details' [*Cl. Rev.* sup. 368].

LIST OF NEW BOOKS.

ENGLISH BOOKS.

- Aeschylus*. Agamemnon, with an introduction, commentary, and translation, by A. W. Verrall. 8vo. 308 pp. Macmillan and Co. 12s.
 ——— Supplices. A revised text, with introduction, critical notes, commentary and translation, by T. G. Tucker. 8vo. 276 pp. Macmillan and Co. 10s. 6d.
Bury (J. B.). A History of the Later Roman Empire from Arcadius to Irene, A.D. 395–800. 2 vols. 8vo. Macmillan and Co. 32s.
Cicero. Death no Bane: a new translation, with copious illustrative notes, of Cicero's first Tusculan Disputation, by Robert Black. Post 8vo. xii, 172 pp. Low and Co. 5s.
 ——— The Student's, adapted from the German of Dr. Munk's 'Geschichte der römischen Literatur,' by Rev. W. Y. Fausset, with a frontispiece portrait. Cr. 8vo. xvi, 237 pp. Swan, Sonnenschein and Co. 3s. 6d.
Collignon (M.). Manual of Mythology in relation to Greek Art. Cr. 8vo. xvi, 333 pp. H. Grevel and Co. 10s. 6d.
Dawes (E. A. S.). The Pronunciation of Greek, with suggestions for a reform in teaching that language. 8vo. 79 pp. D. Nutt. 2s.
Josephus. Works, Whiston's translation, revised by Rev. A. R. Shilleto, with topographical notes by Sir C. W. Wilson. 2 vols. 12mo. Bell and Sons. 3s. 6d. each.
Livy. Book XXI., with introduction, notes, vocabu-

- laries, and translation, by A. H. Allcroft and W. F. Mason. Cr. 8vo. 264 pp. Vocabulary interleaved. Clive and Co. 4s. 6d.
Mason (P. H.). Hebrew Exercise Book. 2nd edition. 8vo. 490 pp. Hall, Cambridge. 12s. 6d.
Nixon (J. E.). Prose Extracts for Translation into English and Latin. 2nd edition enlarged. Post 8vo. Macmillan and Co. 4s. 6d.
Palmer (C. E.). Observations on a Passage of Oedipus Coloneus of Sophocles. 8vo. 18 pp. Parker and Co. 1s.
Plutarch's Life of Timoleon, with introduction, notes, maps, and lexicon, by Rev. H. A. Holden. 12mo. 340 pp. Cambridge Warehouse. 6s.
Rawlinson (G.). History of Phoenicia. 8vo. 570 pp. Longman and Co. 24s.
Sophocles. Antigone, with introduction, notes, etc., by A. H. Allcroft and B. J. Hayes. Post 8vo. 74 pp. Clive. 2s. 6d.
Tacitus. Annals. Edited by John B. Worthington. Post 8vo. 86 pp. Longman and Co. 2s.
Thucydides. Book IV. A translation by G. F. H. Sykes. Cr. 8vo. 85 pp. Clive and Co. 2s. 6d.
Valerius Maximus. Selections from. By W. R. Inge. Cr. 8vo. 336 pp. Rivingtons. 3s. 6d.
Virgil in English Verse: Eclogues and Aeneid 1–6, by Right Hon. Sir Charles Bowen. 2nd edition. 8vo. 306 pp. Murray. 12s.
White (F. A.). A complete life of Homer. 12mo. 460 pp. Bell and Son. 6s.

FOREIGN BOOKS

- Allègre* (F.) Étude sur la déesse grecque Tyché. Son signification religieuse et morale, son culte et ses représentations figurées. 8vo. 249 pp. Paris, Léroux.
- Anton* (H. T.) Studien zur lateinischen Grammatik und Stilistik. Heft 3. 8vo. iv, 312 pp. Erfurt, 1888. Villaret. 10 Mk.
- Appelmann* (C.) Abriss der lateinischen Tempus und Moduslehre in lernbarer Fassung. Im Anschluss an die Grammatik von Siberti zusammengestellt. 12mo, 24 pp. Demmin, 1888. Gröning. 75 Pf.
- Aristaenetus*. Lettere tradotte da un accademico fiorentino. 24mo. 98 pp. Roma. 2 lire.
- Baummann* (I.) Kritische und exegetische Bemerkungen zu Platos Phaedo. 8vo. 19 pp. Augsburg. 80 Pf.
- Belli* (D. M.) Di Orazio favolista: Commentario. 16mo. 55 pp. Venezia.
- Cartault* (A.) Vases grecs en forme de personnages groupés. 4to. 16 pp. 2 plates. Paris, Hachette et Cie.
- Catalogus codicum graecorum, qui in bibliotheca urbana Vratislaviensi adservantur a philologis Vratislaviensibus compositus. Accedit appendix qua gymnasi regii Fredericiani codices graeci describuntur. 8vo. viii, 90 pp. Breslau, Koebner. 3 Mk.
- Catalogues des manuscrits grecs de Fontainebleau sous François 1^{er} et Henri II., publiés et annotés par H. Omont. 4to. xxxiv, 469 pp. Plates. Paris, Picard.
- Catullus*. Buch der Lieder in deutschen Nachbildung von T. Heyse. 2^{te} völlig umgearbeitete Auflage aus dem Verfasser's Nachlasse herausgegeben von A. Herzog. xix, 163 pp. Berlin, Hertz. 4 Mk.
- Christiansen* (I.) De apicibus et i longis inscriptionum latinarum. 8vo. 61 pp. Husum, Delf. 1 Mk. 60.
- Cipollini* (A.) Saffo. 16mo. 448 pp. Portrait. Milano, Fratelli Dumolard.
- Cortese* (G.) Vocabolario della lingua italiana per le scuole. Vol. 1. Latino-italiano. 8vo. 12, 36 pp.
- Curtius* (E.) and *Kaupert* (I. A.) Karten von Attica, aufgenommen durch Offiziere und Beamte des königlichen preussischen Grossen Generalstabes mit erläuterndem Text herausgegeben. Erläuternder Text. Heft 3-6 von A. Milchhoefer. 4to. 62 pp. with map of Marathon. Berlin, D. Reimer. 7 Mk.
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Page 129 <i>a</i> , line 40, for Graeco-Latinae, read Latino-Graecae.	
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„ 148 <i>b</i> , „ 12, for 222 B, read 367 B, and add XVII 53.	
„ 148 <i>b</i> , „ 13, after 300 A add XIV. 19.	
„ 149 <i>a</i> , „ 29, for Aeschines 27, 16, read Aeschines I. 81.	
„ 149 <i>b</i> , „ 5, for Tac. Ann. viii. read Tac. Ann. I. 8.	
„ 172 <i>a</i> , „ 14, for horulos, read hortulos.	
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Achradina, position of, 110*a*. f., 112*b*.
acta at Rome, contents of, 216*b*.
Acts, O.-L. palimpsest of, 11*a*. f., 181*b*.
ad, sense of, 41*a*.
Adam (J.), notice of Tatham's *Laches of Plato*, 67*b*. f.
adducet = *adducit*, 229*b*.
adfinis, construction of, 39*b*. f.
adfluens with gen. i, 42*b*.
adjectives, extension of sense, 315*b*.
 predicative, 361*b*.
administration of Roman provinces, Liebenam on,
 noticed, 206*f*.
admirari, 41*a*.
admodum, 362*a*.

Agrarian law of Licinius-Sextius, Niese on, noticed,
 5*f*.
ἀγρεστής, 220*a*.
ἀγρεύω (?), 107*b*, cf. 436*b*.
ai for *ε* in MSS., 33*b*.
'Αἶδης, derivation of, 136*b*.
αἰκία, 294*b*.
αἰλων, Cyprian, explanation of, 52*a*.
αἰδλος derived, 195*a*.
Αἶονα, festival of, 378*b*. f.
αἰσθητόν, αἰσθητικόν, 121*a*.
αἰσυμνήτης derived, 196*a*.
αἰτέω, 71*a*.
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INDEX.

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I.—GENERAL INDEX.¹

A.

a and *o*, variation in Latin, 209*a*.

-*ā* in Lat. neut. pl., 212*b*.

-*ā* of neut. pl. and fem. sing., 391*b*, 469*a*.

-*ā* 'copulative,' 211*b*.

α, form of, 333*b*.

α, intrusive in Greek perf. and aor., 1*a*. *f*.

Abbott (E.), on the early history of the Delian League, 387*f*.

Abbott (E.), *History of Greece*, Part I., noticed, 52*f*.

Abbott (T. K.), notice of Lambros' *Athos Codex of the Shepherd of Hermas*, 64*b*. *f*.

of Wordsworth's edition of the Vulgate (St. Matthew), 452*f*.

abbreviations, 229*a*, 232*b*, 256*a*.

abesse, uses of, 166*a*.

abhinc, use of, 298*b*.

ablative in -*i* and -*e*, 316*a*.

of cause, 42*a*., 361*a*.

of time, 41*a*.

ablegare, 362*a*.

Acanthus, 423*a*.

accent, Indo-European, 173*b*. *f*.

Latin, 168*a*.

variation of, in iambic words, 123*b*.

accusative, adverbial)(specification, 299*a*.

anomalous, 331*a*, 332*b*.

of specification in Indo-Eur., 169*b*.

plural in -*is*, 451*b*.

Achaean election of president, 447*a*.

Acharnians and Greek stage, 86*a*.

Achradina, position of, 110*a*. *f*, 112*b*.

acta at Rome, contents of, 216*b*.

Acts, O.-L. palimpsest of, 11*a*. *f*., 181*b*.

ad, sense of, 41*a*.

Adam (J.), notice of Tatham's *Laches of Plato*, 67*b*. *f*.

adducet = *adducit*, 229*b*.

adfinis, construction of, 39*b*. *f*.

adfluens with gen. ?, 42*b*.

adjectives, extension of sense, 315*b*.

predicative, 361*b*.

administration of Roman provinces, Liebenam on, noticed, 206*f*.

admirari, 41*a*.

admodum, 362*a*.

Adorante, restoration of, 421*b*.

Ἀδούσιος, *ἀδουσιάζεσθαι*, 306*a*.

adsentio, 40*a*.

advena)(*incola*, 202*a*.

ae, *ae*, not contracted in Latin, 211*a*.

αἰδονίς, 292*a*.

aegis of Athene, how worn, 283*a*. *f*.

Aelian, MSS. of, 445*b*.

Aemilius, emperor, 230*a*.

Aeneas, legends about, and Aesch. (*Agam.* 69—71), 132*a*. *f*.

Aeolians and Delian League, 387*a*. *f*.

aerarium and *fiscus*, 60*b*.

aerarium militare, 57*a*.

Aerarium Saturni, and senate, 56*b*.

aerarius, how made, 41*b*.

Aeschylus (*Ag.* 69—71) and Trojan legends, 132*a*. *f*.

Oresteia, ed. Wecklein, noticed, 401*f*.

Septem. c. Theb., notes on, 102*f*., 106*f*., 436*a*. *f*.

Aesculapius, *Ἀσκληπιος*, 209*a*.

aestus, 211*a*.

Africa and its *legati*, 207*a*.

African legions, where recruited, 112*a*. *f*.

Agamemnon, Greek theatre, 86*a*.

Ἀγαμέμνων, derivation of, 174*b*.

ἀγαθός, derivation of, 130*b*.

agent and action nouns, accent of, 173*b*.

agent in Attic orators, 250*f*., 436*f*.

agglutination theory, 210*b*. *f*.

agnus, 211*a*.

ἄγω, Hübschmann on, 46*b*.

Agrapha, ed. Resch, noticed, 454*f*.

Agrarian law of Licinius-Sextius, Niese on, noticed, 5*f*.

ἀγρεστής, 220*a*.

ἀγρεύω (?), 107*b*., cf. 436*b*.

ai for *ε* in MSS., 33*b*.

ἄϊδης, derivation of, 136*b*.

aikía, 294*b*.

αἰλων, Cyprian, explanation of, 52*a*.

αἰόλος derived, 195*a*.

Ἰσθια, festival of, 378*b*. *f*.

αἰσθητόν, *αἰσθητικόν*, 121*a*.

αἰσμητήτης derived, 196*a*.

αἰρέω, 71*a*.

Ak-Hissar; see *Thyatira*.

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- Akropolis, excavations on, 140b.
aktai, Gothic, 244b.
alapa, 166b.
albus, use of in Horace (*Od.* I. 7. 15), 220a.
Alcatoribus, *De*, author of, 125a. f.
 Harnack's, noticed, 125f.
 notes on text and date, 126f.
ἀλείφω, 211a.
ἀλείπτῃς, sense of, 71a.
 Alemanni, Julian's victory over, 60a. f.
Ἀλήτις, 378b. f.
Ἀλκινόη, 339a.
 Allen and Greenough; v. Greenough.
 Allen (F. D.), *Greek Versification in Inscriptions*, noticed, 271f.
Allen (T. W.), *Notes on Greek MSS. in Italian Libraries*, 12f., 252f., 345f.
Allen (W. F.), *The Licinian Law*, 5f.
 Allen (W. F.) and Myers (P. V. N.), *Ancient History for Colleges, &c.* Part I., *The Eastern Nations and Greece* (P. V. N. Myers), noticed, 214b. f.
 alliteration, Plautine, 249b.
alpinus, 211a.
Alpensis, 202b.
ἀλφῆστῃς, sense of, 367b. f.
Amasti, &c., 243a. f.
 Amathus, gem found at, 283b.
 American School of Classical Studies in Athens, 87a., 284b. f.
 Papers, Vol. IV.; v. Allen, (F. D.) and Sterrett (J. R. S.)
 Ameth, situation of, 84b.
amicio, perfects of, 246b.
amm- in MSS., 451a.
 Ammianus, work on, 181a.
amnes, *manes*, confusion of, 200b.
ἄμνός, 211a.
amplexo in Cicero, 40a.
 Amsel (G.), *Breslauer Philologische Abhandlungen*, I. 3, noticed, 66a. f.
ἄν in *apodosis*, 344a. f.
ἄν iterative with imperf., aor., indic., 343f.
ἄν (κέν), meaning of, 344a.
ἄν potential, 344b. f.
ἄν with conditional, &c., sentences, 276a. f., 314a. f.
ἄν with fut. indic. in Attic, 274a.
ἄν with opt. on inserr., 306b.
an in Ovid, 10a.
 in Persius, 10a. f.
 in rhetorical question, 10a.
 use of, 166a.
an...non = *μὴν οὐ*, 76b.
ἀνά in the Attic orators, 415a.
Anabasis, composition of, 460b.
 date of, 461a.
 Anaeitis inser. relative to worship of, 69f.
ἀνάγκη, Plato's view of, 122a.
 analogy and syntax, 167a. f.
ἀναλυτικός, 71a.
ἀναφαιρέτως, 332a.
anaphora, 41b.
ἀναποτεύκτως, 70b.
ἀναρχία, 71a.
ἀναξ, 339b. f.
Anderson (W. C. F.), notice of Rayet-Collignon's *Histoire de la Céramique Grecque*, 87a. f.
 The meaning of 'Fulcrum' and 'Fulcri Genius', 322f.
 Andocides; v. Antiphon.
 Andrews (E. A.) and Stoddart (S.), *A Grammar of the Latin Language*, revised by Preble (H.), noticed, 218b. f.
 Andronicus Rhodius, MSS. of in British Museum, 442b.
ἀνεκτικόν = 'patience,' 71b.
ἀνεψιός, 211b.
ἄγγραφα, 332a.
anigo, 211a.
ἀνίημι, 132b.
animi mente in Lucretius, 264a.
animum inducere, Cicero's use of, 41a.
antequam, construction of, 170b.
 Antiphon and Andocides, expression of agent in, 250a. f.
 similarities of diction, 251b.
 antiquities discovered, 329a., 333a.
 in Phoenician tomb, 420b.
 v. British Museum.
 aorist Gk. and perfect, relation of, 1a. f.
 Lat. and perfect, relation of, 2a. f.
**apafum*, 365b.
Apameia, 177b.
Apaturia, festival of, 258b. f.
ἄπηγριοχότα, 331b.
Ἀπείλωνι, Cyprian, explanation of, 52a.
aperio, &c., 246a. f.
ἀπεριπτώτως, 70b.
 arphaeresis in Cyprian, 51b., 52b.
 on metrical inserr., 272b.
ἀφεκτικόν = 'abstinence,' 71b.
ἄφιστημι, 448a.
ἀφορμῶν, 71a.
 Aphraates; v. Aphrahat.
 Aphrahat, *Homilies*, ed. Bert, noticed, 455f.
Aphrodisias, metropolis, 178b.
ἀπό with dative in Arcado-Cyprian, 49a.
ἀπόβαλλον, 71a.
 Apocalypse, O.-L. palimpsest of, 11a. f.; cf. 181b.
 'Pseudo-Augustine' on, 222a. f.
ἀποδεδῶσθαι = *dedērunt*, 244a.
apodosis, Livy's use respecting, 360a. f.
 Apollo of Priene, dedication to, 423b.
 Apollo Thearios, 139a. b., 235b.
 Tyrinnius, worship of, 137b.
 Apollodorus of Carystus, frag. from, 25a.
 Apoll. Rhod., MSS. of in British Museum, 150b.
Apology of Plato and Armenian translation, 341a. f.
-após = *inquis*, 211a.
ἀποστερεῖν, 197a.
ἀποτευκτικῶς, 70b.
 apposition, 410a.
 and article in N.T., 74a.
aptus, sense of, 164b.
ἀπύ for *ἀπό*, where found, 49b.
Arados, 420a.
 Aramaic, inscription in, 479b.
 Arassus, 330a.
 Aratus, MSS. of in British Museum, 150a.
aravi aro armentum, 244b. f.
Arcado-Cyprian Dialect, Smyth (H. W.) on, noticed, 48f.
 Arcado-Cyprian, common characteristics, 49a.
 relationship of to other dialects, 49a. f.
 Arcadian, relation of to other dialects, 50a.
 Archaeology, 54f., 83f., 140b. f., 186a. f., 228f., 283f., 322f., 420f., 477f.
 study of in United States, 312f.
 archaisms in Cicero, 39b.
ἀρχή an *ἀγαθόν* in Aristotle, 198a.
ἀρχή τῆς αἰτίας, 294b.
Archer-Hind (R. D.), notice of Rawack's *De Platonis Timaco quaestiones criticae*, 273a. f.
 of Warren's *Plato's Republic*, I.—V., 352f.
 reply to Cook Wilson's notice of his *Timacus*, 181f.
 further reply, 219f.
 Archer-Hind (R. D.), *Plato's Timacus*, noticed, 114f.; cf. 181f., 183f., 219f.
ἀρχίατρος, office of, 327a.
[ἀρχιερέων], 177b.

- ἀρχιερεύς = *summus sacerdos*, 366*a. f.*
 ἀρχιερεύς 'Ασίας, 175*b.*, 208*a.*
ardor, 163*b.*
areanē, note on, 222*b.*
 ἀρετή, Euripides' conception of, 26*a. f.*
 Ares, titles of, 330*a.*
 Arginusae, battle of, 258*a. f.*
 Aristotelian philosophy and the Church, 215*b.*
 Aristotle and Plato, 119*a. f.*
 Aristotle, MSS. of, 293*a. f.*, 440*b. f.*
 Ethics, notes on, 196*f.*, 293*f.*, 294*f.*
 work on, noticed, 369*a. f.*
 Poetics, quotations in, 203*b. f.*
 portrait busts of, 464*b.*
 Aristotle's ten categories in Plato, 115*b.*
 Aristophanes, *ἄν* with past indic. in, 343*b.*, 344*b. f.*
 morality of, 66*b.*
 Ranae, ed. Blaydes, noticed, 257*f.*
 Aristoxenus and music, 73*a.*
 ἀρμαμεντάριον, 332*a.*
 Armenian versions of Plato, 340*f.*
 army, Roman, 446*b.*
 Arnold (C. F.), *Die Neronische Christenverfolgung*, noticed, 63*a. f.*
Arnold (W. T.), on the termination *-ensis*, 201*f.*
Arrephori, meaning and derivation of, 187*a. f.*, 222*b.*
ἄρρηφός, derivation of, 222*b.*
 Arrian τῶν μετ' Ἀλέξανδρον libri septimi fragmenta, ed. Reitzenstein, noticed, 467*a. f.*
ἄρσιν, derivation of, 222*b.*
 Artanada, 330*a.*
 article, usage in Hellenistic Greek concerning, 73*b.*
-as stems in Greek, 174*b.*
ashla, -ā, -au, European equivalents for, 244*a. f.*
 Asia (province of), *Koinon* of, 174*f.*
 Sulla and, 176*a.*
 Asia Minor, travels in, 325*f.*
 Ἀσιάρχης, title of, 175*b.*, 208*a.*
 Asiatic monuments in Berlin, 478*b. f.*
 Assarlar, situation of, 84*b.*
 asses, in 'ritual', 260*a.*
ast and *at*, 11*a. f.*
αστάς = *ἀνοστάς*, 70*a.*
 Astra, 330*a.*, 333*a.*
 Ἀστρογνός, 330*a.*
 Ἀστρονάξ, meaning, &c., of, 339*f.*
astute, use of, 298*b.*
 Athenaeus, MSS. of, 445*b.*
 Athene in the *Eumenides*, 402*b. f.*
 representation of, 283*a. f.*
 Athenian and Corinthian coinages, 477*b.*
 Athens, archaeology at, 140*b.*
 family at, 371*a. f.*
 lot introduced at, 53*b.*
 museums at, 421*a.*
 parties in during Peloponnesian war, 413*f.*
 topography of, 62*a.*
 Athens; *v.* American School, &c.
 Athos text of *Shepherd of Hermas*, 65*a. f.*
 Attic Orators, prepositions in, 250*f.*, 414*a. f.*, 436*f.*
Attic Orators, Selections from, ed. Jebb, noticed, 406*f.*
 Ἀττικὸν δεῖπνον, 203*a.*, 204*a.*
 attraction to the person, 148*b.*
av in Attic, 306*a.*
-av in gen. sing. masc., 49*a.*
audacia, audeo, development of, 165*a. f.*
Avesta, work on, 130*a.*
 Augustine, influence of, 64*b.*
 Augustine, Pseudo-, on the *Apocalypse*, 222*a. f.*
 Augustus, cult of, 207*b. f.*
αἴτ-, αἴF, in Attic, 130*b.*
αἰτοῦ, force of, 131*b.*
 auxiliaries, and *civitas*, 113*b. f.*
 and legions, 114*b.*
 auxiliaries and provinces, 114*a.*
 how recruited, 113*b. f.*
 Azarias (Brother), *Aristotle and the Christian Church*, noticed, 215*b.*
 ἀζήμιος, 257*b. f.*
- B.
- b-* future, Irish and Latin, 195*b.*
b and *v* confused, 229*b.*, 451*a.*, 453*b.*
 Babington (C.), obituary notice of, 134*f.*
 Baedeker (K.), *Handbook to Greece*, noticed, 214*b.*
 Bahrein islands, home of Phoenicians, 420*a. f.*
 Bake's *Scholica Hypomnemata*, 407*a.*
 Balaklava, orthography and meaning of, 330*a.*
 βάλλειν ψῆφον, 103*b.*
βαλῶν, 71*a.*
-bam, Latin tenses in, 195*f.*
 [βαρίβαν], 402*b.*
Batrachomyomachia, 203*a. f.*
 Bauer (Ad.), *Die [griechischen] Kriegsaltertümer* (Müller's *Handb.* IV. 2), noticed, 367*f.*
 Baunack (J. and T.), *Studien*, Vol. I., noticed, 130*f.*
 Bayfield, on conditional and indefinite sentences in Greek (Camb. Philol. Society), 276*f.*, cf. 314*a. f.*, 417*a. f.*
bene, 211*a.*
Beneventum, origin of name, 43*a.*
Bennett (C. E.), notice of Smyth's *Arcado-Cyprian Dialect*, 48*f.*
Bent (J. T.), on the ancient home of the Phoenicians, 420*f.*
 Bergk (Th.), *Griechische Literaturgeschichte*, IV. (Peppmüller), noticed, 459*f.*
 Berlage (J.), *De Euripide Philosopho*, noticed, 26*f.*
 Berlin Museum, Asiatic room in, 478*b. f.*
 Bernardakis (N.), *Plutarchi Chaeronensis Moralia*, noticed, 35*f.*
 Bert (G.), *Aphrahats des Persischen Weisen Homilien*, noticed, 455*f.*
 Bessarion and MSS. of Origen, 394*b.*
bh element in nouns and verbs, 196*a. f.*
 Bibliography, 93*f.*, 145*f.*, 193*f.*, 242, 289*f.*, 338, 383*f.*, 433*f.*, 480*f.*
 bibliography; *v.* MSS.
βίος, derivation of, 45*b.*
 Birklein (Fr.), *Entwicklungsgeschichte des substantivierten Infinitivs*, noticed, 216*b. f.*
βλ-, quantity of vowel before, 185*a.*
Black (R.), note on Horace, 107*f.*
 Blanchard (A.), *T. Maeci Plauti Aulularia*, noticed, 123.
 Blass (Fr.), *Ueber die Aussprache des Griechischen*, ed. 2, noticed, 468*a. f.*
 Blaydes (F. H. M.), *Aristophanis Ranae*, noticed, 257*g.*
-bo, Latin tenses in, 195*f.*
 from *-fuo* (?), 211*a.*
βοᾶν, sense of, 104*b.*
 Boeotian *ει* forms, 52*b.*
 relation of to Arcado-Cyprian, 50*a.*
βοεύς, 313*b.*
βόλλεται, 211*a.*
 Bologna, Greek MSS. in libraries at, 252*a. f.*
βόλομαι in Cyprian, 49*b.*
 books, ancient trade in, 463*a.*
 Boor (C. de), new fragments of Papias, &c. (*Texte u. Unters.* V. 2), noticed, 205*a. f.*
βόρος, = *folio*, 45*a.*
Bourne (E. G.), notice of Schmidt's *Abhandlungen zur alten Geschichte*, 216*a. f.*
 Brandt (P.), *Corpusculum Poesis Epicae Graecae Laulibundae*, i., noticed, 203*f.*
βρέμω, 211*a.*

- Breslauer Philologische Abhandlungen* (Kauffmann), noticed, 370*b. f.*
 Leitzenstein, noticed, 467*a. f.*
Brewer (F. P.), notice of Head's *Catalogue of Greek Coins, Corinth, &c.* (ed. Poole), 477*f.*
 British Museum, acquisitions of, 86*a. f.*, 140*a.*, 187*b. f.*, 237*a. f.*, 283*a. f.*, 285*b. f.*, 379*a. f.*, 423*a. f.*
 MSS in ; *v.* Manuscripts.
 origin of a torso in, 139*b.*
 bronze coinage of Corinth, 477*b. f.*
 Browning, *In a Year* in Greek verse, 375*f.*
 Brugmann (K.), *Grundriss d. vergl. Grammatik*, II., noticed, 172*f.*
 on gender in *Grundriss*, II., 469*a.*
 in Techmer's *Zeitschrift*, 390*a. f.*
 Brundisium, Horace's journey to, 124*b.*
bubulcus, 212*b.*
Buck (C. D.), note on an inscription from Athens, 188*b.*
 on etymology of *μοιχός*, 469*b. f.*
**humina*, 365*b.*
Burnet (J.), notes on Aristotle's *Ethics*, 198*f.*, 373*a.*
 Burt (B. C.), *Brief History of Greek Philosophy*, noticed, 179*a. f.*
Bury (J. B.), notes on Euripides, 220*a. f.*
 on *Hecate*, 416*a. f.*
 on Latin tenses in *-bo, -bam*, 195*f.*
 notice of Mendelssohn's *Zosimi Historia Nova*, 37*f.*
-bus in dat. abl. pl. Latin, 195*a.*, 196*a. b.*
 Butler (Dr.), pupils of, at Shrewsbury, 279*a.*
 Bybassus, 423*a.*
Bywater (I.), obituary notice of H. W. Chandler, 321*f.*
 Byzantium, conquest of, 389*a. f.*
- C.
- Caere, discoveries at, 187*b. f.*
 early art of, 188*a. f.*
Caesar, Army of, work on, 274*b. f.*
Bell. Gall., Book VII., ed. Compton, noticed, 449*f.*
De Bell. Civili, ed. Paul, noticed, 213*a. f.*
 and Livy, grammar of, 213*b.*
 consecution of tenses in, 6*a. f.*
caesuras, masculine and feminine in hexameters, 368*b.*
 on metrical inscriptions, 271*b. f.*
 calendar, Greek, 216*a. f.*
 Calliopius, date of, 297*b.*
callis, fem. in Livy, 361*a.*
 Calixtus and *De Alcatribus*, 126*a. f.*
 Cambridge Philological Society, Transactions of, 276*f.*
 Campagna, ma'aria on, 55*a.*
Campbell (L.), Greek verses on an incident in a coal-mine, 416.
 notice of Patrick's *Heracitus*, 399*f.*
 of Ritter's *Untersuchungen über Plato u.s.w.*, 28*f.*
 Cannae, topography of battle, 31*a.*, 43*a. f.*
capesso, perf. of, 166*a.*
cardo, sense of, 76*a.*
 Caria, inscriptions relative to, 234*f.*
 Carian armour, 478*b.*
 Carinus on inscr., 231*a.*
 Carneades, Cicero and, 358*a.*, 359*b. f.*
 Carnuth (O.) ; *v.* Rehdantz (C.).
 Carpathos, inser. from, 333*b.*
 Mycenaean tombs in, 333*a.*
 cases, use of by Livy and Caesar, 213*b.*
 Cassiodorus on the division of Asia, 176*a.*
 Castabus, 423*a.*
 casts, catalogue of, noticed, 421*a. f.*
caudā, 3*b.*
cedo, derivation of, 298*b.*
 Celerinus and *De Aleatoribus*, 127*b. f.*
 centurions, relative rank of, 275*a.*
 Cerberus and Hecate, 417*a.*
certum est, construction of, in Plautus and Terence, 249*a.*
 χ, κ, interchanged, 331*a.*
 Chaignet (A. E.), *La Rhétorique et son Histoire*, noticed, 270*f.*
 chairs, Roman, 323*a. f.*
 Chandler (H. W.), obituary notice of, 321*f.*
 Chalkotheke, identification of, 140*b.*
Chase (F. H.), notice of Harnack's *De Aleatoribus*, 125*f.*
 of Schwartz's *Tatiani Oratio ad Gracchos*, 204*f.*
χεῖρμα, sense of, 436*b.*
 Chersonesus)(Cnidus, 422*a. f.*
 Chersonesus Cnidia, 422*a. f.*
 coins of, 422*a.*
 tribute of, 422*a.*
χερσων, 211*a.*
Chinnock (E. J.), note on the word *status*, 77*b.*
 on Epictetan Diminutives, 419*a. f.*
 on unregistered words in Epictetus, 70*b. f.*
 Chorophori, properly *Orestes*, 259*a.*
 chorus, refrain in, 403*a. f.*
χρεῖα = *χρήσις*, 105*a.*
Chremes in Terence, 299*a.*
χηρσομένη of Heraclitus, 400*b.*
χρεός, sense of, 102*b.*
 Christ (W.), *Griechische Literaturgeschichte* (Müller's *Handb.*, VII.), noticed, 461*b. f.*
 Christians, Nero's persecution of, 63*a. f.*
 Chrysippus and the *De Nat. Deor.*, 359*a. f.*
 χθ, origin of, 210*a.*, 211*b.*
Church (A. J.), notice of Hoppus' *Masters of the World*, 272*f.*
 of Young's *Sophocles in English Verse*, 157*f.*
 Cicero and his pupils, 357*b.*
Aratea, scholia to, 370*b. f.*
Brutus, ed. Kellogg, noticed, 354*f.*
 'coincidence' in, 312*a. f.*
 consecution of tenses in, 6*a. f.*
De Natura Deorum, ed. Goethe, noticed, 160*f.*
 ed. Thiaucourt, noticed, 163*b. f.*
Die Quellen, Reinhardt on, noticed, 357*f.*
 MSS. of, 160*b. f.*
De Officiis III., ed. Holden, noticed, 68*a.*
 ed. Sabbadini, noticed, 299*f.*
De Oratore I., ed.² Wilkins, noticed, 356.
 dislike for certain forms in, 164*b.*
 on Syracuse, 110*b. f.*
Pro Cluentio, ed. Faussett, noticed, 38*f.*
 style of, 39*a.*., 165*a.*
 tenses in, 312*b.*
 Cimon and Byzantium, 389*a. f.*
circumvertor, sense of, 410*b.*
cistophori, coining of, 176*b. f.*
 Clark (W.), obituary notice of, 281*f.*
 classical education in the United States, 77*f.*, 223*f.*
 Classical Studies ; *v.* American School of, at Athens.
 Cleanthes and the *De Nat. Deor.*, 359*b.*
 Clitomachus and the *De Nat. Deor.*, 359*a. f.*
 Cobet (C. G.), obituary notice of, 470*f.*
Codex Bezaecianus, 142, 205*b.*
cognitio, agnitio, 162*b.*
 coinage of Laodicea, 178*b.*
 Roman, 60*b.*
circ. 400 A.D., 186*b.*
 'coincidence' in Cicero, 312*a. f.*

- coins, Corinth, 477*a. f.*
 Leucas, 477*b.*
 Roman, dictionary of (Stevenson's), noticed, 284*a. f.*
 Coliseum, burning of, 55*b.*
 colleges, American, curriculum at, 78*f.*, 224*b. f.*
collegium of priests in provinces, 208*a.*
 Collignon (M.); *v.* Rayet (O.).
 colloquialisms in Cicero, 39*b.*
colonatus, system of, 113*b.*
 comedy, ancient, 297*a. f.*
 Greek, history of, 459*a. f.*
 old and middle, 66*b.*
Comicorum Atticorum Fragmenta (Kock), Vol. III., noticed, 22*f.*
comissor, 211*a.*
 composition; *v.* verse-translation.
 Compton (W. C.), *Caesar's Seventh Campaign in Gaul*, noticed, 449*f.*
con for *cum* in MSS., 365*a.*
concilium, of the Gauls, 207*b.*
concreduo, *concredui*, 245*a.*
 conditional clauses, Latin, 466*b. f.*
 sentences, 171*a.*, 417*a. f.*
 and indefinite sentences in Greek, 276*a.*, 314*b. f.*
configo, 365*b.*
 congruence of tenses in Cicero, 312*b.*
coniungi, with *abl.* in Cicero, 40*b.*
 consecution of tenses in Latin, 6*f.*
 Constantius Chlorus, 232*a.*
contingo (*accido*), 166*b.*
 contraction, Latin, 243*a. f.*
conventus, seats of, 176*b. f.*
Conway (R. S.), note on Wheeler's *Grammatical Gender*, 469*a.*
Conybeare (F. C.), *Armenian Versions of Plato*, 341*f.*
Cooke (A. H.), notice of Gilmore's *Ktesias, Persika*, 368*b. f.*
 cookery, Greek, 204*b.*
Cookson (C.), note on Livy, 374*a.*
 notice of Wharton's *Vocalic Laws of the Latin Language*, 209.
 Cookson (C.); *v.* King (J. E.).
 Coptos, inscription from, 112*b.*
coram advb., 298*b.*
 Corinth, coins of, 477*a. f.*
 Cornutus, MSS. of, 442*b.*
corymbus, sense of, 10*b.*
 couches, Roman, 323*a. f.*
 Cram's *Universal Atlas*, noticed, 181*a. f.*
crassus, Plautus's use of, 221*a.*
 Cratippus and Xenophon, 404*a.*
credo parenthetic, 39*b.*
 Cretna, topography of, 330*a.*
 criticism, value of quantitative, 28*a.*
 v. MSS.
cum-clauses in Latin, 169*b. f.*, 466*a.*
cumulatus = 'with interest', 419*b. f.*
cupidus, sense of, 41*a.*
curator kalendarii, functions of, 58*b.*
 reipublicae, functions of, 58*b.*
 curses on tombs, 330*b.*
cursus honorum, senatorial, 206*a.*
cyathus, 273*b.*
 Cybele, 330*a.*
 Cyprian and *De Aleatoribus*, 125*a. f.*
 and the Latin Heptateuch, 364*a.*
 Cyprian, relation of to other dialects, 50*b.*
 v. Arcado-Cyprian.
 Cyprus, archaeology at, 140*b. f.*
 gem found in, 283*b.*
 Cyrrus, 423*a.*
Cyropaedia, composition of, 460*t.*
- D.
- δ for τ, 331*a.*
 dactyls and spondees in hexameters, 272*a.*, 368*a. f.*
 Dahl (B.), *Latinsk Litteratur-Historie på grundlag af O. Occioni, storia della letteratura latina*, noticed, 415*a.*
δαμογυός in Arcadian, 52*b.*
dandi, 212*b.*
dāru Skt. = Eng. *tree*, 307*b.*
 dative of agent, 250*a. f.*, 437*a. f.*
 ethical force underlying, 251*a.*
 of indirect object, after compound verbs in Latin, 169*a. f.*
 of -i-stems in LXX., 35*a.*
 in ν, Phrygian, 328*a.*
 plural Ionic in Plato, 29*a. b.*
 with ἀπὸ and ἐξ in Arcado-Cyprian, 49*a.*
 Davies (J. F.), obituary notice of, 133*f.*
De Aleatoribus; *v.* *Aleatoribus*.
 death and marriage associated, 418*b.*
 Declea, Piraeus visible from, 131*b. f.*
De Coloribus, authorship of, 119*a.*
decor plural, 47*a.*
dedērent = ἀποδεδόσανθι, 244*a.*
δεῖν εἰς τὸ ζῆλον, 414*b.*
δεῖν : *δεῖνα*, 259*b.*
deitas, *deificus*, 127*b.*
δεκάδαρχοι, 367*a.*
 Delendis, 330*a.*, 333*a.*
delco, 244*b.*
delibutus, 211*a.*
 Delian League, early history of, 387*f.*
 Delmatius, 233*a.*
δηλῶ, personal constructions of, 147*a.*
)(φανερός εἰμι, 147*a. f.*
 Delphi, archaeology at, 146*a. f.*
δεμέλεια, sense of, 70*a.*
 Demeter, 330*a.*
δημιουργος in Plato's *Timaeus*, 121*b.*
 Demosthenes, ἀν with past indic. in, 345*b.*
 Ausgewählte Reden, ed. 2 Wotke, noticed, 363*a.*
 character of, 461*a.*
 MSS. of, in Brit. Mus., 154*a. f.*
δημοτική ἀρετή, in Plato's *Laches*, 67*b.*
δενδρῶν, 70*a.*
dentatus, sense of, 469*b.*
δέω, personal use of, 148*b.*
 use of participle, 148*b.*
De Ossium Natura, authorship of, 116*b.*, 182*b.*, 184*a.*
 Derbe, 330*a.*
 desideratives, Latin, formation of, 48*b.*
δεύρανός, *membranaceus*, 256*a.*
 -*dhi* element in nouns and verbs, 196*b.*
διαβαλεῖν, 405*b.*
 Diaeus, president of Achaea, 447*a.*
 Diagoras, 260*b.*
διαλιπών, 148*b.*
διαπείν, sense of, 66*a.*
δία, in Latin, 40*a.*
dicat aliquis, 466*b.*
 dictatorship, abolition of, 77*b.*
 Dictionary, Latin, for schools, noticed, 164*f.*
 of Roman coins, noticed, 284*a. f.*
Didachē and *De Aleatoribus*, 125*a. f.*
διδάσκω, derivation of, 46*a.*
 digamma in Homer, 304*b.*
δίκαιον, Aristotle's view of, 197*a. f.*
δίκαιος, *ικανός εἰμι*, *δηλῶ*, *et sim.*, 147*a. b.*
 diminutives in Epictetus, 419*a. f.*
διμῶσις in Cyprian, 51*b.*
 Dimsdale (M. S.), *Livy*, Bk. XXII. noticed, 360*f.*
 Diocletian, edict of, 285*a. f.*
 Diodorus, on Syracuse, 110*a. f.*
 Diog. Laertius, MSS. of, 445*b.*

Dionysius Halicarn, ed. Jacoby, II., noticed, 416*a. f.*
 Dionysus, 330*a.*
 διορθωτής, sense of, 71*a.*
 διορθωτικὸν δίκαιον: ἐκούσια συναλλάγματα, in Aristotle, 197*a.*
 Διοσκούρια, festival of, 423*a.*
 Dioseuri, 330*a.*
 Dirce used for drinking, 104*a.*
 Dis, derivation of, 47*a.*
 discovery of antiquities; *v.* British Museum.
 of inscriptions; *v.* inscriptions.
 diserté, sense of, 166*a.*
 disertus, 166*b.*
 dispensatores freedmen, 57*a.*
 D N. M. E., 232*b.*, 233*a.*
 Döllinger (T. von), *Akademische Vorträge Band I.*, noticed, 215*a. f.*
 Dörpfeld on the Greek theatre, 85*a. f.*
 δοκῶ, personal use of, 148*a. f.*
 dominus, 211*b.*
 Domitian, persecution of, 205*b.*
 titles of, 233*b.*
 Domitopolis, 333*a.*
 Doric, relation of, to Arcado-Cyprian, 50*b.*
 Dossennus, 166*b.*
 δουλάριον, Epictetus' use of, 119*b.*
Dowdall (L. D.), *Corrigenda* in Liddell and Scott, 373*b.*
 Dowdall (L. D.), *Livy*, Book XXII., noticed, 42*f.*
 δρ. = δέυρανος, 256*a.*
 drachma, Athenian)(Corinthian, 477*b.*
Driver (S. R.), obituary notice of Dr. Hatch, 474*f.*
 dubius, formation of, 195*a.*
 Duff (J. D.), *Lucretius*, Book V., noticed, 263*f.*
 duim, perfect opt., 245*a.*
 δύναμαι, derivation of, 46*a.*
 δύναμιν (εις, κατὰ) in Plato, 29*a.*
 δυναστεία in Polybius, 30*b.*
 -duo fut. perf., 245*a.*
 duoviri, duumviri, 41*a.*
 on Corinthian coins, 478*a.*
 quinquennales, *ib.*
 duplication by scribes, 71*b. f.*
 duzxi a contracted form, 3*a.*

E.

ε + α, treatment of, in Cyprian, 51*a.*
 ε + ε, treatment of, in Cyprian, 51*b.*
 ε and ς confused in MSS., 293*b.*
 ε and ι, variation in Latin, 209*a.*
 confused in MSS., 293*a.*
 -e, ablative in, 316*a.*
 -ē-declension, 52*b.*
 ε for αι, 435*a.*
 η for ε in Arcado-Cyprian, 50*a.*
 ε for ι, 229*b.*, 231*a.*
 ε inserted in Latin, 1*b. f.*
 ε to ι in Cyprian, 52*a. f.*
 ξασσα Doric, 4*b.*
 ecce, derivation of, 298*b.*
 Editorial, 1.
 Egen (A.); *v.* Meusner (I.).
 Egnatius on inscr., 231*a.*
 εῖο in Augustan poets, 370*a.*
 Ehwald (R.), *Ad. hist. carm. Ovid. recensionemque symbolae*, noticed, 212*b. f.*
Ovidii Amores, Epistulae etc. (Teubner, Vol. I.), noticed, 212*a. f.*
 εἰ, εἰς, ἐσσί, 47*a.*
 -εἰ forms in Boeotian, 52*b.*
 εἰ, negative with, 274*b.*
 εἴγε, 319*a.*
 εἰεν, derivation of, 47*a.*

ῆκασμένος, sense of, 418*a.*
 εἶπον, construction of, 131*b.*
 εἰς for πρὸς, 414*b.*
 statistics of, 414*b.*
 with numerals, of persons, 414*b.*
 εἴσαι Hom., 51*b.*
 ἐκ = ἀπό, 437*a.*
 ἐκ = ὑπό, 251*b.*, 414*b.*, 436*f.*
 ἐκ, statistics of, 414*a. f.*
 ἤ κε in Cyprian, 51*a.*
 ἑκφορος, sense of, 68*a.*
 ἑκπτωσις, sense of, 71*a.*
 Elasilai, 188*b.*
 Elean, phonetic law in, 130*b.*
 elicui, 246*b.*
 elision on metrical inserr., 271*a.*, 272*b.*
Ellis (R.), A suggestion on *Agam.* 69—71, 132*a. f.*
 notice of Ehwald's *Ad historiam carminum Ovidianorum...symbolae*, 212*b. f.*
 of Kauffmann's *De Hygini Memoria Scholiis in Ciceronis Aratum servata*, 370*b. f.*
 of Occione's translation of *Silius Italicus Punica*, 370*b.*
 of Riese's *Ovid*, Vol. II., 451*f.*
 elogium in Latin, 40*a.*, 41*b.*
 em)(hem, 299*a.*
 ἐμβάλλειν, sense of, 468*b.*
 emendations:—
 Aeschylus, 371*b. f.*, 401*a. f.*, 417*b.*, 436*a. f.*
 Aristophanes, 313*a. f.*, 418*a.*
 Aristotle, 198*f.*, 373*a.*
 Catullus, 291*f.*, 374*a.*
 Demosthenes, 372*b. f.*
 Euripides, 372*a.*, 417*b. f.*
 glossary, Graeco-Latin, 129*b.*
 Latin-Greek, 129*a. f.*, cf. 181*b.*
 Heptateuch, 365*a. f.*
 Horace, 470*b.*
 Juvenal, 200*a. f.*, 468*a.*
 Livy, 374*a.*
 Lysias, 407*a.*
 Martial, 200*a. f.*
 Nonius, 247*f.*
 Ovid, 374*b.*, 470*b.*
 Persius, 199*a. f.*; cf. 275*a. f.*, 314*b. f.*
 Plato, 341*a. f.*, 468*b.*
 Polybius, 447*b.*
 Propertius, 316*a. f.*
 St. James, 74*b. f.*, 275*b. f.*, 314*a.*
 Sophocles, 372*b.*
 Thucydides, 372*b.*, 418*b.*, 435*a. f.*
 Xenophon, 403*f.*
 ἐμμέσφ *et sim.* in LXX., 35*b.*
 emperor and finance at Rome, 56*b. f.*
 emphasis, and order in Latin, 171*b. f.*
 ἔμπος, quantity of, 407*b. f.*
 ἐν and ἐς slurred in pronouncing, 38*a.*
 -ῆναι in Cyprian, 49*b.*
 ἐν ἀπορρήτῳ, examples of, 415*a.*
 ἐναρέτως, 332*b.*
 ἐγχείη, 203*b.*
 ἐνδραψιλευσάμενον, 332*b.*
 Endoios on a stele, 140*b.*
 ἦνικε for ἦνευκε, 70*a.*
 -ensis, use of, 201*f.*
 -ensis with names of towns, 202*b.*
 ἐνσκηνώα, 35*a.*
 ἐνθανεῖν, ἐναποθανεῖν, 407*a.*
 -εω, verbs in, pass into -μι class, 50*a.*
 -εος, genitives in, 331*a.*
 ἐπακτός, sense of, 418*a.*
 Epaminondas, Xenophon's view of, 131*a.*
 ἐπ' ἀμφοτέρων οὖς, ! if Greek, 23*a.*
 Ἐπήκοος (Προσιδών), 330*a.*
 Ephesus, games at, 175*f.*

- ἐφοδίζειν, 30*b*.
 Ephrem's *Commentary*, 456*b*. *f*.
 ἔφον, sense of, 148*b*.
 Epic, Greek Burlesque; *v*. Brandt.
 Epicharmus, 459*a*.
 Epictetus, lexicography of, 70*b*. *f*., 419*a*. *f*.
 MSS. of, 444*a*.
 Epicureans, Cicero on, 357*a*. *f*.
 Epidaurian inscr., Baunack's edition of, 130*a*.
 new words from, 70*a*. *f*.
 Epigoni, names of, 339*a*. *f*.
 epigram, inscriptional, 328*a*.
 Ἐπικάρπιος, 330*a*.
 Ἐπικτατος, 330*b*.
 ἐπιπῆν, 70*a*.
 ἐπιφέρω, sense of, 71*a*.
 Epipolae, strategic value of, 111*a*.
 ἐπιψαλίζω, 70*b*.
 ἐπισταῖς, Cyprian, 51*b*
 ἐπιθειάζω, sense of, 71*b*.
 epithets 'standing' in Homer, 220*a*.
 ἐπὶ τοῦτο, sense of, 260*a*. *f*.
 'Ergane terrace,' 140*b*.
 εργῶ, &c., 167*a*.
 Erigone, legend of, 378*b*. *f*.
 ero, explanation of, 168*a*.
 ἐς and ἐν slurred in pronouncing, 38*a*.
 -ής for -εύς in Arcado-Cyprian, 52*b*.
 ἐς κόρακας parenthetical, 259*b*.
 Esquiline cemetery, excavations in, 54*b*.
 ἔστε on inscr., 306*b*.
 Estienne (les), biography of, 308*a*. *f*.
 et, incorrect use of, 362*b*.
 ἔ-τετμ-ον)(ἔ-τε-τμ-ον, 45*b*.
 ἥθος in Polybius, 30*b*.
 ἦτα, 331*b*.
 ἦτοι in alternatives, 353*b*.
 etymology, Greek and Latin works on, 209*f*.
 eu in Latin, 211*b*.
 Evans (T. S.), obituary notice of, 317*f*.
 Εὐβοσία, 330*a*.
 εὐβοσιάρχης, 332*a*.
 ἔφεσος = ἴσος, 51*b*.
Everett (W.), note on Catullus XXIX., 291*f*.
 -evi in Latin perfects, 244*b*.
 Eumenia, a *conventus*, 177*a*.
 Eumenides, Athens in, 402*b*. *f*.
 euntis, explanation of, 209*a*. *f*.
 Εὐφροσύνη, 330*a*.
 Euripides, ἄν with past indic. in, 343*b*.
 and Sophocles, 27*b*.
 as philosopher, Berlage on, noticed, 26*f*.
 chronology of works, 27*a*.
 conception of ἀρετή, 26*a*. *f*.
 Ion translated (H. B. L.), noticed, 309*a*. *f*.
 misogyny of, 27*a*.
 Paley's estimate of, 81*b*. *f*.
 plays upon words in, 220*b*. *f*.
 'tendency' of, 26*a*. *f*.
 Europa, legend of, 107*f*.
 Εὐρυδάκης, 339*a*.
 Eusebius and Philippus Sidetes, 205*b*.
 εὐστροφος, 332*a*
 εὐθeneîn, εὐθηνεîn, 199*a*. *f*.
 Εὐφάγδρω, Cyprian, 52*b*.
 ἐξ in Arcado-Cyprian, &c., 49*b*. *f*.
 ἐξ with dative in Arcado-Cyprian, 49*a*.
 exactores, 57*a*.
 ἐξαπεîν, 436*a*.
 excitare, suscitare, 365*a*.
 exclusus, sense of, 39*b*.
 experientia)(usus, 41*a*.
 extermino, sense of, 453*a*.
- F.**
- f* and *e* confused in MSS., 293*b*.
 faber, 211*a*.
 facici, 212*a*.
 facta, sense of, 264*b*.
 fallo, 211*a*.
 family, Athenian, 371*a*. *f*.
 Fasti of Roman imperial legati, 206*f*.
 fata, sense of, 264*a*.
 Favre (Mme.), *La Morale d'Aristote*, noticed, 369*a*. *f*.
Fausset (W. Y.), note on Cicero, *pro Cluentio*, 469*a*. *f*.; cf. 374*b*.
 Fausset (W. Y.), *Pro Cluentio*, noticed, 38*f*.
 faxo, -im, 299*b*.
 fecere from [*fecerize*], 2*a*. *f*.
 Fick's view of Homer, 304*a*.
 filius, 211*a*.
 final clauses, 171*b*.
 final -ō shortened in Latiu, 167*a*.
 finance in the *municipia*, 57*a*.
 firmitas, Plautus's use of, 221*a*.
 fiscus and aerarium, 60*b*.
 emperor and, 57*b*.
 officials of, 57*a*.
Fitzwilliam Museum, Waldstein's *Catalogue of Casts*, noticed, 421*a*. *f*.
Flagg (I.), notice of Weil's *Order of Words in Ancient Languages* (translated), 218*a*. *f*.
Flecte; / *plu*, 307*b*.
 fodus, sense of in Livy, 13*b*.
 fore, 211*b*.
 formative element of verbs and nouns identical, 196*a*. *f*.
 fortassis in Cicero, 40*a*.
 Forum, plan of, 136*a*.
 shrine in, *ib*.
Frazer (J. G.), note on Catullus, 315*b*. *f*.
 fremo, 211*a*.
 Frogs and Greek stage, 86*a*.
 Frontinus *Strategemata*, ed. Gundermann, noticed, 311*a*.
 fruor in Plautus and Terence, 298*a*.
 Fügner (Fr.), *Livius* XXI.—XXIII., noticed, 213*b*.
 fuerunt, original, 244*a*.
 Fuhr (K.); *v*. Rauchenstein (R.).
 fulcrum, fulcri genius, meaning of, 322*f*.
 Fulgentius and Nonius, 300*b*.
 fungor in Plautus and Terence, 298*a*.
Furley (J. S.) on the Stage in the Greek Theatre, 85*a*. *f*.
 future indic., Latin, 467*a*.
 with ἄν in Attic, 274*a*.
- G.**
- Galen on the *Timaeus*, 116*b*., 181*b*. *f*.
 Galerius, 232*a*.
 Galliarum inquisitor, duties of, 208*b*.
 Gallic invasion of Greece, authorities for, 216*a*.
 Gallienus, inscr. of, 230*b*. *f*.
 Gelon, Wall of, 111*a*., 112*a*. *b*.
 γενάμενος, 331*b*.
 gender and sex, 390*a*. *f*., 469*a*.
 genitive in -ω in Cyprian, 50*b*., 52*b*.
 in Ovid, 212*a*.
 objective, 362*b*.
 Pisidian, 330*b*.
 sing. of masc. -ā- stems in Arcado-Cyprian, 49*a*.
 with σύν, 331*a*., 332*b*.
 genitives, anomalous, 331*a*.
 genius tori, &c., 323*a*. *f*.
 Gennadius, Patriarch of Constantinople, 222*a*. *f*., 397*b*. *f*.

- Genoa, Greek MSS. in library at, 255*b*. *f*.
 geography, ancient, 329*b*.
 Greek, work on, 61*a*. *f*., 62*a*.
 of Greece, work on, noticed, 415*a*. *f*.
 of Elsass, 61*b*.
 of Italy, work on, 61*b*.
Georges (K. E.), reply to address of congratulation, 93.
Georges (K. E.), *Lexicon of Latin Word-forms*, noticed, 181*a*.
 Germanic legions, where recruited, 112*a*. *f*.
 gerund and gerundive in Livy, 213*b*.
 gerundive, Latin formation of, 168*a*. *f*., 209*b*.
 γίγνομαι, forms of in LXX., 35*a*.
Gilbert (W.), Ξενοφώντος ἀπομνημονεύματα, noticed, 404*a*. *f*.
Giles (P.), Ἑρσὶ πρόγονοι μέτασσαι, 3*f*.
 note on *Arrephoria*, 222*b*.
Gilmore (J.), *Fragments of the Persika of Ktesias*, noticed, 368*b*. *f*.
Giraud (P.), *Les Assemblées Provinciales*, noticed, 207*a*. *f*.
 γλ-, quantity of vowel before, 185*a*.
 glossaries, Graeco-Latin, 129*a*.
 Latin-Greek, 128*a*. *f*., cf. 181*b*.
 emendations in, 129*a*. *f*., cf. 181*b*.
 glosses, relating to Sparta, 62*b*. *f*.
 gnomic perfect, Latin, 466*a*.
 gnosti = jajnātha, 243*b*.
Goethe (A.), *Cicero De Natura Deorum*, noticed, 160*f*.
Goetz (G.) and **Gundermann (G.)**, *Corpus Glossariorum Latinorum* II., noticed, 128*f*.
Goodwin (A.), note on Aristophanes, 313*a*. *f*.
 on Euripides and Sophocles, 372*a*. *f*.
 on Euripides, 417*b*. *f*.
Gorgon, legend of, 283*b*.
Gow (J.), *Companion to School Classics*, ed. 2, noticed, 179*a*.
 gradus, sense of, in Livy, 316*a*.
 grammars, noticed—
 Attic inscriptions, 305*f*.
 comparative, 167*f*., 209*f*.
 Homeric, 303*f*.
 Latin—
 Allen-Greenough, 167*f*.
 Andrews-Stoddard, 218*b*. *f*.
 Schweizer-Sidler, 275*b*.
 Sonnenschein, 466*f*.
 grammatical gender, 390*f*., 469*a*.
 Grassmann's law illustrated, 45*b*., 46*a*.
 Greece, Baedeker's *Handbook to*, noticed, 214*b*.
 Greek, calendar, 216*a*. *f*.
 geography, 61*a*. *f*., 62*a*.
 history, noticed, 52*f*.
 legends, interpretation of, 53*b*.
 MSS. in Italian libraries, 12*f*., 252*f*., 345*f*.
 moral feeling, 26*a*. *f*.
 music, 354*a*.
 personal constructions in, 147*f*.
 pronunciation of transliterated Latin names, 37*b*.
 sonant liquids in, 44*b*. *f*.
 theatre, 85*a*. *f*.
 verse, translations into, 133*f*.
 verse composition, 416.
 words corrupted in MSS., 292*a*., 299*a*.
Greenough (J. B.) [and **Kittredge (G. L.)**], *Allen and Greenough's Latin Grammar for Schools and Colleges, revised and enlarged*, noticed, 167*f*.
Greenough (J. B.), *Satires and Epistles of Horace*, noticed, 124*f*.
Gregoi Magistros and Plato, 340*a*. *f*.
Gregory IX. and classics, 215*b*.
 gremium, use of, 217*b*.
Grote (John), *Dialogue on the Utilitarian Basis of Plato's Republic*, 97*f*.
Grünenwald (L.), *Der freie formelhafte Infinitiv der Limitation in Griechischen*, noticed, 216*b*. *f*.
Gudeman (A.), *De Heroidum Ovidii codice Planudeo*, noticed, 269*f*.
Gunter (O.), *Quaestiones Ammianae Criticae*, noticed, 181*a*.
Guthling (J.), *Xenophons Agesilaos*, noticed, 404*b*. *f*.
Gueulde, situation of, 84*b*.
 γυναικας, 331*a*.
Gundermann (G.), *Iuli Frontini Strategemata*, noticed, 311*a*.
 v. **Goetz (G.)**.
Gwilliam (G. H.), notice of Norton's *Translation of Hebrews*, &c., 311*a*. *f*.
Gwynn (S. L.), note on Aesch., 371*b*. *f*.
Gylling (J.), *De argumenti dispositione in satiris ix.—xvi. Juvenalis*, noticed, 468*a*.
 H.
 h' for δ, &c., in Elean, 130*b*.
 haec, fem. pl., 298*b*.
Hale (W. G.), notice of Allen and Greenough's *Latin Grammar*, 167*f*.
 of Sonnenschein's *Latin Grammar* II., *Syntaxe* 464*f*.
Haliartus, Athenian expedition to, 407*b*.
Halicarnassus and Theangela, 140*a*.
 Ἁλεια, festival of, 423*a*.
 Ἀλίκη or Ἀλκίς, 70*a*.
 ἄλυσις in Polybius, 30*b*.
 ἄνδρε, 304*b*.
Handmann (R.), on the Gospel according to the Hebrews (*Texte u. Unters.* V. 3), noticed, 206*a*. *f*.
Hannibalianus, 233*a*.
 happiness and justice, 98*b*., 99*b*. *f*.
Hardy (E. G.), note on Pliny, 77*a*.
 on Tacitus, 77*a*. *f*.
 notice of Giraud's *Les Assemblées Provinciales dans l'Empire Romain*, 207*a*. *f*.
 of Liebenam's *Forschungen zur Verwaltungsgeschichte d. Römischen Kaiserreichs*, 206*f*.
 of Mommsen's *Römisches Staatsrecht*, 111. 2, 58*f*.
 of Mommsen on the Recruiting System under the Empire, 112*f*.
 of Wiegand's *Beiträge zur Landes- u. Volkskunde von Elsass-Lothringen*, 60*a*. *f*.
 hare-hunting, on vases, 478*a*. *f*.
Harnack (A.), *Das Evangelienfragment von Faiyum (Texte u. Unters. V. 4 Anh.)*, noticed, 454*f*.
De Alcatribus, noticed, 125*f*.
Die Akten des Karpus, des Papylus u. d. Agathonike, noticed, 455*f*.
 on N.T. criticism, 410*b*. *f*.
Harpalus, affair of, 461*a*.
 ἀρπάζω, derivation of, 45*a*.
Harrison (C.), note on conditional sentences in Greek, 417*a*. *f*.
 on Persius 374*b*. cf. 10*b*.
Harrison (Jane E.), on the Central Slab of the E. Parthenon Frieze, 378*a*. *f*.
 on the Festival of the *Aiora*, 378*b*. *f*.
 on the meaning of *Arrephori*, 187*a*. cf. 222*b*.
Hartmann (J. T.), *Analecta Xenophontea*, noticed, 405*a*. *f*.
 [ἄσσα] = σφία, 4*b*.
hastae volitibus amentatae, 355*b*.
Hatch (E.), notice of Swete's edition of the *Septuagint*, 32*f*.
Hatch (E.), obituary notice of, 474*f*.
 ἀρεόπιδας, 70*a*.

- Haverfield (F.)**, note on Euripides, 418*b*.
 on Thucydides, 372*b*.
 on the abolition of the Dictatorship, 77*b*.
 on the Gold Bars of Kraszna, 186*a*. *f*.
 on Roman Inscriptions from Sardinia, 228*f*.
 Two Notes on Syracuse, 110*f*.
 notice of Compton's *Caesar*, 449*f*.
Haussleiter on *De Alcatoribus*, 127*b*. *f*.
Haussoullier, *Athènes et ses Environs*, noticed, 62*a*.
Hayman (H.), note on *Acts*, 73*b*. *f*.
 note on S. James, 74*b*. *f*.
Head (B. V.), *Catalogue of Greek Coins, Corinth, &c.*,
 ed. Poole (R. S.), noticed, 477*f*.
Heberden (C. B.), notice of Amsel's *De vi atque*
indole rhythmorum, 66*a*. *f*.
 notice of Schoell-Studemund's *Anecdota Varia*
 I., 262*f*.
Hebrews, Gospel according to, Handmann on,
 noticed, 206*a*. *f*.
Hedypathia, 203*a*., 204*a*.
Hedypagetica = *Hedypathia*, 204*b*.
 ἡ ξὺ πόλις in Thucydides vi., 111*b*. *f*.
Hegemon of Thasos, 203*a*. *b*.
Hegesippus, new fragments of, 235*a*. *f*.
 'Εκάτη, note on, 416*a*. *f*.
 ἐκατηβόλος, 416*b*.
 ἐκάφεργος, 417*a*.
 ἐκηβόλος, 417*a*.
 ἦκα for προσήκα, 149*b*.
 *Εκτωρ, 339*b*.
Hellenus on inser. 233*a*.
Helikon, archaeology on, 141*b*.
Hellenica, composition of, 460*b*.
Hellenistic Greek, 73*b*. *f*.
hem)(*em*, 299*a*.
 ημέρα, aspiration of, 130*b*.
 ἥμισυς, inflexion of, 35*b*.
 ἥμισυς, 332*a*.
Henry (V.), *Précis de Grammaire Comparée* ed. 1
 and 2 noticed, 210*b*. *f*.
Hephaestion, scholia on, 262*a*. *f*.
 ἐπτατειχεῖς, sense of, 104*a*. *f*., 107*b*., 436*b*.
Heptateuch, the Latin, Mayor on, noticed, 363*f*.
 authorship of, 363*b*. *f*.
Hera and Iris, 285*b*.
Herakles, representation of, 237*a*.
 'Ηράκλεια, festival of, 423*a*.
Heraclides and Rhodes, 448*a*.
Heraclitus and χρημοσύνη, 400*f*.
 optimism of, 400*b*.
 Patrick's translation, noticed, 399*f*.
herbidus, analysis of, 210*b*. *f*.
Hercules, oracular, 56*a*.
 ἑρμαιοι, 332*a*.
Hermas, Pastor, ed. Lambros, noticed, 64*b*. *f*.
 cited in *De Alcatoribus*, 125*b*. *f*.
 in relation to the N.T., 412*b*.
Hermes, early representation of, 188*a*.
 titles of, 330*a*.
Hermes, vol. xix., Mommsen's article in, noticed,
 112*f*.
Heroides of Ovid, authenticity of, 310*b*.
Herodotus, ἄν with past indic. in, 313*a*.
 MS. of in Brit. Mus., 150*b*.
 on the Delian League, 387*a*. *f*.
 ἔρσαι (ἐρσαι), 3*a*. *f*.
Hesiod, parodies of, 203*a*.
 ἔσταμεν = *stetimus*, 244*a*.
 ἡσυχάζων, sense of, 71*a*.
hexameter, heroic, work on, 368*a*. *f*.
 structure of, 271*b*. *f*.
iapós in Cyprian, 51*a*. *f*.
hiatus in Plato, 29*a*.
 in Tatian, 205*a*.
 in Zosimus, 37*b*. *f*.
hic, quantity of, in Plautus, 75*a*. *f*.
Hicks (E. L.), on *ex voto* Dedications from Koulat
 (Koloe), 69*f*.
 on Inscriptions from Theangela, 234*f*.
 on Inscriptions from Thyatira, 136*a*. *f*.
 on Theangela, 139*b*. *f*. : cf. 234.
 notice of Meisterhans' *Grammatik d. attischen*
Inscriptionen ed. 2, 305*f*.
Hierapolis, council at, 179*a*.
ιεράετο, 331*b*.
ιέηα = *ιέρεια*, 137*b*.
ιέρισσα, 332*b*.
Hiero and literature, 463*a*.
ικανός, &c., with participles, 147*b*.
ίνα, uses of, 319*a*.
Hippocrates, portrait busts of, 464*b*.
Hipponax, 203*a*. *b*.
ἵππος, aspiration of, 130*b*.
Hispaniciensis)(*Hispanus*, 201*a*. *f*.
ιστορεῖν, sense of, 449*a*.
 'Hittite' antiquities in Berlin Museum, 478*b*. *f*.
 ὁ (ῆ) καί with proper names, 331*b*.
Holden (H. A.), notice of Bernardakis' *Plutarchi*
Moralia Vol. I., 35*f*.
 notice of Sabbadini's *De Officiis di M. Tullio*
Cicerone, 299*f*.
Holden (H. A.), *Cicero De Officiis* III., noticed, 68*a*.
Xenophon Cyropaedia III.—V., noticed, 403*a*. *f*.
Xenophon Oeconomicus 4th ed., noticed, 274*b*.
ῥλος = *pās* in mod. Greek, 66*a*.
Homer and Vergil, caesura in, 368*b*.
 ἄν with past indic. in, 343*a*., 344*a*. *b*.
 grammar of (Vogrinz), noticed, 303*f*.
 scansion of, 304*a*. *f*.
 Fick's view of, 304*a*.
 Paley's theory concerning, 81*b*.
 parodies of, 203*a*.
 relation of dialect to Arcado-Cyprian, 60*b*.
Homeric evidence, value of, 53*a*.
Homeric question, 463*b*. *f*.
homo)(*vir*, 41*a*.
Hoole (C. H.), *The Classical Element in the New*
Testament, noticed, 215*a*.
Hoppus (Mary A. M.), *Masters of the World*, noticed,
 272*f*.
ῥρα, 211*a*.
Horace and Vergil, 268*a*. *f*.
 and Moschus, 108*a*. *f*.
 and the Europa-legend, 107*f*.
 Greenough's *Satires and Epistles*, noticed, 124*f*.
 Horace's journey to Brundisium, date of, 424*b*.
Hort (F. J. A.), Old-Latin Palimpsest of *Acts* and
Apocalypse, 11*f*., 181*b*.
ὁς ἄν, force of, 277*a*.
ὡς οἶκα, personal use of, 147*b*.
Hoskyns-Abrahall (J.), note on S. James, 314*a*. :
 cf. 275*b*.
 note on Thucyd. II., 469*b*.
ὥσπερ and *καθάπερ* in Plato, 29*a*.
ὥστε with inf., 319*a*.
 *ὄυβος, sense of, 105*a*.
Housman (A. E.), notes on Latin Poets, 199*f*. :
 cf. 275*a*.
 on Persius, 315*a*. *f*.
Huber (J.), *Die Ursachen des Verbannung des Ovid*,
 noticed, 311*a*.
ὑδάτιον, sense of, 71*a*.
Huet (P. D.), biography of, 308*a*.
νός, decl. of, 304*b*.
νός πόλεως, 330*b*.
ῥλς = *ἰλός*, 306*a*. *f*.
Humbert (G.), *Essai sur les Finances et la Compta-*
bilité publique chez les Romains, noticed, 56*f*.
Humphreys (M. W.), notice of Allen's *Greek Versi-*
fication in Inscriptions, 274*f*.

Humphreys (M. W.), *continued*—

notice of Manatt's *Xenophon Hellenica* I.—IV., 131a. f.

ὄδς, quantity of, 272a.

ὑπάρχειν, sense of, 117b.

ὑπαρνος, meaning of, 249f.

ὑπαρξίς, 30b.

ὑπεδεξάμην)(ἐδεξάμην, 23b.

ὑπέρ for περί, 414b.

with acc.)(gen., 415a.

ὑπερφίαλος, formation of, 195a.

ὑπέρθεσις, 30b.

ὑπό rhetorical, 439b.

with fem. nouns, 439a.

with agent in Greek, 250a. f., 438 a. f.

ὑποφορά, sense of, 71a.

ὑποπροάγων, 332b.

hure (Germ.), etymology of, 469b.

Hyginus ap. scholia ad Ciceronis *Aratea*, Kauffmann ou, noticed, 370b. f.

hyperbaton, 117b.

Hyperbolus, ostracism of, 414a.

Hyperides, Babington's edn. of, 135a. f.

MSS. of in Brit. Mus., 155a. f.

hypotaxis and parataxis in Plautus, 249a.

I, J.

-i, ablative in, 316a.

i and e confused in MSS., 293a.

i characteristic inserted in Latin perfect, 2a. f.

-i- declension, Latin, 211a. f.

i, disappears in Latin after ā, &c., 2b.

-i in *venio*, *salio*, *sario*, 246b.

i prothetic, 331a.

-i stems in Greek and Latin, 173a.

-i- stems, dative of, 35a.

Jacoby (C.), *Dionysius Halicarnasensis* Vol. II., noticed, 416a. f.

jaññā, jaññātha, &c. = *novi*, *nosti*, &c., 244a. b.

ian, use of, 41a.

iambic line in Thucydides, 469b.

words, variation of accent in, 123b.

James (M. R.), note on 'Pseudo-Augustine,' 222a. f.

Iasos, 333a. f.

ἱατρα = ἱατρεία, 70b.

ἱάτρα, Cretan, 4b.

χρος, derivation of, 45b.

Idalion, excavations at, 140b. f.

idealism in Plato, 120a. f.

Idiomata Generum, 128b., 129a.

Idyma, 334a.

ie not contracted in Latin, 211a.

Jebb (R. C.), *Selections from the Attic Orators*, ed. 2, noticed, 406f.

on the Greek theatre, 85a. f.

Jerome and the Vulgate, 452a. f.

Jevons (F. B.), notice of Bergk's *Griechische Literaturgeschichte*, Bd. IV., and Christ's *Griechische Literaturgesch.* (in Müller's *Handb.*, Bd. VII.), 459f.

notice of Werndorff's *Erklärung aller Mythologie*, 415b.

Jevons (F. B.), *Kin and Custom in Journal of Philology*, note on, 371a. f.

Jewish quarter at Rome, 63b. f.

Jews and Christians at Rome, 63b. f.

ignominia)(infamia, 41b.

iisti, iit, explained, 2a.

Iliad, *Scholia Towneiana* of, 155f.

ille, scansion of, 123b.

Illyria, recruiting in, 113b.

ilús, 306a. f.

Immerwahr (W.), *Die Lakonika des Pausanias auf ihre Quellen untersucht*, noticed, 214a. f.

ἱμοῦδλις, Μοῦδλις, 331a.

Imp. Caesar on inscriptions, 229a., 233b.

imperatives in -dhi, -θι, 196b.

imperf. subjunct. in Latin, 9a., 10b. f.

its formation, 168a.

improbis, 410b.

imputo, 167a.

iv for ev, range of, 49a.

in causa esse, Ciceronian?, 166a. f.

incedit (?), 123b.

incola, 314a. f.

indefinite sentences in Greek, 276a. f.

indicative, future, Latin, 467a.

past tenses with *dum*, &c., 467a.

use of, in Livy, Caesar, 214a

indignum facinus, 39b.

Indo-European, classification of languages, 45a.

infamia)(ignominia, 41b.

infer(s), et sim., 365a.

infinite, verbs and nouns, 195b.

infinitive, future, Latin, in -rum, 277b.

substantival, 217a.

with τοῦ μή, 217a.

of limitation, 217a.

use of, in Livy, 213b.

works on, noticed, 216b. f.

in oculis, 362a.

in potestatem esse, 166a.

inquisitor Galliarum, duties of, 208b.

-inquis = -αρός, 211a.

inscriptions, additions to, 233b. f.

Aramaic, 479b.

Athens, 188b.

from Asia Minor, 325f.

Attic, grammar of (Meisterhans), noticed, 305f.

Carpathos, 333b.

Chersonesus, 422b.

Epidaurius, new words in, 70a. f.

work on, 130a.

Greek, versification in, 271f.

Kephisia, 188b.

Koulah, 69f.

Milas, 137a. f.

Thyatira, 136a. f.

new, 188b., 228f., 234f.

restoration of, 326a. f.

insinuo transitive, 264a.

instar, 166b.

instituere (exercitum), 40b.

interduo, 245a.

intimo ut..., 366b.

inversion of syllables in MSS., 201a.

-io verbs in Latin, 246a. f.

Ion of Chios on Cimon's exploits, 389a. f.

-ῖων, compar. ending, 304b.

'Ionia', extent of the term, 387b. f.

Ionians and Delian League, 387b. f.

Ionic-Attic, relation of, to Arcado-Cyprian, 50a. f.

Ionisms in the Attic orators, 414b., 415a., 436b.

Josephus, causes of corruption in, 159a. f.

ed. Naber, noticed, 160a. f.

ed. Niese, noticed, 158f.

MSS. of, 159a. f.

Jovius, Zosimus' account of, 38b.

journalism, Roman, 216b.

Iris, conventional position of, 285b.

head of, on Parthenon frieze, 285b.

Irish b-future, 195b.

-is, in acc. pl., 451b.

Isaura Nova, 330a.

Ismenus used for bathing, 104a.

Isocrates, MSS. of, in Brit. Mus., 153b.

ἴσος = *FloFos*, 51*b*.

ἰσφαγέντι, 331*a*.

-*it* in Latin perf., 10*b*.

-*it* in pres. indic. 3rd conj., 297*b*.

itacism, 34*a*., 331*a*., 453*b*.

Italian Libraries, Greek MSS. in, 12*f*., 252*f*., 345*f*.

Italy, geography of, 61*b*.

iterative use of *ἄν* with indic., 343*f*.

ἰubeo, construction of, 167*b*.

Judson (H. P.), *Caesar's Army*, noticed, 274*b*. *f*.

-*ivi*, perfects in Latin, 245*b*.

Juliensis, 202*b*.

Jung (J.), *Geographie von Italien u.s.w.*, noticed, 61*b*.

-*ius*, -*ium*, gen. of nouns in, 298*b*.

justice, Aristotle's division of, 197*a*. *f*.

Plato's view of, in *Republic*, 97*f*.

Juvenal, *De argumenti dispositione in satiris* IX.—

XVI. (Gylling), noticed, 468*a*.

Juvenicus and the Latin Heptateuch, 363*b*. *f*.

K.

καί, not for *κάτι*, 52*b*.

Καισαριανοί, 71*a*.

κανθάρου μελάντερος, 23*b*.

Kantian theories in Plato, 121*a*.

καπνός = *varor*?, 45*a*.

καρδία = Skt. *hṛd*. *?*, 45*b*.

κάπηλος)(*ἐμπορος*, 105*b*.

κάπρος, 204*b*.

Karpus, *Acts* of, &c., ed. Harnack, noticed, 455*f*.

καταβάλλειν, 196*a*., 367*a*., 407*a*.

καταλήγειν, 446*b*.

καταπληξάμενοι, 446*a*.

κατατομαί κανόνος, 263*b*.

κατεαγνα, quantity of, 272*a*.

κατέθεσαν in Cyprian, 52*a*.

καθάπερ and ὥσπερ in Plato, 29*a*.

Καθηγεμών, Ἑρμῆς, 330*a*.

κάτι, *κάς* in Cyprian, 52*b*.

Κατ(τ)άνδρα, 305*b*.

Kauffman (G.), *De Hygini Memoria* etc., noticed, 370*b*. *f*.

κέ for *ἄν*, where found, 49*b*.

κέ, τέ, in Homer, 304*b*.

Kellogg (M.), *Ciceronis Brutus*, noticed, 354*f*.

Kennedy (B. H.), obituary notice of, 226*f*., 278*f*.

pupils of, at Shrewsbury, 279*a*. *f*.

Kerphisia, inscription from, 188*b*.

κηρόταφος, 332*b*.

King (J. E.) and Cookson (C.), *Sounds and Inflections in Greek and Latin*, noticed, 44*f*.

Kittredge (G. L.); *v*. Greenough.

Kirchhoff on the Delian League, 387*f*.

κισσός = *hedera* (?), 46*b*.

κληρωτός, sense of, 294*a*., *f*.

κλόνις = *κλόFnis* (?), 45*b*.

Kock, *Comicorum Atticorum Fragmenta*, Vol. III. noticed, 22*f*.

Koinon of Asia, 174*f*., 177*a*. *f*., 207*b*., 208*a*. *f*.

Koloe; *v*. Koulah.

Konia, inscriptions from, 327*b*.

Κορνοί, situation of, 70*b*.

Κοσμά, 378*a*.

κόσμος, derivation of, 130*a*.

meaning of, 418*b*.

Koulah, inscriptions from, 69*f*.

Koulah and Koloe, 85*a*.

κράσπεδον, 104*b*.

Kraszna, gold bars from, 186*a*. *f*.

κρηπίς, sense of in Aeschylus, 371*b*. *f*.

-κρέτης for -κράτης in proper names, Arcado-Cyprian, 49*a*. *b*.

Ktesias, *Persika* ed. Gilmore, noticed, 368*b*. *f*.

Kübler (B.), *Iuli Valeri Opera*, noticed, 311*a*.

κυκῆνι, 70*b*.

κυνός : *κύων*, 211*b*.

Kyllandos, 334*a*.

L.

Lalasois, 333*a*.

Lambros (S. P.), *Collation of the Athos Codex of Shepherd of Hermas*, noticed, 64*b*. *f*.

Lanciani (R.), *Ancient Rome in the Light of Recent Discoveries*, noticed, 54*f*.

language, development of, 180*a*. *f*.

Lanman (C. R.), *A Sanskrit Reader*, noticed, 306*f*.

Laodicea, coinage of, 178*b*.

council of, 178*b*.

Λαράσιος, 330*a*.

Lateran museum, 54*a*.

λάθρα, -α, -αίως in Zosimus, 38*a*.

Latin, *a* from pretonic *e* or *o* in, 209*a*.

accent, 168*a*.

grammar by Allen and Greenough, noticed, 167*f*.

by Andrews-Stoddard, noticed, 218*b*. *f*.

by Schweizer-Sidler, 275*b*.

by Sonnenschein, noticed, 464*f*.

pronunciation of, 172*a*. *f*.

quantities, 172*b*.

School Dictionary by Lewis, noticed, 164*f*.

tenses in -*bo*, -*bam*, 195*f*.

verse, translation into. 277.

vocalic laws of: *v*. Wharton, E. R.

lāvi, flexion of, 245*a*.

Leaf (W.), The Codex Wittenianus of the *Iliad*, 295*f*., 417*b*.

notice of Maass's *Scholia Græca in Homeri Iliadem Townleyana*, 155*f*.

Le Bas (Ph.), *Voyage Archéologique*, noticed, 83*f*.

legati in the Roman provinces, 206*f*.

legatus, 450*b*.

legionaries, how recruited, 112*f*.

Roman, 274*b*. *f*.

lekythi in Brit. Mus., described, 237*a*. *f*.

lekythos, Macmillan, 478*a*. *f*.

Lendrum (W. T.), notice of Dimsdale's *Livy*, Bk. xxii., 360*f*.

notice of Lewis's *Lat. Dict. for Schools*, 164*f*.

Lesbian, relation of, to Arcado-Cyprian, 49*b*.

Leucas, etc., coins of, 477*b*.

levis, 2*b*.

Leutsch (E. von), obituary notice of, 82*f*.

Lewis (C. T.), *A Latin Dictionary for Schools*, noticed, 164*f*.

lex, sense of, 361*a*.

lexicography, Greek, 373*b*. *f*., 419*a*. *f*.

Latin, 365*b*.

Wölfflin's, 127*a*.

Licinian-Sextian Agrarian Law, Niese on, noticed, 5*f*.

Licinian, 233*a*.

Liddell and Scott, *Greek Lexicon*, corrigenda in, 373*b*. *f*.

omissions in, 70*b*. *f*., 419*b*.

Liebenam (W.), *Forschungen zur Verwaltungsgeschichte des Römischen Kaiserreichs I. Die Legaten usw.*, noticed, 206*f*.

Lippus, 211*a*.

liquids, sonant in Greek, 44*b*. *f*.

literature, Latin, work on, noticed, 415*a*.

Livy and Caesar, grammar of, 213*b*.

Livy xxii., ed. Dimsdale, noticed, 360*f*.

ed. Dowdall, noticed, 42*f*.

xxi.-xxiii., ed. Fügner, noticed, 213*b*. *f*.

consecution of tenses in, 6*a*. *f*.

Livy on Syracuse, 110*b*.

style of, 360*a*. *f*.

Lloyd (W. W.), note on *Ephes.* ii. 20-28, 419*a*.

on the Eastern Frieze of the Parthenon (Τραπεζιά), 423*a*.

λογεῖον, when used, 85*b*.

λογιστικόν) (νοητόν, 120*b*.

logus in Latin, 40*a*.

λοιπόν = igitur, 71*a*.

Lolling, *Hellenische Landeskunde*, &c., notice of, continued, 61*a*. *f*.

longinquus, analysed, 174*b*.

Lord (J. K.), notice of Fügner's *Livius*, xxi.-xxiii., 213*b*. *f*.

Lucian and Heine, 464*a*.

περὶ τῆς Συρίας θεοῦ, value of, 464*b*.

MSS. of, 444*a*.

Lucretius, Bk. v., ed. Duff, noticed, 263*f*.

λυγαστρόπος, 332*b*.

Lupton (J. H.), *Latin Lyric Verse Composition*, noticed, 217*a*. *f*.

'lupus in fabula,' 353*b*.

Luttmann (H.), *De Coincidentiæ apud Ciceronem vi alque usu*, noticed, 312*a*. *f*.

Lutz (L.), *Die Präpositionen bei den attischen Rednern*, noticed, 414*a*. *f*.

LXX. ; v. Septuagint.

Lycophron, MSS. of, in Brit. Mus., 149*a*. *f*.

Lysias, *Ausgewählte Reden*, ed. Rauchenstein (Fuhr), noticed, 408*f*.

date of birth of, 408*b*. *f*.

MS. of in Brit. Mus., 153*b*.

Lystra, 330*a*.

M.

-μα, force of, 319*a*.

Maass (E.), *Scholia Graeca in Homeri Iliadem Townleyana*, noticed, 155*f*.

Macan (R. W.), notice of Reitzenstein's *Fragments of Arrian* Bk. vii., 467*a*. *f*.

notice of Strachan-Davidson's *Selections from Polybius*, 30*f*.

notice of Whibley's *Political Parties in Athens*, 413*f*.

Macedonian phalangite, pay of, 367*a*.

Mackail (J. W.), notice of Brandt's *Corpusculum Poesis Epicae Graecae Ludibundae*, 203*f*.

notice of Duff's *Lucretius* v., 263*f*.

Mackail (J. W.), *Eclogues and Georgics of Virgil*, translated, noticed, 409*f*.

Macnaghten (H.), note on Cic. *ad. Att.* 221*b*. *f*.

on Euripides *Helena*, 72*b*.

Macnicol (N.), note on Eurip. *Bacch.* 72*b*.

μαεῖστωρ, 332*b*.

Maeson, 459*a*.

magnus, μέγας, 209*a*.

Maguire (T.), obituary notice of, 184*f*.

Μαῖρα, Erigone's dog, derivation of, 379*a*.

malaria and volcanic fires, 55*a*.

male, 211*a*.

Maleventum, origin of name, 43*a*.

Manatt (I. J.), *Xenophon Hellenica*, i.-iv., noticed, 131*a*. *f*.

μάνδρα, 66*a*.

manē, use of, 217*b*.

manco, μένω, 209*a*.

manes, amnes, confusion of, 200*b*.

Manuscripts:—

Aeschylus, 401*b*. *f*.

Aristotle, 293*a*. *f*.

Arrian, 467*a*. *f*.

Batrachomyomachia, 203*a*.

Caesar, 213*a*.

Catullus, 292*a*., 293*a*. *b*.

Manuscripts, continued—

Cicero, *De Offic.*, 299*a*. *f*.

De Oratore, 356*a*. *f*.

Classical, in Brit. Mus.:—

Aelian, 445*b*.

Andronicus Rhodius, 442*b*.

Apollon, Rhod., 150*b*.

Aratus, 150*a*.

Aristotle, 440*b*. *f*.

Athenaeus, 445*b*.

Cornutus, 442*b*.

Demosthenes, 154*a*. *f*.

Diogenes Laertius, 445*b*.

Epictetus, 444*a*.

Herodotus, 150*b*.

Hyperides, 155*a*. *f*.

Isocrates, 153*b*.

Lucian, 444*a*. *f*.

Lycophron, 149*a*. *f*.

Lysias, 153*b*.

Maximus Tyrius, 442*a*.

Moschus, 150*b*.

Oratores Attici, 152*a*. *f*.

Plato, 440*b*.

Plutarch, 442*b*. *f*.

Polybius, 151*b*. *f*.

Pythagoras, 440*a*.

Theocritus, 150*a*. *f*.

Theophrastus, 442*a*.

Thucydides, 151*a*.

Xenophon, 151*a*. *f*.

corruption of Greek words in, 292*a*., 299*a*.

Dionysius Halicarn., 416*b*.

Eusebius, 205*a*.

Frontinus, 311*a*.

Greek, in Italian libraries, 12*f*., 252*f*., 345*f*.

Latin Heptateuch, 363*b*. *f*.

Hermas, 65*a*. *f*.

Homer, 295*a*. *f*., 417*b*.

codex Wittianus, of *Iliad*, 295*f*., 417*b*.

Harley, 569*g*, 295*b*. *f*., 417*b*.

New Testament, 311*a*. *f*.

Nonius, 300*a*. *f*.

Origenes, *c. Celsum*, 392*f*.

Ovid, 212*a*. *f*., 212*b*., 269*a*. *f*., 311*a*., 370*a*., 451*a*. *f*.

Persius, 314*b*.

Plato, 117*a*., 341*a*. *f*.

Plutarch, 36*a*.

'Pseudo-Augustine,' 222*a*. *f*.

Scholia to Aristophanes' *Plutus*, 109*f*.

to the *Iliad*, 155*a*. *f*.

to Hephaestion, 262*a*. *f*.

to Sophocles, 261*f*.

scholia Harleiana to Cicero's *Aratea*, 370*b*. *f*.

Septuagint, 33*a*.

Tacitus *Annals*, 63*a*.

Tatian, 204*b*. *f*.

Valerius, 311*a*.

Vulgate, 452*a*. *f*.

Xenophon, 403*f*.

Zosimus, 37*a*.

maps, use of, 450*a*.

Marchant (E. C.), The Agent in the Attic Orators, 250*f*., 436*f*.

notice of Lutz' *Die Präpositionen bei den attischen Rednern*, 414*a*. *f*.

Maridius, on inser., 231*a*.

marriage and death associated, 418*a*.

Martin on Plato's *Timaeus*, 118*b*., 182*a*., 184*a*., 219*a*. *f*.

μαρτυρία, 332*b*.

Matro, 203*a*., 204*a*.

Matthew, St., Hebrew original of, 206*b*.

Maxentius, 233*a*.

- Maximus Tyrius, MSS. of, 442*a*.
Mayor (J. B.), comments on Sale's Sequence of Tenses in Latin, 9*b*.
 note on Livy, 374*a*. *f*.
 on St. James, 275*b*., 314*a*.
 notice of Goethe's *Cicero De Natura Deorum*, 160*f*.
 of Reinhardt's *Die Quellen von Cicero's Schrift De Deorum Natura*, 357*f*.
 of Thiaucourt's *Cicero De Natura Deorum*, Book ii., 163*b*. *f*.
Mayor (J. E. B.), obituary notice of Dr. Kennedy, 226*f*., 278*f*.
 Mayor (J. E. B.), *The Latin Heptateuch*, noticed, 363*f*.
M'Intosh (H. S.), notes on Horace, 132*b*., 222*a*.
 μή οὐ and μή with participles, 148*b*. *f*.
 μεγαλοφῶνς, 70*b*.
 Μεγαπένθης, 339*a*.
 Μέγιστος, 330*a*.
 Meisterhans (K.), *Grammatik der attischen Inschriften* ed. 2, noticed, 305*f*.
 μέλω, personal use of, 148*a*.
 membranaceus, Greek equivalents for, 256*a*.
 memoriter, sense of, 166*a*.
 Men, dedications to, 69*f*.
 titles of, 330*a*.
 μήν in Xenophon, 405*b*.
 Menander, 22*a*. *f*.
 Mendelssohn (I.), *Zosimi Historia Nova*, noticed, 37*f*.
 Menecrates' account of capture of Troy, 132*a*. *f*.
 μηχανιδές, sense of, 449*a*. *f*.
 mens, sense of, 264*a*.
Merk (C.), notice of Arnold's *Die Neronische Christenverfolgung*, 63*a*. *f*.
 μέρους, ἀπό = *ex parte*, 71*a*.
 Messius on inscr., 230*b*.
 μεταβάλλειν, 405*b*.
 metaphor from architecture, 419*a*.
 Persius' use of, 314*b*. *f*.
 μεταπίπτω, 71*a*.
 μέτασσαι, 3*a*. *f*.
 metathesis as a principle, 45*a*.
 of ρ in Attic, 305*a*.
 μετάξυ, formation of, 196*a*.
 Metellus and Achaea, 447*a*.
 μετεωρίζω, sense of, 203*b*,
 μεθάμερα, 70*b*.
 μεθοδικὸς τρόπος, sense of, 448*b*.
 *metibile, 365*b*.
 meto, with dat., 292*a*. *f*.
 metre, *anecdota* on, 262*a*. *f*.
 Greek, 368*a*. *f*.
 of Terence, 297*a*. *f*.
 metrical licenses on inserr., 271*a*. *f*.
 metropolis, title of, 178*a*. *f*.
 Meusner (J.), *P. Ovidii Nasonis Metamorphoses*, ed. 4 (Egen), noticed, 310*b*.
Middleton (J. H.), letter on the Newton Testimonial, 187*a*.
 μίγα on inscr., 327*a*., 331*b*.
 Milas, inserr. from, 137*a*. *f*.
 miles, 211*a*.
 milestones, inserr. on Sardinian, 231*b*.
 Miltiades and *De Aleatoribus*, 128*b*.
 μιν and μιν in Cyprian, 52*a*.
 Minassos, 330*a*.
 Mincius Rufus, praenomen of, 286*b*.
 minor, 211*a*.
 Mirbt (C.), *Die Stellung Augustins in d. Publicistik des Gregorianischen Kirchenstreits*, noticed, 64*b*.
 Modena, Estense collection at, 12*f*.
 μόδδ (?), 123*b*.
 modo, use of, 298*b*.
 μοιχός, etymology of, 469*b*. *f*.
 Monacensis, codex, classified, 12*a*.
 Monceaux (P.), *De Communi Asiae Provinciae*, noticed, 174*f*.
 monism in Plato, 122*a*.
 μονομαχία, 71*a*.
 Mommsen on the recruiting system under the Empire, noticed, 112*f*.
 Mommsen's *Römische Forschungen*, 6*a*.
 Mommsen (Th.), *Römisches Staatsrecht*, III. 2, noticed, 58*f*.
 morae esse, 362*a*.
Morgan (M. H.), notes on Persius, 10*f*.: cf. 374*b*.
Morgan (M. H.), Persius, collation of cod. Bodl., 314*b*.
 note on Persius, 314*b*. *f*.
 morior, active form of, 246*b*.
Morshead (E. D. A.), notice of Mackail's *Eclogues and Georgics of Vergil*, 409*f*.
 mortales in Cicero, 42*a*.
 morti damnatus, 41*b*.
 Moschus, MS. of in Brit. Mus., 150*b*.
Moulton (J. H.), notice of King and Cookson's *Sounds and Inflections*, 44*f*.
 μοῦρρηνα, 71*a*.
 Müller (Iw.), *Die [griechischen] Privatallertümer* (Müller's *Handb.* IV. 3), noticed, 367*f*.
 Müller (Iw.) *Handbuch d. klass. Altertumswiss.* Vol. III. (Part 10), noticed, 135*f*.
 Vol. IV., 2 and 3, noticed, 367*f*.
 Vol. VII. (Christ), noticed, 461*b*. *f*.
 Müller (Luc.), *Nonii Marcelli Compendiosa Doctrina* Pars II., noticed, 300*f*.
 municipal finance, 57*a*.
 μυράφιον, 419*b*.
 Muretus, biography of, 309*a*.
Murray (A. S.), *The Aegis of Athene*, 283*f*.
 note on the head of Isis, 285*b*.
 note on the Macmillan lekythos, 478*a*. *f*.
 music, *anecdota* on, 263*b*.
 music, Greek, 354*a*.
 μύσταξ = 'beard', 71*b*.
 Mycenean tombs, 333*a*.
 Myers (P. V. N.), see Allen (W. F.)
 Myllus, 459*a*.
 mythology, *anecdota* on, 263*b*.

N.

-ν at end of 3rd sing., 327*b*.n for m, 230*a*.-ν, Phrygian datives in, 328*a*.Naber (S. A.), *Flavii Josephi Opera*, noticed, 160*a*. *f*.names in Homer, 339*a*. *f*.nasal before vowel in Cyprian, 52*a*.ne-clauses dep. on *factum est* et sim., 9*b*.ναυαρχία Spartan, 403*b*.ne . . . quidem, 41*a*. *f*.nec = non (?), 365*b*.neco, 211*a*.necropolis, Phoenician, 420*a*. *f*.negatives, 436*b*.Νεικηφόρος (Νικη-), 330*a*.νέκταρ, deriv. of, 130*b*.Νεμέεις, 330*a*.neocorate, 175*a*., 176*b*.νεωκόπος, title of, 175*a*.Neoplatonism and the *Timaeus*, 122*a*. *f*.Νεοπτόλεμος, 339*a*.νέποδες, deriv. of, 130*b*.nequiquam, 166*b*.Nero, and the Christians, &c., 63*a*. *f*.Neronopolis (Eirenopolis), 338*a*.nescio, sense of, 108*b*.

nets used in hunting, 478*a. f.*

Nettleship (H.), notice of Georges' *Lexicon of Latin Word-Forms*, 181*a.*

of Günther's *Quaestiones Ammianae Criticae*, 181*a.*

of Goetz-Gundermann's *Corpus Glossariorum Latinorum* II., 128*f.*: cf. 181*b.*

of Gundermann's *Frontinus*, 311*a.*

of Kuebler's *Valerius*, &c., 311*a.*

of Neue's *Formenlehre*, (ed. 3), 181*a.*

of Schweizer-Sidler's *Gram. der lateinischen Sprache*, 275*b.*

[*nēthura*] = κλώσμα, 127*a.*

Neue's *Formenlehre* ed. 3 (Wagener), noticed, 181*a.*

νευμάτιον, 70*b.*

neuter plural suffix in *ā*, 391*b*, 469*a.*

New Testament, classical element in, 215*a.*

criticism, 410*f.*

Peshitto text, 311*b.*

when closed, 411*b. f.*

when translated into Latin, 412*b.*

Newton (Sir C.), testimonial to, 186*b. f.*, 423*b.*

new words; v. lexicography.

nī and *nīsī*, 40*b.*

Nierinus in inser, 231*a.*

Niese (B.) on *Das sogenannte licinisch-sextische Ackergesetz*, noticed, 5*f.*

Niese (B.), *Flavii Josephi Opera*, noticed, 158*f.*

Nigde, town of, 327*b.*

nihil quicquam in Cicero, 40*a.*

νικάω, derivation of, 174*b.*

Nineveh, antiquities from, 479*b.*

Nixon (J. E.), notice of Chaignet's *La Rhétorique et son Histoire*, 270*f.*

notice of Luttmann's *De Coincidentiae apud Ciceronem vi atque usu*, 312*a. f.*

Noeldechen on the date of Tertullian's treatises (*Texte u. Unters.* V. 2), noticed, 205*a. f.*

νοητόν) (λογιστικόν, 120*b.*

) (όρατόν, 121*a. f.*

Nolhac (P. de), notice of *Essays by the late Mark Pattison*, 308*f.*

Nonius ed. Müller, Pt. 2, noticed, 300*f.*

notes on, 247*f.*

title of work of, 300*b.*

Nora, site of, 330*a.*, 333*a.*

Norton (W.), *A Translation of Hebrews*, James, 1 Peter and 1 John, noticed, 311*a. f.*

nostrorum in Cicero, 40*a.*

notes and text in school editions, 124*a.*, 354*b.*

noun and pronoun, relations of, 392*b.*

nouns and verbs identical in formation, 196*a. f.*

νοῦς, Aristotle's view of, 198*a. f.*

novel, classical, noticed, 272*f.*

novi, &c. = jājnāu, &c., 240*a. b.*

nox, 211*a.*

-νσι in Arcado-Cyprian, 49*a.*

nubes, 264*a.*

nullus, use of, 298*b.*

numen, 264*a.*

numerals, old Attic, 305*b.*

Numidia, legati of, 207*a.*

nummi, 10*a.*

νῦν and τᾷ (τὸ) νῦν in Plato, 29*a.*

nunc...nunc for modo...modo, 361*b.*

nunciam, 123*b.*, 298*b.*

Nysa, position of, 177*a.*

object after compound vbs. in Latin, 169*a. f.*

obturo, derivation of, 209*a.*

Occione (O), *Le Puniche di Tiberio Cazio Silio Italico* noticed, 370*b.*; v. Dahl B.

occisti explained, 3*a.*

одоус, 211*b.*

Ὀδυσσεύς, 339*a.*

Oedipus Coloneus and Greek stage, 86*a.*

οικοδομημάτων, 70*b. f.*, 419*b.*

οικονομία illustrated, 205*a.*

in Polybius, 30*b.*

οικονόμισσα, 332*b.*

οκρίβας, 85*b.*

Olbia, discoveries at, 228*a.*, *b. f.*

όλιγον δεῖν, 217*a.*

Ὀλυτ(τ)εύς, 305*b.*

Oman (C.), notice of Judson's *Caesar's Army*, 274*b. f.*

omen from sneezing, 315*b. f.*

omnes, 211*a.*

omnivivodis, formation of, 264*a.*

ών, 211*b.*

Onions (J. H.), notice of L. Müller's *Nonius* Part II., 300*f.*

Verisimilia Noniana, 217*f.*

Onions (J. H.), obituary notice of, 312*f.*

ὄνος, venum, 2*a.*

ὄντας in Plato, 29*a.*

optare, 42*b.*

optative mode-sign, 168*a.*

with ἄν on inser., 306*b.*

ὀπτικήα, 70*b.*

ὄραν, 211*a.*

oraculum=oratorium, 127*a.*

Oratores Attici MSS. of, in Brit. Mus., 152*a. f.*

orchestra in Greek theatre, 85*a. f.*, 86*a.*

order and emphasis in Latin, 171*b. f.*

ὀρδνατίων, 70*b.*

ordo, 275*a.*

Orestea of Aeschylus = Choephoroi, 259*a.*

Oriental legions where recruited, 112*b. f.*

Origen contra Celsum, MSS. of, 392*f.*

Philocalia, MSS. of, 392*a. f.*

ὀρνιθάριος, 70*b.*

oro, 165*b.*

δροφύλαξ, 332*b.*

ὀρθή δόξα in Plato's *Laches*, 67*b.*

orthography, 297*b.*, 409*b.*

ὀρθοπαλία, 332*b.*

Ovid, causes of banishment, 311*a.*

ed. Ehwald (R.). [Teubn. Vol. I.], noticed, 212*a. f.*

Greek sources of, 310*b.*

Heroides, Greek version of, ed. Gudeman, noticed, 269*f.*

Tolkiehn ad, noticed, 310*b. f.*

Metamorphoses (selections), ed. Meusner-Egen, noticed, 310*b.*

ed. Riese, noticed, 451*f.*

Tristia, Book III., ed. Sanderson, noticed, 370*a.*

facts concerning, 212*b. f.*

ὦ φίλυντρο, derivation of, 47*a.*

Ὀυρία (?), 328*a.*

ovis, derivation of, 46*a.*

Owen (S. G.), note on Cicero, 374*b.*

note on Ovid, 374*b.*

notice of Ehwald's *Ovid, Amores*, &c., 212*a. f.*

of Gudeman's *De Heroidum Ovidii codice Plautodeo*, 269*f.*

of Huber's *Die Ursachen der Verbannung des Ovid*, 311*a.*

of Meusner-Egen's *Ovidii Metamorphoses*, 310*b.*

of Sanderson's *Ovid Tristia* Book III., 370*a.*

of Tolkiehn's *Quaestt. ad Heroides Ovidianas*, 310*b. f.*

obituary notice of J. H. Onions, 319*f.*

O.

o and a variation in Latin, 209*a.*

ø final in Latin, 167*a.*

o changed to v, 50*a.*

o, form of, 333*b.*

P.

p. f. inv. on inscriptions, 229*a*.
Page (T. E.), note on Horace, 75*b. f.*
on Vergil, 76*a*.
palaeography, 364*b*.
Πάλαφος, 423*a*.
Paley (F. A.), *Fragments of the Greek Comic Poets*, noticed, 66*b. f.*
obituary notice of, 80*f*.
pallere c. acc., 199*b*., 275*b*., 314*b. f.*, 315*a. f.*
Pallis (A.), notes on Sophocles (*Philoctetes*), 372*b*.
Palmer (A.), note on Plautus, 75*a. f.*
notice of Kock's *Comicorum Atticorum Fragmenta*, 22*f*.
pango, 211*b*.
Pannonian legions, where recruited, 112*a. f.*
Papageorgius (P. N.), *Scholium in Sophoclis Tragicorum Veleria* etc., noticed, 261*f*.
Paphos, history of, 478*b*.
Papias, new fragments of, 205*a. f.*
Pappa, site of, 330*a*.
papra = *plesti*, 243*b*.
παρά κατά, 414*b*.
παράμονάριος, 332*b*.
parataxis and hypotaxis in Plautus, 249*a*.
παρεσκεπασμένος, agent with, 437*b*.
pario)(*reperio*, &c., 246*a*.
parricida, 211*a*.
Parthenon, discoveries from, 140*a*.
frieze, 285*b*., 378*a. f.*
παρθένος not = *virgo*, 46*a*.
participial construction, Greek, tenses, 319*a*.
participle for infin. due to personalisation, 148*b. f.*
present Greek, 405*b*.
in Latin, personal use of, 149*b*.
in Livy, 360*b*.
πατέραν, 331*a*., 332*b*.
Paton (J. M.), notice of Allen-Myers' *Ancient History for Colleges*, &c., I., 214*b. f.*
Paton (W. R.), on Chersonesus Onidia, 422*a. f.*
Mycenaean Tombs at Carpathos, 333*a*.
archaeology at Iasos, 333*a. f.*
Pisye in Caria, 333*b. f.*
πατράσι, accent of, 47*a*.
patres and *plebs* in Livy, 44*a*.
Patrick (G. T. W.), *The Fragments of the Work of Heraclitus on Nature* translated, noticed, 399*f*.
patrius)(*paternus*, 166*b*.
Pattison (Mark), *Essays*, noticed, 308*f*.
Paul (G. T.), *C. Iulii Caesaris Comment. de Bell. Civili*, noticed, 213*a. f.*
Paul (H.), *Principles of the History of Language*, translated by Strong (H. A.), noticed, 180*a. f.*
Pausanias and Byzantium, 389*a. f.*
Pausanias, *Laconica*, work on, 214*a. f.*
Pearson (Bp.), suggests edition of LXX., 33*a*.
Pease (E. M.), notice of West's *Andria* and *Heautontimorumenos* of Terence, 297*f*.
Peck (T.), notice of Andrews-Stoddard's *Grammar of Latin Language* (revised), 218*b. f.*
pedarii, meaning of, 59*b*.
Πειγέλασος, 236*b*.
Πειλά = Πείλατος, 138*a*
Πεισθέταιρος, 306*a*.
Pelopidae, myth of, 403*b*.
πεμπάδραχοι, 367*a*.
pentameter, &c., structure of, 272*a*.
[πεφυμν], 244*a*.
Peppmüller; *v. Bergk* (Th.).
per and *pro* in MSS., 364*b*.
percipit, Plautus, 246*b*.
perfect, Greek, 244*a*.
and aorist, relation of, 1*a. f.*

perfect Latin, 243*a. f.*
absolute, sequence after, 6*f*.
a simple past, 8*b*.
and aorist, 2*a*.
gnomic, 466*a*.
suffix -*vi* in, 168*a*.
passive in Greek, agent after, 250*a. f.*, 437*a. f.*
relation to present, 2*b*.
Sanskrit, 243*b. f.*
περί, with dat., 415*a*.
περί τῶν κρεῶν, proverbial, 258*a. f.*
Perry (E. D.), notice of Lanman's *Sanskrit Reader*, 306*f*.
Persius, MSS. of, 314*b*.
notes on, 10*f*., 199, 275, 314*b. f.*
style of, 314*b. f.*
personal)(impersonal agent, 438*b*.
personalisation in English, 149*b*.
in Greek, 147*f*.
personalification and gender, 391*a*.
in Cicero, 40*b*.
Peskett (A. G.), notice of Paul's *Caesar, De Bello Civili*, 213*a. f.*
pet-names, Greek, 130*b*.
Peukela, 236*b*.
Pezzi, *La Lingua Greca Antica*, noticed, 209*a. f.*
phalangite, Macedonian, pay of, 367*a*.
φαμέν in Plato, 273*a*.
φανερὸς εἶμι)(*δηλῶ*, 147*a. f.*
Φειδιακός, 71*a*.
φημί, construction of, 131*b*.
φερέοικος, 211*b*.
-*φι* cases in Greek, 196*a. f.*
Philadelphia, seat of *conventus*, 176*b*.
Philippus Sidetes' *Χριστιανική ιστορία*, quotations from, 205*a. f.*
Philodemus and Cicero's *De Nat. Deor.*, 357*a. f.*
Philological notes, 1*f*., 243*f*.
Philomelium, mint at, 176*b. f.*
philosophy, Greek, 357*f*., 399*a. f.*
φóβος, sense of, 23*b*.
Phoenicians, ancient home of, 420*a. f.*
phonetics and spelling, 468*a. f.*
φονεύειν, sense of, 276*a*., 314*a*.
φóρος, Athenian, history of, 413*b*.
of Delian league, 388*b. f.*
φρονέω, in Cyprian (?), 51*b*.
Phrygian dats. in -*ν*, 328*a*.
φθ, origin of, 210*a*.
Pierius, new fragments of, 205*a*.
Pilai, situation of, 333*a*.
Pindaricum, schema, 353*b*.
Pisidian, 330*b. f.*
πιστός, double sense of, 220*b*.
Pisye, situation of, 333*b. f.*
πίτνημι et sim., derived, 45*b*.
Planudes' Greek version of Ovid's *Heroides*, ed. Gudeman, noticed, 269*f*.
life of, 270*a. f.*
Plataea, excavations at, 285*a*.
inscription found at, 285*a. f.*
Platner (S. B.), note on Plautus, 221*a*.
Plato, *ἐν* with past indic. in, 343*b. f.*
and Aristotle, 119*a. f.*
and Heraclitus, 399*a. f.*
and music, 73*a*.
and Parmenides, 122*b. f.*
and Sappho, 73*a*.
and Xenophon, 406*a*.
Armenian versions of, 340*f*.
birth of, 67*b*.
Cicero on, 357*b. f.*
dialogues, chronology of tested by style, 28*f*.
idealism of, 120*a. f.*
Ionic dat. pl. in, 29*a. f.*

Plato (*continued*)—

- Laches*, ed. Tatham, noticed, 67*b. f.*
 account of Plataea in, 68*a.*
 MSS. of, 440*b.*
 order of works, 461*b.*, 463*b.*
Phaedrus, *Lysis*, *Protagoras*, transl. by Wright, noticed, 415*b. f.*
Phaedrus, uncertainty of date, 28*b.*
 philosophy of, 461*b.*
 physics of, 418*b.*
 psychology of, 354*a.*
Republic I.—V., ed. Warren, noticed, 352*f.*
 Book X., ed. Turner, noticed, 274*a. f.*
 Ritter (C.) on, noticed, 28*f.*
 style of, 28*b.*, 29*b.*, 68*a.*
 ten categories in, 115*b.*
 text of, 67*b.*
Theact. and Arist. *Eth. Nic.*, 418*b. f.*
Timaeus, ed. Archer-Hind, noticed, 114*f.* : cf. 181*f.*, 183*f.*, 219*f.*
 critical work on, 273*f.*
 date of, 122*a. f.*
 utilitarianism of, 97*f.*
Platt (A.), note on Aeschylus, 417*b.*, cf. 470*b.*
 on Plato, *Republic*, 72*b. f.*
 Plautus, Blanchard's *Aulularia*, noticed, 123.
 certum est in, 249*a.*
 plays on words in, 75*a. f.* : cf. 221*a.*
 scansion of, 75*a. f.*, 123*b.*
 plays on words in Euripides, 220*b. f.*
 in Plautus, 75*b.*, 220*b. f.*, 221*a.*
 pleasure, Aristotle's view of, 196*b.*
πλημυρίς, quantity of, 71*b.*
πληρώμα, sense of, 447*a.*
plesti = *paprátha*, 243*b.*
 Pliny, consecution of tenses in, 6*a. f.*
 Plotius Grypus, praenomen of, 286*b.*
 Plouton, 330*a.*
ϕplus, derivatives of, 307*b.*
Plummer (A.), notice of Brother Azarias' *Aristotle and the Christian Church*, 215*b. f.*
 of Döllinger's *Akademische Vorträge* I., 215*a. f.*
 of Hoole's *The Classical Element in the New Testament*, &c., 215*a.*
 of Mirbt's *Die Stellung Augustins in der Publizistik des Gregorianischen Kirchenstreits*, 64*b.*
 of Resch's *Agrapha* (*Texte u. Unters.* V. 4), 454*f.*
 of *Texte u. Untersuchungen*, usw., V. 2, 3, 205*a. f.*
 of Zahn's *Geschichte des Neutestamentlichen Kanons*, 410*f.*
 pluperfect in Livy, 361*b.*
 plural pron. with voc. sing., 355*b.*
 Plutarch, *Instituta Laconica*, source of, 62*a. f.*
 MSS. of, 442*b. f.*
 Moralia, ed. Bernardakis, noticed, 35*f.*
 on the double conquest of Byzantium, 389*a. f.*
 style of, 36*b.*
ποδαπός analysed, 174*b.*
 poetical forms on prose inserr., 305*a.*
Poetics, quotations in, 203*b. f.*
ποί = *πορί*, 70*b.*
ποιῶ, statistics of, 437*b.*
Πολυπέρχων, 306*b.*
 Polybius, character as historian, 31*b.*
 chronology used by, 30*b.*
 MSS. of, in British Museum, 151*b. f.*
 transl. Shuckburgh, noticed, 445*f.*
 Strachan Davidson, *Selections from*, noticed, 30*f.*
 style of, 32*a. f.*
 topography in, 31*a.*
 vocabulary of, 30*a. b.*
pontifex, 231*a.*

- pontifices maximi*, 229*b.*
πονο, perfects of, 246*b.*
 Poole (R. S.) ; v. Head (B. V.).
πός = *πρός* in Arcado-Cyprian, 49*a.*, 51*a.*
Ποσειδάνια, 423*a.*
 Poseidion, vases found at, 333*a.*
 Poseidon, 330*a.*
 Posidonius, Cicero and, 358*a. f.*
Postgate (J. P.), note on Persius, 275*a. f.*
 Postgate (J. P.), on Latin Future Infinitive in *-rum* (Camb. Philol. Society), 277*b.*
postis, of a door, 76*a.*
postridie, 298*b.*
postulo, sense of, 39*b.*
potens, *terra*, 200*a.*
πότι in Cyprian, 51*a.*
potior in Plautus and Terence, 298*b.*
 cum acc., 362*a.*
Potwin (L. S.), notice of Greenough's *Satires and Epistles of Horace*, 124*f.*
πούλιβνος, 71*a.*
praecordia, sense of, 315*b.*
praefecti aerarii, 57*a.*
praetudicium, sense of, 40*b.*
Præneste, gender of, 167*a.*
praeconomia, double, 230*a.*
 [*praenubor*], 366*a.*
praesides of Sardinia, 234*b.*
praevideo in Cicero, 298*b.*
 [*praevinctus*], 374*a.*
πράος = *pravius*, 2*b.*
πραιτωρίδιον, 71*a.*
πράσον, 45*b.*
πράττω, statistics of, 437*a. f.*
pravius = *praios*, 2*b.*
Preble (H.), notice of D'Ooge's *Colloquia Latina*, 68*a.*
 Preble (H.) ; v. Andrews (E. A.).
 predicate, forms of, 466*a.*
 predicative ablative and p. dative, 163*a.*
πρέπω, &c., personal use of, 147*b.*
 prepositions, Greek, 414*a. f.*
πρεσβύτερος, 332*b.*
 Priene, bronze hare from, 423*b.*
principes, how armed, 446*b.*
 Priscian and Nonius, 300*b.*
priusquam, construction of, 170*b.*
pro and *per* in MSS., 364*b.*
προσάγων, 332*b.*
 [*προβαμειδί*], *ib.*
 Proclus on the *Timaeus*, 118*b.*, 182*a.*, 273*a. f.*
procos. on inscriptions, 229*a.*
πρόγονοι, 3*a. f.*
 pronoun and noun, relations of, 392*b.*
 pronunciation of Latin and Greek, 172*a. f.*
 proper names and hiatus, 37*b. f.*
 corruption of, 159*b. f.*
 indeclinable, 331*a.*
 work on etymology of, 130*a. f.*
προφέρω, sense of, 71*b.*
προφύλαξ = *προφύλαιος* (?), 333*b.*
προπορεύεσθαι, sense of, 449*a.*
 prose, Greek, history of, 459*a. f.*
 prosecutions, provincial, 208*b.*
προσήκω, development of, 147*b.*, 149*b.*
προσλαμβάνειν, sense of, 449*b.*
πρός θεῶν, sense of, 103*b.*, 106*a.*
πρόσθεσις, sense of, 71*a.*
 proverbs, quotation of, 221*a. f.*
 lupus in fabula, 353*b.*
 περί τῶν κρεῶν, 258*a.*
 Provincial Assemblies in the Roman Empire, 207*a. f.*
ψάκαλα, 3*b. f.*
ψιλοί, constitution of, 367*a.*
πτ, origin of, 210*a.*, 211*b.*

περόν, deriv. of, 45*a*.
πίλος or *πίλλος*, 70*a*.
πρόλις, Arcado-Cyprian (?), 49*b*.
πυλεῖδα, 136*b*.
 public land at Rome, 5*b*. *f*.
pucl, personal, 298*b*.
 punctuation, emendation of, 221*b*, 222*a*, 259*b*,
 276*b*, cf. 314*a*, 417*b*.
πύον, *πύον*, 407*b*. *f*.
**purantia*, 365*b*.
Purser (L. C.), note on Cicero, 221*b*.
 notice of Humbert's *Essai sur les Finances, &c.*,
chez les Romains, 56*f*.
 of Müller's *Handbuch*, Vol. IV., *Die griechischen*
Altstätten, 367*f*.
 Pythagoras, MSS. of, 440*a*.

Q.

quamquam, construction of, 166*a*.
 late use of, 171*b*.
quavis, late use of, 171*b*.
 quantity in Homer, 304*b*.
 Latin, 467*b*.
 of vowels in Greek, 272*a*.
quatenus = 'inasmuch as,' 125*a*.
-que after *hic*, &c., 374*b*.
 form of, 361*b*.
 question, indirect, particle in, 10*b*, 374*b*.
qui and *ut* in final and consecutive clauses, 466*b*.
quia in Livy and Caesar, 214*a*.
 quinqueremes and penteconters, 447*b*.
quis? = *uter*?, 10*b*, 374*b*.
quisquam in Cic. positive, 41*a*.
quod in Caesar and Livy, 214*a*.
si, 264*b*.
quom sentences in Livy, 360*a*. *f*.
quotacunque = *quotacunque*, 270*a*.

R.

r and *t* confused in MSS., 293*a*.
ρ, metathesis of, in Attic, 305*a*.
Ramsay (J. H.), note on *areani*, 222*b*.
Ramsay (W. M.), notice of Le Bas-Reinach's
Bibliothèque des Monuments Figurés Grecs et
Romains, 83*f*.
 of Monceaux's *De Communi Asiæ Provinciæ*,
 174*f*.
 of Sterrett's *Journey in Asia Minor*, and Wolfe
Expedition to Asia Minor, 325*f*, 332*b*. *f*.
rapui, 246*b*.
rationalis rei privatus, 58*a*.
rationem habere, 450*b*.
 Rauchenstein (R.), *Ausgewählte Reden des Lysias*,
 ed. Fuhr, Part I., noticed, 408*f*.
 Rawack (P.), *De Platonis Timæo quæstiones criticæ*,
 noticed, 273*f*.
 Rayet (O.) and Collignon (M.), *Histoire de la Cér-*
amique Grecque, noticed, 87*a*. *f*.
recipio (*suscipio*), 166*b*.
 recruiting system under Empire, 112*f*.
redditur, middle, 264*b*. *f*.
 reduplication, treatment of, in Greek and Latin, 2*b*.
 refrains in choruses, 403*a*. *f*.
 Reggio, Biblioteca Municipale at, 13*b*.
 Rehdantz (C.), *Xenophon's Anabasis* (ed. Carnuth),
 noticed, 404*b*.
Reid (J. S.), notice of Fausset's *M. T. Ciceronis*
pro A. Cluentio Oratio, 38*f*.
 Reinach (S.) and Le Bas (Ph.), *Bibliothèque des*
Monuments Figurés Grecs et Romains, noticed,
 83*f*.

Reinhardt (L.), *Die Quellen von Cicero's Schrift De*
Deorum Natura, noticed, 357*f*.
 Reitzenstein (R.), *Arriani τῶν μετ' Ἀλέξανδρον*
libri septimi fragmenta, noticed, 467*a*. *f*.
 relative clauses, Latin, 466*b*. *f*.
-rem in impf. subj., 168*a*.
 Resch (A.), *Agrapha Aussercanonische Evangelien-*
fragmente u.s.w. (Texte u. Unters. V. 4), noticed,
 454*f*.
 rhetoric, history of, noticed, 270*f*.
 Rhodes and Rome, 448*a*. *b*.
 rhythm in Greek and Latin, work on, 66*a*. *f*.
Richards (H.), note on Philemon, 132*b*.
 notice of Burt's *History of Greek Philosophy*,
 179*a*. *f*.
 of Mme. Favre's *La Morale d'Aristote*, 369*a*. *f*.
 of Gylling on Juvenal, 468*a*.
 of Turner's *Plato Republic Book X.*, 274*a*. *f*.
 Richter (O.), *Topography of Rome* (in Müller's *Hand-*
buch, Vol. III.), noticed, 135*f*.
 Riese (A.), *P. Ovidii Nasonis Carmina*, noticed, 451*f*.
 Ritter (C.), *Untersuchungen über Plato: Die Echtheit*
usw. d. plat. Schriften, noticed, 28*f*.
 Robinson (J. A.), translation of Lambros' *Shepherd*
of Hermas, noticed, 64*b*. *f*.
Roby (H. J.), comments on Sale's Sequence of
 Tenses in Latin, 9*b*.
Rockwood (F. E.), note on Horace, 222*a*.
Roma, derivation of, 54*b*.
Romanensis, 202*a*.
 Rome, ancient museum at, 51*a*.
 and the Senate, 58*f*.
 archaeology at, 54*f*.
 coinage of, *circa* 400 A.D., 186*b*.
 constitution of, 58*f*.
 financial system of, 56*f*.
 fires in, 55*b*.
 Greek MSS. in libraries at, 345*a*. *f*.
 lighting of, 55*a*. *f*.
 police of, 55*a*. *f*.
 Richter's topography of, noticed, 135*f*.
ρόπτον (?), 70*b*.
 Rühl (Fr.); v. Schmidt (Ad.).
ρύσθαι, 339*b*.
 Rugby, Canon Evans at, 317*a*. *f*.
-rum, future inf. Latin in, 277*b*.
rumpo, sense of, 410*b*.
ρύόμενος, sense of, 117*b*, 183*b*.
Rutherford (W. G.), notes on the Scholia of the
Plutus, 109*f*.
 notice of Papageorgius' *Scholia in Sophoclis*
Tragœdiæ Veteræ etc., 261*f*.
 obituary notice of Cobet, 470*f*.
Ryle (H. E.), notice of Naber's *Josephus*, 160*a*. *f*.
 of Niese's *Josephus*, 158*f*.

S.

σ, form of, 333*b*.
s- futures and aorists, 196*a*.
s intervocalic in Greek, 45*b*.
 in Latin, 46*a*.
σ lost, and position, 304*b*.
σ (secondary) expelled in Cyprian, 51*b*.
 Sabbadini (R.), *I tre libri de officiis di M. Tullio*
Cicerone, noticed, 299*f*.
sacer (*saculus*), 11*a*.
sacerdos of provinces, how elected, 208*a*.
Sachs (J.), On the study of Archaeology in the
 United States, 312*f*.
Sacturnus, 211*b*.
Sale (G. S.), Sequence of Tenses in Latin, 6*f*.
salio, *ι* in, explained, 246*b*.
 perfects of, 246*b*.

- Sallust, consecution of tenses in, 6a. f.
style of, 165a.
salvus, solidus, 209a.
Σάμος, derivation of, 130b.
Sanday (W.), notes on the Text and Date of the
De Alcoribus, 126f.
notice of Mayor's *Latin Heptateuch*, 363f.
obituary notice of Canon Evans, 318a. f.
Sanderson (E.), *Ovidii Tristium Liber Tertius*,
noticed, 370a.
Sandford (P.), note on Homer, 71b. f.
on Terence, 221a. f.
on Vergil, 419b. f.
obituary notice of Dr. Maguire, 184f.
Sandys (J. E.), note on Dr. Babington's *Hyperides*,
135a.
notice of Jebb's *Selections from the Attic Orators*
ed. 2, 496f.
of Kellogg's *Ciceronis Brutus*, 354f.
of Rauchenstein's *Select Orationes of Lysias* ed.
10, Part I. (Fuhr), 408f.
of Wilkins' *Cicero De Oratore* I², 35b.
of Wotke's *Demosthenes* ed. 2, 369a.
address to University of Leyden, 474a. f.
Sanskrit Reader (Lanman), noticed, 306f.
alphabet, 307a.
σαφῶς, 405b.
sapio, perfect of, 246b.
sense of, in Lucretius, 264b.
Sappho, Plato's view of, 73a.
Sapur II., war against Rome, 456a.
Sarapis, 330a.
Sardinia, government of, 234a. f.
inscriptions from, 228f.
title of governor of, 229a.
under Domitian, 233b.
Sardiniensis)(*Sardus*, 202a.
sario, *i* in, explained, 246b.
perfects of, 246b.
satelles, 211a.
Σατάσιος, 330a.
Scaliger (J.), essay on, 309a. f.
scansion of Homer, 304a. f.
σχεδόν (τι) in Plato, 29a.
schema Pindaricum, 353b.
Schmidt (Ad.), *Abhandlungen z. Alten Geschichte*,
ed. Rühl (Fr.), noticed, 216a. f.
Schoell (R.) and Studemund (W.), *Anecdota Varia*
Vol. I., noticed, 262f.
scholia, to Aristophanes, 109f.
of the *Iliad*, 155f.
to Sophocles, 261a. f.
particles in, 261b.
schools, American, curriculum at, 223b. f.
school-editions, text and notes in, 124a., 354b.
Schwartz (Ed.), *Tatiani Oratio ad Graecos (Texte u.*
Unters. IV. 1), noticed, 204a. f.
Schweizer-Sidler (H.), *Grammatik der Lateinischen*
Sprache, ed. Surber, Part I., noticed, 275b.
Scott (C. B.), obituary notice of Prof. Paley, 80f.
Seaton (R. C.), note on II. XI. 306 and Hor. Od.
I. 7. 6, 220a.
on Greek conditional sentences; cf. 276f., 314a. f.
the iterative use of ἄν with Imperf. and Aor.
Indic., 343f.
σέβουμαι, 211b.
sevus, setius, 166b.
sed, 163a., 211b.
Sedasos, 330a.
sedulo, derivation of, 299a.
Sellar (W. Y.), notice of Tunison's *Master Virgil*,
265f.
seminex in Plautus, 75a.
senate and finance at Rome, 56a. f.
Roman, powers of, under republic, 59a. f.
senate Roman, under principate, 60a. f.
senati in Cicero, 40a.
senatus decretum)(*consultum*, 59b.
'sentence-words,' theory of language, 195b.
sepositus meaning of, 77a.
Septuagint, Cambridge ed., noticed, 32f.
sequence, Latin, 6f., 466b.
Sestos, capture of, 389a. f.
sex and gender, 390a. f., 469a.
Sextus Empiricus and Stoicism, 358a.
Seymour (T. D.), Ἀστυνάξ, 338f.
notice of Tisdall's *Heroic Hexameter*, 368a. f.
of Vogrinz's *Grammatik des Homerischen Dia-*
lektes, 303f.
Shepherd of Hermus ed. Lambros, noticed, 64b. f.
Shrewsbury, Kennedy's work at, 279f.
Shuckburgh (E. S.), notice of works on Xenophon,
403f.
Shuckburgh (E. S.), *Histories of Polybius* (transl.),
noticed, 445f.
si...sive, 361a.
Siceliensis)(*Siculus*, 202a.
sicque (?), 374b.
Sidgwick (A.), Κόπος (Browning's *In a Year*),
375f.
on Personalisation in Greek, 147f.
notice of H. B. L.'s *Ion of Euripides*, 309a. f.
of Weeklein's *Aeschylus Oresteia*, 401f.
Sidgwick (H.), Dialogue on the Utilitarian Basis of
Plato's *Republic*, 97f.
obituary notice of Canon Evans, 317f.
Siebenbürgen, gold bars from, 186a. f.
sigmatism in Ovid, 270a.
Sihler (E. G.), notice of Jacoby's *Dionys. Hali-*
carnass. Vol. II., 416a. f.
Silius Italicus, *Punica*, Italian translation (Occione),
noticed, 370b.
full name of, 370b.
similis with dat.)(gen., 361b. f.
Simonides, Constantine, and MSS., 65a. f.
Simpson (P.), note on Euripides, 418a. f.
sincerus, analysis of, 211a.
Sindjirli, antiquities from, 478b. f.
singular voc. with plur. pron., 355b.
sirempsc a perfect infinitive ? 209b.
Sirmium, mint of, 186b.
sis = *si vis*, 243a. f.
σιτανευκός, 332b.
situs in Horace, 132b.; cf. 222a.
Sixtine text of LXX., 33a. f.
σκηπή, 85b.
skins, how worn, 283a. f.
Smith (A. H.), note on C. I. G. 2247, 423b. }
on History of Paphos, 478b.
Smith (C.), on Acquisitions of the British Museum,
140a., 187b. f., 237a. f., 285b. f., 379a. f.,
423a. f.
Archaeological Notes, 140b. f.
on Theangela, 139a. f.
Smyth (H. Weir), notice of Sterrett's *Journey in*
Asia Minor and Wolfe Expedition to Asia Minor,
328b. f.
Smyth (H. W.), *Arcado-Cyprian Dialect*, noticed,
48f.
sneezing, omen from, 315b. f.
Snow (T. C.), notice of Blass's *Aussprache des*
Griechischen ed. 3, 468a. f.
of Brugmann's *Grundriss d. vergl. Grammatik*
II., 172f.
Socrates and philosophy, 399a. f.
Solomon (J.), notes on Aristotle's *Ethics*, 196f.,
294f.
on Plato's *Repub.* and Aristotle's *Ethics*, 418b. f.
Sonnenschein (E. A.), comments on Sale's Sequence
of Tenses in Latin, 9a.

- Sommenschein (E. A.), *continued*—
 notice of Birklein's *Entwicklungsgeschichte des substantivierten Infinitivs*, 216*b*. *f*.
 of Blanchard's *T. Macchi Planti Aulularia*, 123.
 of Grünwald's *Der freie formelhafte Infinitiv der Limitation im Griechischen*, 216*b*. *f*.
 obituary notice of Wilhelm Studemund, 377*f*.
- Sonnenschein (E. A.), *Latin Grammar for Schools*, II. *Syntax*, noticed, 464*f*.
- Sophocles, *äv* with past indic. in, 343*a*, 345*a*.
 and Euripides, 27*b*.
Scholia to, ed. Papageorgius, noticed, 261*f*.
 Young's translation, noticed, 157*f*.
- 'Sortes Vergilianae,' 268*a*.
- Sosibius *περί τῶν θυσιαῶν*, glosses from, 63*a*.
- Σουάγελα and Θεάγγελα, 139*a*, 140*a*.
- Σώζων, 330*a*.
- Σπάλαξος, 423*a*.
- Spartan antiquities, work on, 62*b*.
ναυαρχία, 403*b*.
- species*, sense of, 265*a*.
- specification, acc. of, 169*b*.
- specto*, sense of, 201*b*.
- σπέω*s* in Cyprian (?), 51*b*. *f*.
- σφάλλω, 211*a*.
- splendo*, derivation of, 211*a*.
- spondee and dactyls in hexameters, 272*a*, 368*a*. *f*.
- sponte*, sense of, 165*b*.
- sr-* becoming *fr-* in Latin, 46*b*.
- σσ- and -ττ-, forms in, 305*a*. *f*.
- stage in the Greek theatre, 85*b*. *f*.
- Stamm (Ad.), *anecdota* on Greek music, noticed, 263*b*.
- stater of Corinth, 477*b*.
- status* = 'republic,' earliest use of, 77*b*.
- stete* discovered at Fassiller, 329*a*.
- στήλλη, 332*a*.
- στεφανηφόρος, office of, 327*a*.
- Stephenson (H. M.), note on Homer, 72*a*.
- sterno*, 244*b*.
- Sterrett (J. R. S.), *Journeys in Asia Minor. (Papers of the American School of Classical Studies at Athens, Vols. II. and III.)*, noticed, 325*f*, 328*b*. *f*.
- stetimus* = ἑσταμεν, 244*a*.
- Stevenson (S. W.), *Dictionary of Roman Coins*, noticed, 284*a*. *f*.
- Stewart (J. A.), Notes on Aristotle's *Ethics*, 293*f*.
- στιβαδοκοιτεῖν, 30*b*.
- stipendium*, 211*b*.
- stirpibus infusa*, sense of, 163*a*.
- Stoddard (S.); v. Andrews (E. A.).
- Stoics and diminutives, 419*a*. *f*.
 and marriage, 368*a*. *f*.
 Cicero on, 357*a*. *f*.
 philosophy of, 161*a*.
- Stoll (H. W.), *Wanderungen durch Alt-Griechenland*, noticed, 415*a*. *f*.
- Stone (E. D.), Latin version of Tennyson's *Ancient Sage*, 277.
 notice of Lupton's *Latin Lyric Verse Composition*, 217*a*. *f*.
 of Paley's *Fragments of Greek Comic Poets in English Verse*, 66*b*. *f*.
- Strachan-Davidson (J. L.), notice of Shuckburgh's *Translation of Polybius*, 445*f*.
- Strachan-Davidson (J. L.), *Selections from Polybius*, noticed, 30*f*.
- Strassburg, topography of battle of, 60*a*. *f*.
- στραταγός ἐπὶ τὸ πέραν, 334*a*.
- Strategi at Athens, 413*a*, *f*.
 and the δημαγωγία, *ib*.
- strāvi, 244*b*.
- Strong (H. A.), note on Plautus, 75*b*: cf. 221*a*.
- Strong (H. A.); v. Paul (H.).
- Στρυμών, derivation of, 45*b*.
- Studemund (W.), obituary notice of, 377*f*.
 v. Schoell (R.).
- στυγγότης, sense of, 449*a*.
- su, locative plural, 196*a*.
- sub* with acc., 162*a*.
- subire* c. dat., 166*a*.
- subjunctive, Latin—
 in Cicero, 221*b*.
 2nd sing. pres. in commands, 40*b*.
 tenses of, 9*a*, 170*a*. *f*.
 translation of imperf., 9*b*, 10*a*. *f*.
 uses of, 213*b*, 450*b*, 466*a*. *f*.
- substantival infinitive, development of, 217*a*.
- succedere*, sense of, 264*a*.
- συγγενεύς, 332*b*.
- 'suffixes' and 'words,' 211*a*.
- Summaries of Periodicals:—
 Academy, 89*a*, 188*a*. *f*, 286*a*, 426*a*. *f*.
 Amer. Journ. Archaeol., 143*b*.
 Amer. Journ. Philol., 143*a*. *f*, 479*b*. *f*.
 Amer. Phil. Assoc. Trans., 88*a*. *f*.
 Annuaire de la Soc. de Numism., 88*b*, 239*b*, 381*b*, 425*a*. *f*.
 Antike Münzbilder, 239*b*.
 Archaeol. Journ., 289*b*.
 Archäol. Jahrb., 380*b*. *f*.
 Arch.-Epigr. Mitth., 142*b*.
 Archiv für lat. Lex., 89*b*. *f*.
 Athenaeum, 89*a*, 188*a*, 286*a*, 426*a*.
 Athenische Mitth., 334*a*. *f*, 424*b*. *f*.
 Berl. Phil. Wochenschr., 191*b*. *f*, 336*a*. *f*.
 Blatt. bay. Gymnasialw., 429*b*. *f*.
 Bull. Corr. Hell., 143*a*. *f*, 238*b*. *f*, 424*a*. *f*.
 Bull. d. Comm. Arch., 141*b*, 238*b*.
 Camb. Phil. Soc. Proceedings, 479*a*. *f*.
 Deutsche Literaturz., 430*b*. *f*.
 Ἐφημ. Ἀρχαιολ., 88*a*, 379*b*. *f*.
 Expositor, 89*a*, 286*a*. *f*, 426*b*.
 Gazette Archéol., 88*a*. *f*, 239*a*. *f*.
 Gött. Gel. Anz., 429*a*. *f*.
 Hermathena, 381*a*. *f*.
 Hermes, 240*a*. *f*, 426*b*. *f*.
 Jahresb. d. phil. Ver. z. Berl., 91*b*. *f*, 192*b*, 287*b*.
 Journ. of Philol., 89*a*, 335*a*.
 Kuhn's Zeitschr., 92*b*, 144*b*. *f*, 382*b*.
 Leipz. Stud., 382*a*.
 Mém. Soc. Ling., 145*a*. *f*.
 Mnemosyne, 382*a*.
 Neue Jahrb., 89*b*, 241*a*. *f*, 287*a*. *f*.
 Numism. Chron., 88*b*, 240*a*. *f*, 425*b*.
 Numism. Zeitschr., 381*b*.
 Phil. Anz., 90*a*.
 Phil. Rundschau, 90*b*. *f*.
 Rev. Archéol., 87*b*, 380*a*. *f*, 424*a*.
 Rev. belge, 88*b*.
 Rev. d'Etudes grecques, 142*b*.
 Rev. de Philol., 189*a*. *f*.
 Rev. numism., 143*b*, 239*b*, 381*a*. *f*, 425*a*.
 Rheinisches Museum, 335*a*. *f*.
 Rivista di Filol., 289*a*. *f*.
 Römische Mitth., 141*b*. *f*, 237*b*. *f*.
 Wochenschr. f. klass. Phil., 336*b*. *f*.
 Zeitschr. für Gymnas., 144*b*, 241*b*, 382*a*.
 Zeitschr. f. Numismatik, 425*b*.
- summostis* et *sim*, late, 243*b*.
- summus sacerdos* = ἀρχιερεύς, 366*a*. *f*.
- συμπολιτεία, 30*b*.
- σύν in the Attic orators, 415*a*.
 with genitive, 331*a*, 332*b*.
- συναλλάγματα, ἐκούσια, 197*a*.
- συνεισφέρειω, sense of, 71*a*.
- συνεπικούρειαι, 71*a*.
- συνισφόρος, 332*b*.
- σύνταξις, 30*b*.

σὺν θεοῖς in the Attic orators, 415*a*.
 συντίησι, 2nd pers., 70*b*.
 Super (C. W.); *v.* Weil (H.).
superbus, formation of, 195*a*.
 Surber (A.); *v.* Schweizer-Sidler (H.).
susceptores, 57*a*.
suscitare, *excitare*, 365*a*.
 σύστρωσις, 332*b*.
 Swete (H. B.), *The Old Testament in Greek, according to the LXX.*, noticed, 32*f*.
 syncopated forms of Latin perfect, 243*a*. *f*.
 Synnada, a *metropolis*, 178*a*. *f*.
 a place of assembly of the *Koinon*, 177*b*.
 syntax, province of, 465*a*. *f*.
 Syracuse, topography of, 110*f*.
 Syriac canon, 458*a*.
 version of N.T., 311*a*. *f*.
 Syrna, 423*a*.

T.

t and *r* confused in MSS., 293*a*. *b*.
 τ' for τὸν, &c., in Elean, 130*b*.
 τὰ (τό) before νῦν in Plato, 29*a*.
 table, form of, on 'Hittite' monuments, 479*a*.
tabularii (= *susceptores*), 57*a*.
 ταχῆσθαι, sense of, 103*b*, 106*b*, 436*b*.
taciturnus, analysis of, 211*a*.
 Tacitus, consecution of tenses in, 6*a*. *f*.
tam, 211*b*.
Tamponi (P.), Roman inscriptions from Sardinia, 228*f*.
tanti est, 167*b*.
 Tarmiani, 334*a*.
Tatham (M. T.), notice of Dowdall's *Living*, Book XXII., 42*f*.
 Tatham (M. T.), *Laches of Plato*, noticed, 67*b*. *f*.
 τὰ θρεπτὰ (?), 330*b*, 332*b*.
 Tatian's *Dialocon* and Aphraates, 456*b*.
Orat. ad Græc., ed. Schwartz (*Texte u. Unters.* IV. 1), noticed, 204*a*. *f*.
 style of, 205*a*.
 Tautium, site of, 329*b*.
 taxation, officials entrusted with, at Rome, 56*a*. *f*.
 Τηλέμαχος, 339*a*.
tempus erat, illustrated, 76*a*.
 tenses, congruence of, in Cicero, 312*b*.
 sequence, Latin, 450*b*.
 Terence, *Andria* and *Heautontim.*, ed. West, noticed, 297*f*.
 consecution of tenses in, 6*a*. *f*.
 metres of, 297*a*. *f*.
 rank of plays, 297*b*.
 terra-cotta slabs in Brit. Mus., 187*b*. *f*.
 Tertullian date of treatises, 205*a*. *f*, and *De Alcoribus*, 125*a*. *f*.
 τέτλαμεν = *tetulimus*, 244*a*.
 Τετραγώνειτος [-της] 'Ερμής, 330*a*, 332*b*: cf. 333*a*.
tetulimus = τέτλαμεν, 244*a*.
teui, *teuii*, 245*b*.
 text and notes in school editions, 124*a*, 354*b*.
Texte u. Untersuchungen, IV. 1, noticed, 204*a*. *f*.
 V., noticed, 125*f*.
 V., 2, 3, noticed, 205*a*. *f*.
 V., 4, noticed, 454*f*.
 textual criticism, 199*f*, 408*a*. *f*.
 v. also emendations and manuscripts.
 θ, pronunciation of, 468*b*.
 θ, τ, interchanged, 331*a*.
 Theangela, decree of, 236*f*.
 notes on, 139*f*, 234*f*.
 Thearios, Apollo, temple of, 139*a*. *b*.
 theatre, discovered on Helikon, 141*b*.
 Greek, recent discoveries concerning, 85*a*. *f*.

Θελίως, 332*b*.
 θεμέλιον of the temple at Ephesus, 419*a*.
 Themis, 330*a*.
 'Themistogenes,' 461*a*.
 Theocritus, MSS. of, in Brit. Mus., 150*a*. *f*.
 [Theocritus] 'Hρωῖναι, 310*b*.
 θεομαχία, sense of, 71*b*.
 Theophrastus, MSS. of, in Brit. Mus., 442*a*.
 θερμός, &c., in Plato, 353*b*. *f*.
 Thesmophoria, &c., mythology of, 187*a*. *f*.
 Thessalian, relation of, to Arcado-Cyprian, 49*b*. *f*.
 Thiaucourt (C.), *Ciceronis de Nat. Deorum, etc.*, noticed, 163*b*. *f*.
 θοῶν (θοάζειν), 104*b*.
Thompson (E. M.), Classical MSS. in the Brit. Mus., 149*f*, 440*f*.
Thompson (E. S.), note on the Family at Athens, 371*a*. *f*.
 on Thuc. v., 72*a*. *f*.
θρασυμένων, derivation of, 174*b*.
 Thucydides, ἄν with past indic., 343*a*.
 MSS. of, in Brit. Mus., 151*a*.
 on the Delian League, 387*a*. *f*.
 on the φόρος, 413*b*. *f*.
 portrait busts of, 461*b*.
θυγατήρ πόλεως, 330*b*.
 Thyatira, inscr. from, 136*a*. *f*.
libicen, 211*a*.
τίκτω, 211*b*.
 *τιλλάρια, 419*b*.
 Timbrias, 330*a*.
 τί μὴν in Plato, 29*a*.
 Tisdall (F. G.), *A Theory of the Origin and Development of the Heroic Hexameter*, noticed, 368*a*. *f*.
τιθαιβώσσω, 211*a*.
 Τλαπολέμεια, festival of, 423*a*.
 τό demonstrative in Attic, 274*a*.
toyatenis, 202*b*.
 Tolkiehn (J.), *Quæstiones ad Heroides Ovidianas*, noticed, 310*b*. *f*.
 tombs, Phoenician, 420*a*. *f*.
 tombstones, ancient, often inappropriate, 84*b*.
 τό νῦν εἶναι, 217*a*.
 τῶ ὄντι in Plato, 29*a*.
 τόρροι, 436*b*.
Torr (C.), notice of Waldstein's *Catalogue of Casts*, 421*a*. *f*.
tortuosus, sense of, 469*b*.
 τοῦ μὴ with infinitive, 217*a*.
Tozer (H. F.), notice of Baedeker's *Greece*, 214*b*.
 of Haussoullier's *Athènes et ses Environs*, 62*a*.
 of Immerwahr's *Lakonika des Pausanias auf ihre Quellen untersucht*, 214*a*. *f*.
 of Jung's *Geographie von Italien u. d. röm. Provinzen*, 61*b*.
 of Lolling's *Hellenische Landeskunde* (concluded), 61*a*.
 of Stoll's *Wanderungen durch Alt Griechenland*, 415*a*. *f*.
 Tralles, a place of assembly of the *Koinon*, 177*a*. *f*.
 seat of *conventus*, 176*b*.
trans, 166*b*.
 translations noticed :
 Euripides, 309*a*. *f*.
 Heraclitus, 399*f*.
 Plato, 415*b*. *f*.
 Polybius, 445*f*.
 Silius Italicus, 370*b*.
 Sophocles, 157*f*.
 Vergil, 409*f*.
 translation ; *v.* verse.
 transliteration not affecting pronunciation, 37*b*.
 Τραπεζῶ, 378*a*, 423*a*.
tree, etymology of, 307*b*.
tremonti, authority for, 211*b*.

triaris, equipment of, 446*b*.
τριβῶνος, 332*b*.
 tribute of Delian league, 388*b*. *f*.
tricae, derivation of, 46*a*.
Τριόπιον, 422*a*. *b*.
Tristoma, inscr. from, 336*b*.
trivisse labellum, 410*a*.
Troezen, 407*b*.
 inscriptional decree of, 234*f*.
 relations with Caria, 235*b*.
 Trojan legends and Aeschylus, 132*a*. *f*.
 -ττ- and -σσ-, forms in, 305*a*. *f*.
 [τῶχοιτον], 327*b*.
Tucker (T. G.), Notes on Aeschylus *Sept. c. Thebas* (I.), 102*f*.
 Notes on Thucydides VIII. and Aeschylus *Sept. c. Thebas*, 435*f*.
 [τυλάριον], 419*b*.
 Tunison (J. S.), *Master Virgil: the Author of the Aeneid as he seemed in the Middle Ages*, noticed, 265*f*.
 Turner (B. D.), *Republic of Plato, Bk. X.*, noticed, 274*a*. *f*.
 Tyrimnius, Apollo, worship of, 137*b*.
 Tyros (Tylos), 420*a*.
Tyrrell (R. Y.), obituary notice of Prof. Davies, 133*f*.

 U.

 Ū, 305*b*. *f*.
u adsorbed after *ō* in Latin, 243*b*.
v and *b* confused, 229*b*, 451*a*, 453*b*.
u-diphthongs, absence of inflectional vowel after in Sanskrit, 244*a*.
 ū in Latin, 211*a*.
v in perfect of 4th conjugation Latin, 243*b*.
v-perfect in Latin, 243*a*. *f*.
 -*u* stems in Greek and Latin, 173*a*. *f*.
Ū = Latin *ŭ*?, 45*b*.
Ū in Alcaeus, &c., 46*a*.
Ū not lost after consonant, 211*a*.
u, treatment of on inscr., 331*a*.
 Valerian on inscr., 230*b*. *f*.
 Valerius, ed. Kübler, noticed, 311*a*.
varius = αἰδώς, 195*a*.
vas, ἄεθλον, 209*a*.
 vases, popular work on, 87*a*. *f*.
uber, derivation of, 47*a*.
venio, *i* in, explained, 246*b*.
venire, force of, 361*b*.
venum = ὄνος, 2*a*.
Φήπω in Cyprian, 51*a*.
 verbs and nouns identical in formation, 196*a*. *f*.
 Vergil and Homer, caesura in, 36*b*.
 Vergil, *Ecloques and Georgics*, tr. Mackail, noticed, 409*f*.
 in the Middle Ages, work on, noticed, 265*f*.
 legends concerning, 265*f*.
Verrail (A. W.), Ὑπαρνος, 249*f*.
 comments on Tucker's notes on Aeschylus *Sept. c. Thebas*, 106*f*.
 notice of Berlage's *De Euripide Philosopho*, 26*f*.
 of Blaydes' *Aristophanis Ranae*, 257*f*.
 Verrall (A. W.), ed. of Aeschylus' *Septem*, comments on, 102*f*.
verres (*verris*), 3*a*. *f*.
Verrius, 3*b*.
 verse, original Greek, 416
 verse translation, Greek, 375*f*.
 verse translation, Latin, 277.
 [Φερρής], 3*b*.
 versification, Greek, in inscr., 271*f*.

vesis, 3*a*. *f*.
 -*vi*, Latin perfect suffix, 168*a*.
 -*ui* perfects in Latin, 245*a*. *f*.
vicarii, system of, 113*b*.
 Victor and *De Alcatribus*, 126*b*, 127*a*. *f*.
Vitricensis, 202*b*.
videri in Lucretius, 263*b*.
vir)(*homo*, 41*a*.
virgo not = παρθένος, 46*a*.
 Vitalis on inscr., 231*b*.
vliet ✓ *plu*, 307*b*.
Underhill (G. E.), notice of Holden's *Xenophon. Oeconomicus* ed. 4, 274*b*.
 Underhill (G. E.), *Xenophon's Hellenica* I. II., noticed, 403*b*. *f*.
 -*undus*, expln. of, 209*b*.
 United States, classical education in, 77*f*, 223*f*.
 study of archaeology in, 312*f*.
unoculus, 453*a*.
uno tempore, sense of, 162*f*.
unus in Livy, 361*b*.
 vocative sing. with plur. pron., 355*b*.
 Vogrinz (G.), *Grammatik des Homerischen Dialektes*, noticed, 303*f*.
volo, 211*a*.
 vowels, lengthened before mute and liquid, 436*b*.
 shortening in Latin, 2*a*.
 -*ūs* in 2nd decl., 297*b*.
usus)(*experientia*, 41*a*.
ut and *qui*, in final and consecutive clauses, 466*b*.
ut clauses dep. on *factum est*, et sim, 9*b*.
uter = πότερος (?), 45*a*.
Uticensis, as applied to Cato, 355*b*.
utor in Plaut. and Terence, 298*a*.
utrum, construction of in Cicero, 221*b*.
vulnera = *vulnerati* (?), 43*b*.

W.

Wagener (C.) ; *v. Neue*.
 Waldstein (C.), *Catalogue of Casts in Fitzwilliam Museum, Cambridge (Class. Archaeol.)*, noticed, 421*a*. *f*.
Walker (F. W.), *Philological Notes*, 1*f*, 243*f*.
 wall decorations, early Italian, 187*b*. *f*.
Wallis (F.), on the MSS. of Origenes *c. Celsum*, 392*f*.
 Warren (T. H.), *Plato Republic* I.-V., noticed, 352*f*.
 Weber (L.), *Quaestionum Laconicarum Capita Duo*, noticed, 62*a*. *f*.
 Wecklein (N.), *Aeschylus Orestie mit erklärenden Anmerkungen*, noticed, 401*f*.
 Weidner (A.), *Xenophon's Memorabilia*, noticed, 404*b*.
 Weil (H.), *The Order of Words in the Ancient Languages*, transl. Super (C. W.), noticed, 218*a*. *f*.
 Werndorff (T.), *Erklärung aller Mythologie*, noticed, 415*b*.
 West (A. F.), *Andria and Heautontimorumenos of Terence*, noticed, 297*f*.
Wharton (E. R.), notice of Henry's *Précis de Grammaire Comparée* (ed. 1 and 2), 210*b*. *f*.
 notice of Paul's *Principles of Language* (translated), 180*a*. *f*.
 notice of Pezzi's *Lingua Graeca Antica*, 209*f*.
 Wharton (E. R.), *Vocalic Laws of the Latin Language*, noticed, 209*a*. *f*.
Wheeler (B. J.), on Grammatical Gender, 390*f*. :
 cf. 469*a*.
 notice of Baumack's *Studien* Vol. I., 130*f*.
Wheeler (J. R.), note on new words and forms from the Epidaurian cure inscriptions, 70*a*. *f*.
Whibley (L.), notice of Abbott's *History of Greece* Vol. I., 52*f*.

- Whibley (L.), *Political Parties in Athens*, noticed, 413f.
- White (H. J.); v. Wordsworth (J.)
- Wiegand (W.), *Beitr. z. Landes- u. Volkskunde von Elsass-Lothringen*, noticed, 60a. f.
- wife in Greek law, 137b.
- Wilkins (A. S.)**, notice of Gow's *Companion to School Classics* ed. 2, 179a.
- Wilkins (A. S.), *Cicero, De Oratore* I², noticed.
- Wilson (J. Cook)**, notice of Archer-Hind's *The Timaeus of Plato*, 114f.: cf. 181f., 183f., 219f.
- obituary notice of the Rev. Walter Clark, 281f.
- Winbolt (S. E.)**, notes on Propertius, 76b., 316a.
- note on Thucydides, 418b.
- Winkler (H.), *Weiteres zur Sprachgeschichte. Das Grammatische Geschlecht*, commented on, 390a. f.
- Witlianus codex of Iliad*, 295f.
- Wölflin on *De Alcatoribus*, 126f.
- Woods (F. H.)**, notice of Bert's *Homilies of Aphrahat* and Harnack's *Acts of Karpus*, &c., 455f.
- word-formation, principles of, 180b. f.
- Wordsworth (J.) and White (H. J.), *Novum Testamentum Latine* (Hieronym.) I. 1, noticed, 452f.
- Wotke (K.), *Demosthenes, Ausgewählte Reden* ed. 2, noticed, 369a.
- Wright (J. H.)**, on Classical Education in the United States, 77f., 223f.
- notice of Cram's *Universal Atlas*, 181a. f.
- Wright (J.), *The Phaedrus Lysis and Protagoras of Plato*, a new translation, noticed, 415b. f.
- Wroth (W.)**, notice of Stevenson's *Dictionary of Roman Coins*, 284a. f.
- Wyse (W.)**, notice of Weber's *Quaestionum Laconicarum Capita Duo*, 62a. f.
- X.
- ξ, Greek adverbs in, 174b.
- ξέρια, 139b.
- Xenophon, ἄν with past indic. in, 344a.
- Agésilao*s, ed. Güthling, noticed, 404b. f.
- authenticity of, 406a. f.
- Anab.* I.—III., ed. Rehdantz (Carnuth), noticed, 404b.
- Anabasis*, publication of, 405b.
- Xenophon (*continued*)—
- Analekta Xenophontea*, Hartmann's, noticed, 405a. f.
- and Cratippus, 404a.
- and Ctesias, 461a.
- and 'Themistogenes,' 461a.
- as historian, 131a.
- birth of, 405b.
- Convivium*, and Plato's, 406a.
- Cyrop.* III.—V. ed. Holden, noticed, 403a. f.
- Hellenics*, Manatt's, ed. noticed, 131a. f.
- Hellen.* I.—II., ed. Underhill, noticed, 403b. f.
- Hellenica*, 406b.
- life of, 460a. f.
- MSS. of, in Brit. Mus., 151a. f.
- Memorabilia*, ed. Gilbert, noticed, 404a. f.
- ed. Weidner, noticed, 404b.
- structure of, 406a.
- μήν in, 405b.
- Oeconomicus*, ed. Holden, noticed, 274b.
- discussed, 406a.
- style of, 131a. f., 403b., 405a. b.
- works of, 460b.
- ξόανα, 330b.
- as for s, 232a.
- Y.
- η for i in MSS., 451a.
- Young (Sir G.), *The Dramas of Sophocles in English Verse*, noticed, 157f.
- Z.
- ζ = σδ and δσ, 468b.
- Zahn (Th.), *Geschichte des Neutestamentlichen Kanons* Bd. I., *Das Neue Testament vor Origenes* I., noticed, 410f.
- ζηλοῦν, sense of, 276a.
- Zeno and the *De Nat. Decr.*, 358b., 359a. f.
- Zephyrinus and *De Alcatoribus*, 126b.
- Zeus, titles of, 330a.
- Zosimus, ed. Mendelssohn, noticed, 37f.
- date of, 37a. f.
- style of, 37b.

II.—INDEX LOCORUM.

Note.—References to the Orators are given by number of speech and section, to Aristotle by the paging of the Berlin edition, to Cicero by section, to Plato by Stephanus' paging, to Plautus and Terence by the continuous numeration where such exists. It will materially assist subsequent readers of the 'Review' if contributors will in future conform as far as possible to this system.

A.

Accius *ap.* Non. v. Nonius.

Aelian:—

Tact. xxi. (24), 405b.

V. H. ii. (33), 422a.

Aeschines:—

I. [*In Timarch.*] (17), 371a.; (59), 414b.; (81), 149a.; (85), 439a.; (102), 371a.f.; II. [*De Falsa*] (172), 438b.; III. [*In Ctesiph.*] (98, 119, 126), 439a.; (173), 461a.; (217), 438b.; (229), 439a.

Aeschylus:—

Ag. (16), 148a.; (69—71), 132a.; (78), 402a.; (103), 401a.; (141), 3a.; (145), 401b.; (275), 402a.; (288), 401b.; (327), 417b.; (370), 148a.; (423, 470), 402a.; (532), 436b.; (675, 718), 401b.; (782—809), 86a.; (803), 401b.; (1079), 147b.; (1080), 27b.; (1115), 402a.; (1143), 401b.; (1244), 418a.; (1326, 1444), 436b.; (1447), 402a.

Choeph. (275f.), 402b.; (344), 401b.; (649f.), 402b.; (796, 813), 403b.; (821), 401b.; (837), 403a.; (953, 970), 403b.; (1124), 259a.

Eum. (96), 402b.; (178), 401b.; (302), 402b.; (342), 403a.; (368, 383), 403b.; (483), 401b.; (556), 402b.; (570), 401b.; (681), 402b.; (686), 401b.; (751), 103b.; (811, 870), 403a.; (941), 401b.

Pers. (220), 410b. (814), 371b.

P. V. (24, 384), 436b.; (469, 752), 417b.; (1006), 148b.

Sept. cont. Theb. (17—20), 102a., 106a.; (18), 105b.; (48), 103a.; (70), 436b.; (100), 103a., 107b.; (180), 103a.; (194), 103b.; (202—204), 103b.; (203), 106a.; (242), 104a.; (247), 103b., 106b., 436b.; (249), 103b.; (256), 104a., 106a.; (259), 104a., 106b.; (271), 104a., 107b., 436a.; (295), 104a.; (326), 436b.; (368, 372, 379), 104b.; (389, 434), 105a.; (477), 102b.; (493), 105a., 106b.; (499), 104b.; (502), 105a.; (516), 105b., 107a.; (530—1, 532, 533), 105b., 106b.; (540), 105b.; (541), 105a., 107a.; (549), 105b., 107b., 436b.; (610—11), 107a.; (635—7), 106a.; (636), 106a., 107a.; (648), 106b.; (1013, 1026, 1028, 1052), 436b.

Supp. (275), 283a.; (417), 76b.; (472), 102b.; (504), 436b.; (631), 103a.; (632), 436b.

frag. (291, 9), 417b., 470b.

Ammianus Marcell.:—

III. (8, 11), 77b.; XIX. (2, 7), 374a.; XXVII. (3), 71a.; XXVIII. (1, 47), 324b.; XXVIII. (3, 8), 222b.

Andocides:—

I. [*De Myst.*] (25, 29), 251a.; (37), 414b.; (38), 415a.; (55), 251b.; (56), 251a., 439a.; (71), 437b.; (77), 437a.; (78, 79, 93), 414b.; (101, 113), 251a.

II. [*De Keditu*] (4), 414b.; (19), 415a.

III. [*De Pace*] (12, 23), 251a.

Andromachus, v. Galen.

Anthology, ix. (545), 313b.

Antipho:—

I. [*Venef. in Noverc.*] (31), 251a.

II. [*Tetr. A.*] a. (6), 251a.; (8), 250b.; δ. (1), 251b., 436a.; (10), 251a., 439a.

III. [*Tetr. B.*] β. (2, 6, 10), 251b.; γ. (10), *ib.*; (12), 251a.; δ. (4), *ib.*

IV. [*Tetr. Γ.*] β. (6), 250b.; γ. (5), *ib.*

V. [*De Caced. Her.*] (2), 251b.; (5), 250b.; (35), 250b., 439a.; (39), 251a., 438b.; (43), 437a.

VI. [*De Chor.*] (36), 251a.

frag. (x., xxxi.), *ib.*

Apollonius Rhodius:—

II. (961), 220a.

III. (861), 316b.

Appian, *B. C.* i. (7—8), 5a.

Archestratus, v. *Epic. Græc. Ludib.*

Aristides, *Or.* xxvi. (344), 177b.

Aristophanes:—

Achar. (146), 258b.; (202, 241, 281, 884), 86a.; (320), 62b.; (347), 313a., 418a.; (409), 85b.; (640), 343b.; (1215), 449b.

Aves (505, 520, 1288, 1289), 343b.

Eccles. (304, 307), 343b.; (472), 68a.

Eg. (57), 251b.; (149, 751), 85b.

Lysist. (253), 24a.; (510), 343b.; (645—6), 222b.

Nub. (229), 24b.; (593), 414b.; (855), 343b.

Pax (59), 23b.; (67, 70, 213, 217, 627, 640, 641, 643, 647, 1200), 343b.

Plutus (277), 109a.; (972), 110a.; (982, 983, 985, 986, 1140, 1142, 1143), 343b.; (1166—7), 109b.; (1179, 1180, 1181), 343b.

Ran. (20, 54), 259b.; (158, 168), 260a.; (190), 258a.; (297), 86a.; (320, 367), 260b.; (402), 257b.; (467), 261a.; (607), 259b.; (775), 23a.; (796), 259b.; (911, 914, 915,

Aristophanes, *Ran.* (continued)—

920, 924, 343*b.*; (925), 259*b.*; (927, 946, 948, 950, 961, 343*b.*; (1022), 344*b.*

Thesm. (558), 258*b.*

Vesp. (177), 148*a.*; (278, 279), 343*b.*; (1422), 221*a.*

Aristotle:—

Eth. Nic. i. 1 (p. 1094*b.* 19), 198*a.*; 3 (p. 1096*a.* 9), 196*a.*; 4 (p. 1096*b.* 5), 5 (p. 1097*a.* 27), 198*a.*; 7 (p. 1098*a.* 4), 198*b.*; 8 (? p. 1098*b.* 15), 196*b.*; 9 (p. 1099*a.* 7), 196*a.*; (p. 1099*b.* 1), 198*a.*; (p. 1099*b.* 5), 198*b.*; 10 (p. 1099*b.* 23, 26, 1100*a.* 4), 198*b.*; (p. 1100*a.* 6), 199*a.*; 11 (p. 1101*a.* 14), 199*a.* *b.*; (p. 1101*a.* 34, *b.* 1), 199*b.*; 13 (p. 1102*b.* 25), 198*b.*; ii. 3 (p. 1104*b.* 24), 293*b.*; iii. 11 (p. 1117*a.* 13), 294*a.*, 373*a.*; (p. 1119*a.* 16), 293*a.*; v. 4 (p. 1130*a.* 14), 197*a.*; 8 (p. 1135*b.* 19), 294*b.*; 11 (p. 1138*a.* 17), 294*a.*; vi. 3 (p. 1139*b.* 29), 293*b.*; 7 (p. 1141*a.* 25), 373*a.*; 9 (p. 1142*a.* 1), *ib.*; 13 (p. 1144*a.* 26), *ib.*; vii. 1 (p. 1145*b.* 1), *ib.*; 2 (p. 1146*a.* 9), 294*a.*; viii. 1 (p. 1155*a.* 28), 198*a.*; 5 (pp. 1156*b.* 34, 1157*a.* 4), 373*a.*; 7 (pp. 1157*b.* 36, 1158*a.* 18), *ib.*; 10 (p. 1159*a.* 33), 294*a.*; 16 (p. 1162*b.* 23), 373*a.*; ix. 1 (p. 1163*b.* 32), *ib.*; 4 (p. 1166*a.* 9), 198*b.*; (p. 1166*a.* 19), 197*b.*, 418*b.*; x. 3 (p. 1174*a.* 13), 196*a.*; 4 (p. 1174*a.* 9), 294*a.*; 7 (p. 1178*a.* 3), 198*a.*; 8 (p. 1178*b.* 23), 198*b.*

Hist. An. viii. 19 (p. 602*a.* 15), 199*b.*

Metaph. xi. (A) 7 (p. 1072*b.* 30), 198*a.*; xiii. (N) 4 (p. 1091*a.* 34), *ib.*

Phys. viii. 1 (p. 250*b.* 11), 163*b.*

Poet. 21 (p. 1457*b.* 13), 203*b.*

Polit. i. 2 (p. 1253*a.* 37), 197*b.*; 11 (p. 1258*b.* 17), 199*a.*; ii. 4 (p. 1262*a.* 26), 294*b.*; 12 (p. 1274*b.* 5), 407*b.*; iii. 12 (p. 1282*b.* 14), 197*b.*; 13 (p. 1283*a.* 38), *ib.*; 14 (p. 1284*b.* 35), 294*a.* vii. (vi.) 2 (p. 1318*a.* 2), 295*a.*; viii. 3 (pp. 1337*b.* 21, 1338*a.* 36), 196*a.*

Probl. i. 22 (p. 862*a.* 11), 199*a.*; x. 18 (p. 925*a.* 3), *ib.*

Rhet. i. 1 (p. 1355*b.* 1), 271*b.*; 4 (p. 1360*b.* 16), 199*b.*; ii. 5 (pp. 1382*a.* 31, 1383*b.* 9), 294*a.*

Arrian:—

De Venat. (2), 478*b.*

Diss. Epict. i. (1. 10), 419*a.*; (1. 29, 2. 28, 4. 11, 14, 7. 1, 16), 71*a.*; (9. 3, 10. 10, 12. 24, 18. 22, 19. 4), 419*a.*; (19. 19), 71*a.*; (23. 4), 419*a.*; (24. 1), 71*a.*; (27. 16), 419*a.*; (27. 17, 29. 5, 29. 40), 71*a.*; ii. (1. 30, 31; 2. 10), 419*a.*; (3. 4), 71*a.*; (4. 8), 419*b.*; (5. 16), 71*a.*; (5. 19), 419*b.*; (7. 9), 71*a.*; (7. 12), 70*b.*; (8. 11), 162*b.*; (11. 3, 71*a.*; (15. 9), 70*b.*, 419*b.*; (16. 10, 20, 25, 29), 419*b.*; (17. 19), 70*b.*; (17. 21, 18. 18, 19. 23, 20. 10, 13), 71*a.*; (20. 29, 33, 21. 11, 17, 22. 23, 24. 24), 419*b.*; iii. (2. 2, 3. 1, 7. 1, 9. 21, 13. 15, 16. 13, 20. 17, 10), 71*a.*; (22. 47), 71*a.*, 419*b.*; (22. 71, 74. 23. 21, 31), 419*b.*; (23. 25), 71*a.*; (24. 24), 71*b.*; (24. 88, 117), 70*b.*; (26. 22), 71*a.*; (26. 36), 419*b.*; iv. (1. 21), 71*b.*; (1. 61), 71*a.*; (1. 108), 71*b.*; (1. 140), 419*b.*; (4. 2), 71*a.*; (4. 18), 71*b.*; (6. 2, 23), 71*a.*; (6. 26), 70*b.*; (9. 7), 419*b.*; (10. 6), 70*b.*; (10. 29), 71*a.*; (11. 11), 419*b.*; (11. 28), 71*b.*; (13. 22), 70*b.*, 419*b.*; vii. (23. 3), 367*a.*

Athenaeus, vi. (271*b.*), 140*a.*

B.

Babrius xxvi. (4), 105*a.*

Bible (Old Testament Writers):—

[N.B.—References followed by *S.* are to the LXX.]

Genesis iii. (10 *S.*), 35*a.*; xiii. (12 *S.*), *ib.*; xxii. (11 *S.*), 34*b.*; xxiv. (2 *S.*), 74*b.*; xxvii. (23 *S.*), 35*b.*; xli. (36 *S.*), 34*S.*; xlvii. (22 *S.*), 35*a.*; xlix. (30 *S.*), *ib.*; l. (7 *S.*), 74*a.*

Exodus ii. (22), 339*b.*; vi. (6 *S.*, 26 *S.*), 35*a.*; x. (17 *S.*), 34*b.*; xi. (7 *S.*), *ib.*; xiii. (5 *S.*), *ib.*; xxii. (9 *S.*), *ib.*; xxvii. (5 *S.*), 35*b.*

Leviticus iv. (15 *S.*), 74*a.*; vii. (10 *S.*), 34*b.*; xvi. (2), 366*a.*; xxv. (29 *S.*), 35*a.*

Numbers i. (3 *S.*), *ib.*; xi. (16—25 *S.*), 74*a.*; (29 *S.*), 75*a.*; xxxii. (33 *S.*), 35*b.*

Deuteronomy xxv. (8, 9 *S.*), 74*a.*; xxix. (10 *S.*), *ib.*; xxxi. (28 *S.*), *ib.*

Judges viii. (14 *S.*), 74*a.*

Ruth ii. (2 *S.*, 22 *S.*), 35*a.*; iii. (1 *S.*), *ib.*

I. Kings (Samuel) ii. (22 *S.*), 74*a.*; xii. (1 *S.*), *ib.*; xv. (32), 418*b.*; xvi. (4 *S.*), 74*a.*; xxvi. (12 *S.*), 34*b.*; xxx. (26 *S.*), 74*a.*

II. Kings i. (3 *S.*), 35*b.*

III. Kings xx. (8—11 *S.*), 74*a.*; xxi. (15 *S.*, 17 *S.*, 19 *S.*), *ib.*

IV. Kings vi. (32 *S.*), 74*a.*; x. (1 *S.*), *ib.*; xix. (2 *S.*), 74*b.*; xxi. (10 *S.*), 74*a.*; xxiv. (4 *S.*), *ib.*

I. Chronicles xix. (3 *S.*), *ib.*; xxix. (9 *S.*), *ib.*

Ezra i. (1), *ib.*; ix. (11 *S.*), *ib.*; x. (8 *S.*), *ib.*

Job i. (13 *S.*), 74*b.*

Psalms xxxii. (1), 454*b.*; xli. (1 *S.*), 74*b.*; lxxxiii. (2 *S.*), *ib.*; lxxxv. (2 *S.*), 454*b.*; cxviii. (131 *S.*), 74*b.*

Prov. x. (12), 454*b.*

Isaiah xxviii. (16 *S.*), 419*a.*; xxxvii. (2 *S.*), 74*b.*; xlv. (14 *S.*, 15 *S.*), 74*a.*

Jeremiah xxvi. (2 *S.*), *ib.*; xxxiv. (6 *S.*), *ib.*; xxxvii. (11 *S.*), *ib.*

Ezekiel xvi. (46 *S.*), 74*b.*; xxiii. (12 *S.*, 23 *S.*), 74*a.*

Daniel (vii., viii.), 456*a.*

Joel ii. (16 *S.*), 74*a.*

Ecclesiasticus xii. (17 *S.*), 33*b.*; xxii. (11 *S.*), *ib.*; xxxvi. (14 *S.*), *ib.*; xxxvii. (6 *S.*), 34*a.*; xl. (21 *S.*), *ib.*; xlvii. (9 *S.*), *ib.*; xlviii. (18 *S.*), *ib.*

v. also Cyprian of Arles, and New Testament writers.

C.

Caecilius *ap.* Non. v. Nonius.

Caesar:—

B. C. i. (1. 2, 3. 1, 5. 1, 11. 2), 213*a.*; (25. 6, 40. 7), 213*b.*; ii. (21), 360*b.*; (23. 1), 213*b.*; iii. (4. 4), 213*a.*; (46. 6, 71. 3), 213*b.*; (109. 6), 213*a.*

B. G. i. (43), 450*b.*; ii. (7. 2), 362*a.*; v. (40), 374*b.*; (44), 10*b.*, 374*b.*; vi. (34. 6), 40*b.*; vii. (1. 6, 2. 2, 3. 3, 5. 2, 8. 4, 9. 1), 450*b.*

Callimachus, *Apoll.* (53), 249*a.*

Catullus xi. (11), 293*a.*, 374*a.*; xii. (10), 292*a.*; xxix. (4), 292*b.*; (4), 292*a.*; (8), 291*a.*, 292*a.*; (8), 371*b.*; (20), 292*a.*; (23), 292*b.*; xlv. (8—9), 315*b.*; lxvi. (33), 316*b.*; lxvii. (32), 371*b.*; lxviii. (99), 316*a.*

Charisius i. (106), 202*a.*

Cicero:—

Acad. i. (21), 42*a.*; ii. (29), 71*a.*; (118), 362*a.*

Brutus (11, 68, 96, 103, 118, 222, 271), 355*b.*; (308), 42*a.*

Cat. ii. (26), 7*a.*

De Div. i. (15), 162*b.*; (18), 163*b.*

De Fin. ii. (83), 42*a.*; iii. (34), *ib.*; v. (2), 163*b.*; (40, Madv. on), 374*b.*

Cicero (*continued*)—

De Nat. Deor. i. (2), 357*a.*; (3), 7*a.*; (13), 357*a.*; (14), 162*b.*; (16), 357*a.*; (17, 20), 162*b.*; (21), 160*b.*, 163*b.*; (21), 358*a.*; (24), 161*b.*; (25), 357*a.*; (25), 357*b.*; (28), 163*b.*; (28), 161*a.*; (36), 357*b.*; (49), 358*b.*; (51), 355*b.*; (54), 163*b.*; (59), 357*b.*; (61), 162*b.*; (72, 76), 161*a.*; (77), 161*a.*, 162*b.*; (83, 84), 162*b.*; (85), 358*a.*; (89), 161*b.*; (93), 161*a.*, 162*b.*; (100), 160*b.*; (102, 103), 358*b.*; (106), 163*b.*; (106, 107), 161*a.*, 358*b.*; (110), 162*a.*; (111), 160*b.*; (112), 161*a.*; (114), 358*b.*; (121), 162*b.*; (123), 358*a.*; ii. (2), 162*b.*; (3), 358*a.*; (6), 162*b.*; (7), 161*a.*; (19), 162*b.*; (20), 161*b.*; (23), 161*a.*; (24), 162*a.*; (26), 161*a.*, 163*a.*; (33), 161*a.*; (37), 164*a.*; (43), 163*a.*; (44), 161*a.*; (47), 161*b.*; (50), 161*a.*; (54, 61), 162*a.*; (64), 164*a.*; (66), 163*a.*; (71, 74), 161*a.*; (75), 161*a.*, 162*b.*; (77), 161*a.*; (88), 163*a.*; (94), 162*a.*; (104), 161*b.*; (107), 161*a.*; (108), 161*b.*; (110), 162*a.*; (117), 161*b.*; (124), 163*b.*; (131, 132), 161*b.*; (134), 164*a.*; (135), 162*a.*; (139), 161*a.*; (141), 161*a.*, 161*b.*, 162*a.*; (143), 162*a.*; (149), 162*b.*; (149, 150), 164*b.*; (151), 161*a.*; (154), 162*b.*; (163), 161*a.*; iii. (3), 163*a.*; (5), 162*b.*; (7, 8), 161*a.*; (22, 33, 35), 161*b.*; (36), 161*a.*; (37), 163*a.*; (43, 49), 162*b.*; (53, 59), 161*a.*; (65), 161*b.*; (66), 162*b.*; (68), 161*b.*; (74), 161*a.*; (78), 163*b.*; (139), 162*b.*

De Leg. Agr. ii. (64), 170*a.*

De Off. i. (8), 299*a.*; (21, 72, 104, 138), 299*b.*; ii. (10, 24, 45), *ib.*; iii. (28), *ib.*; (58), 172*a.*; (85), 199*b.*

De Orat. i. (151), 356*b.*; (160, 242), 355*b.*; ii. (260), 41*b.*; iii. (195), 7*b.*; (221), 297*b.*

Div. in Cacc. (8), 42*a.*

Epp. ad Att. i. (1, 4), 42*a.*; (14, 3), 221*b.*; (16, 3), 166*a.*; ii. (1), 407*b.*; vi. (9, 5), 298*b.*; vii. (3, 8), 41*a.*; xi. (24, 4), 298*b.*; xiii. (30, 1), 221*b.*; xvi. (14, 1), 10*b.*

Epp. ad Fam. i. (1.1), 166*a.*; (7, 8), 7*b.*; vii. (3, 1), 10*b.*; x. (3, 42), 167*b.*

Epp. ad Q. Fr. i. (2, 8), 8*a.*; (10, 29), 7*b.*; ii. (11, 5), 41*a.*

Orat. (1), 166*b.*; (110, 234), 355*b.*; (235), 164*a.*

Philipp. ii. (17), 166*b.*

Pro Arch. (16), 41*a.*

Pro Cluent. (1), 40*a.*; (3, 6, 9, 10, 11, 12, 18, 22), 40*b.*; (24, 27, 28, 30), 41*a.*; (35), 361*a.*; (37, 41, 45, 53, 66, 67, 74, 77, 81), 41*a.*; (88, 90, 95), 41*b.*; (95), 40*b.*; (97, 99, 101, 103, 118, 119, 126), 41*b.*; (127), 39*b.*; (135), 41*b.*; (145), 39*b.*; (147, 148, 162), 42*a.*; (175), 39*b.*; (178), 42*b.*; (189), 42*b.*; (180), 374*b.*, 469*a.*

Tusc. Disp. i. (70), 162*b.*; iv. (66), 362*a.*; v. (114), 8*a.*

Verr. i. (15), 172*a.*; (34), 166*b.*; iv. (28, 43), 167*b.*; (64), 362*a.*; (119), 110*b.*; v. (22), 298*b.*

Clement of Alexandria, *Protrept.* (p. 14, P.), 187*a.*

Cod. Just. x. (72, 13), xii. (49, 4), 57*a.*

Comicorum Attic. Fragm. (Kock, Vol. III., reference by pages), (67), 24*a.*; (69) 23*b.*; (89, 91, 109, 115), 23*a.*; (152, 167), 24*a.*; (175, 186), 23*a.*; (190, 210, 212, 214, 236, 242), 23*b.*; (281), 25*a.*; (296), 24*b.*; (302), 25*a.*; (312, 314, 318), 24*b.*; (354, 420), 25*a.*; (424, 451), 25*a.*; (480, 543), 25*b.*

Comici Graeci (ed. Paley), *fr.* (20, 53, 67, 68, 86, 670), 67*a.*

Cyprian of Arles, *Latin Heptateuch*—

Gen. (269, 369), 365*a.*; (421, 631), 365*b.*;

Cyprian of Arles, *Latin Heptateuch* (*continued*)—

(754), 363*b.*; (825), 365*b.*; (955), 365*a.*; (1029, 1193), 365*b.*

Exod. (352), 365*a.*; (1120, 1320), 366*a.*

Levit. (39—42), *ib.*

Josh. (17, 22), 366*a.*; (258, 334), 365*b.*

Judges (163, 210), *ib.*

D.

Demosthenes:—

II. [*Ol. ii.*] (10), 437*b.*; V. [*De Pac.*] (25), 369*a.*; VI. [*Phil. ii.*] (37), 147*a.*; VIII. [*Chers.*] (24), 369*a.*; IX. [*Phil. iii.*] (48), 344*a.*; XV. [*De Rhod.*] (35), 437*b.*; XVIII. [*De Cor.*] (95, 178), *ib.*; (219, 344*a.*; (246), 437*b.*; XIX. [*De Fals.*] (29), 345*b.*; (75), 437*b.*; (117, 162), 439*a.*; (199, 200), 438*b.*; (247), 437*b.*; XXI. [*Meid.*] (18), 438*a.*, 439*a.*; (96, 100), 438*b.*; (125), 372*b.*; (169), 437*b.*; (189), 438*b.*; XXIII. [*In Aristocr.*] (6), 437*b.*; (149), 217*a.*; XXVII. [*In Aphob. i.*] (63), 438*a.*; XXXVI. [*Pro Phorm.*] (7), 439*a.*; (25), 438*b.*; XXXVII. [*adv. Pantæn.*] (20), 439*a.*; (52), 407*b.*; (53), 197*a.*; XLI. [*In Spoud.*] (23), 439*a.*; (24), 437*b.*; XLIV. [*adv. Leochar.*] (9, 17), 371*a.f.*; XLV. [*Steph. i.*] (13, 39), 439*a.*; (71), 437*b.*; LI. [*De Cor. Trier.*] (5), 438*b.*; LIII. [*c. Nicrostr.*] (13), 197*a.*; LVII. [*c. Eubul.*] (10), 437*b.*

Ep. 3 (28), 439*a.*

Digest. 9 (3, 1, 1), 129*b.*

Dinarchus:—

I. (1, 16), 438*b.*; (22), 438*a.*; (23), 438*b.*; (38), 438*a.*; (44), 414*b.*, 436*b.*; (57), 438*a.*; (70), 438*a. b.*; (84, 91), 438*b.*; (95), 437*b.*, 438*a.*; II. (4), 438*b.*; (11), 437*b.*; III. (14, 15, 18), 438*a.*

Dio Cassius, liii. (24), 113*b.*; lxxi. (33), 374*a.*

Dio Chrysostom, *Orat.* v., 283*a.*

Diodorus Sic. v. (60), 422*a.*; xi. (37), 387*a.*; (67, 72, 73, 76), 110*a.*; xviii. (226), 104*b.*

Diomedes (p. 489), 297*b.*

Dionysius:—

Antiqq. i. (48), 132*a.*

De Comp. Verb. (4), 66*b.*

De Sublim. (39), *ib.*

E.

Epic. Græc. Ludib. (Brandt), Archestratus, *Hedup.*, *fr.* (15, 36, 57), 204*b.*; Euboeus of Paros, *fr.* (1), 203*b.*; Matro, *Attic. Deipn.* (90), 204*a.*; *Frag.* *Incert.* (6), 203*b.*; (8, 9), 204*a.*

Etym. Magn. (s.v. Εὐβοῖος), 423*a.*

Euboeus of Paros v. *Epic. Græc. Ludib.*

Euripides:—

Alc. (160), 418*b.*; (360), 418*a.*

Andr. (557), 249*a.*

Bacch. (218, 235—6, 260—2, 270—1), 372*a.*; (278), 372*b.*; (382—3), 372*a.*; (857—9, 1156—8), 72*b.*; (1206), 436*a.*

Hec. (159, 390, 414—6), 418*a.*; (577, 595), 418*b.*; (610, 612), 418*a.*; (615), 418*b.*; (799), 27*b.*

Hcl. (293—7), 72*b.*

H. F. (772), 148*a.*

Hipp. (32), 220*a.*

Ion (175, 230), 310*a.*; (354), 276*b.*, 314*a.*, 417*a.*; (988), 283*a.*; (1003), 283*b.*; (1478), 283*a.*

I. A. (613), 418*a.*

Med. (106—8, 279), 220*b.*; (413), 27*b.*; (511), 220*b.*; (733), 76*b.*; (957, 963), 418*b.*; (1159*f.*), 418*a.*

Euripides (*continued*)—

- Orest.* (612), 417*b.*; (771), 147*b.*; (896*f.*), 417*b.*
Phoen. (341), 104*a.*; (401), 343*b.*
Rhes. (792), 103*a.*
Troades (1200, 1218), 418*b.*
frag. (18), 343*b.*; (781, 11), 27*b.*
 Eusebius, *H. E.* VI. (xii. 4), 411*a.*
 Eutropius, 9 (13), 71*a.*

F.

- Florus, ii. (13. 23), 202*a.*

G.

- Galen (Andromachus ap.), xiii. (p. 876), 408*a.*
 Galen on Plato's *Timaeus*, 78 B, 181*b.*
 Gellius, *Noct.* i. (7), 277*b.*; vi. (3. 40), 5*b.*; x. (15. 2), 324*a.*; xx. (1. 23), 5*b.*
 Gregory, *Epp.* (ix. 48, xi. 54), 215*b.*

H.

- Harpocration (*s.v.* *τραπεζοφόρος*), 378*a.*
 Hegemon, *fr.* (1. 1, 6), 203*b.*
 Heptateuch, Latin, v. Cyprian of Arles.
 Heraclitus, (37, 46, 79, 114), 400*a.*
 [Heraclides] (p. 7, l. 7, 11, Schn.), 62*b.*
 Hermas, *Pastor* (ii., iv., v.), 125*b.*
 Herodotus :—
 i. (1), 420*a.*; (86), 217*a.*; (171), 478*b.*; (174), 422*a.*; (175), 460*a.*; (185), 372*a.*; (196), 343*a.*; ii. (64), 103*a.*; (109), 343*a.*; (113), 132*b.*; (170), 372*a.*; iii. (28), 418*a.*; (51), 119, 343*a.*; (143), 147*b.*; (148), 343*a.*; iv. (89), 283*a.*; (152), 132*b.*; v. (77 *f.*), 459*b.*; (78), 147*a.*; vi. (16), 103*b.*; vii. (89), 420*a.*; (211), 343*a.*; viii. (104), 460*a.*; ix. (61), 68*a.*; (106), 387*a.*
 Hesiod, *Theog.* (379), 220*a.*
 Hesychius (*s.v.* *τραπεζῶν*), 423*a.*
 Hippoc. *περί ἀρχ. ἡτρ.* 1 (Littre i. 570), 294*b.*
 Homer :—

Hym. ap. Pyth. (229), 313*b.*

- Il.* i. (38), 340*a.*; ii. 493 (*schol.*), 156*b.*; iv. (102), 4*a.*; (420), 344*b.*; v. (472), 339*b.*; vi. (164), 156*b.*; (402), 339*a.*; (403), 339*b.*; (476), 340*a.*; ix. (396), 339*a.*, *b.*; (561), 339*a.*; xi. (69), 304*b.*; (306), 220*a.*; xiii. 229 (*schol.*), 358 (*schol.*), 156*a.*; (460), 132*a.*; (773), 72*b.*; xv. (371), 220*a.*; 706 (*schol.*), 156*a.*; xvi. (542), 339*b.*; (638), 344*b.*; xviii. (176), 283*a.*; 444 (*schol.*), 156*a.*; (571—2), 72*a.*; 589 (Eust.), 4*a.*; xx. (179), 339*b.*; xxi. 542 (*schol.*), 156*b.*; xxii. 263 (*schol.*), 156*b.*; (506), 339*b.*; xxiii. (266), 4*a.*; (304), 220*a.*; 304 (*schol.*), 156*a.*; (310), 220*a.*; 587 (*schol.*), 155*b.*; (864), 4*a.*; xxiv. 205 (*schol.*), 156*a.*; (729), 339*b.*

- Od.* ii. (104), 343*a.*; iv. (546), 344*a.*; vi. (26), 220*a.*; ix. (219—222), 3*f.*; (239, 244, 308—9), 4*a.*; (425), 4*b.*; (439—440), 4*a.*, *b.*; ix. (481—486, 537—543), 72*a.*; x. (73), 217*a.*; xii. (288), 340*a.*; xiv. (156), 277*a.*; xviii. (263), 343*a.*, 344*b.*; xix. (407), 339*a.*; xx. (52), 217*a.*

Horace :—

- A. P.* (156—178), 125*a.*
Ep. I. i. (70—5), 222*a.*; vii. (12), 124*b.*
Epod. v. (19), 374*a.*
Carm. I. (vii. 15), 220*a.*; xxxvii. 1—4, 75*b.*;

Horace, *Carm.* (*continued*)—

- II. (i. 5), 374*a.*; III. (vi. 23), 470*b.*; (xiii. 9—10), 108*b.*; (xxii. 7), 3*b.*; (xxvii. 38, 39), 107*a.*; (47), 108*b.*; (49, 50, 59, 73), 107*a.*; (xxx. 1—2), 132*b.*, 222*a.*
Sat. I. (i. 64), 125*a.*; (iii. 3), 202*a.*
 Hyginus, *Fab.* (274), 324*b.*
 Hyperides, II. (xiii. 10), 438*b.*; IV. (ii. 6), 437*b.*

I., J.

Inscriptions :—

- Brit. Mus. (i. 125, ii. 365), 306*a.*; (ii. 230), 423*b.*
I. G. A. (79. 115), 51*b.*
C. I. A. (53*a.*), 306*a.*, *b.*; (1059, 4064), 306*a.*; (ii. 49), 236*b.*; (374), 378*a.*; (723), 306*b.*; (963), 140*a.*; (iii. 318, 319), 187*b.*
C. I. G. (106), 235*b.*; (2247), 423*b.*; (2682), 333*b.*; (2965, 3148), 175*a.*; (3385, 3), 332*a.*; (3493, 3500), 138*b.*; (3503), 138*a.*; (3509, 3517), 137*b.*; (3953, 1), 328*a.*
C. I. L. (i. 807), 361*a.*; (iii. 296—7), 175*b.*; (1116, 1174), 230*a.*; (1577), 114*a.*; (vi. 1984), 370*b.*; (3492), 113*b.*; (x. 316), 228*b.*; (7946), 229*b.*; (7950, 7974, 7975), 233*b.*; (7981), 228*b.*; (8011, 8012), 230*a.*; (8013), 231*b.*; (8023, 8024), 234*a.*; (8026), 233*b.*; (8027), 229*b.*; (8028), 230*b.*; (8033), 230*a.*
Gortyn Inscr. 8 (47), 4*b.*
Lebas-Wadd. (609), 177*a.*
Pitt. Ant. d'Ercol. i. (p. 135), 10*b.*

Josephus :—

- Antiq.* i. 18. 1 (258), 159*b.*; 22. 1 (345), 160*a.*; iii. 6. 5 (313), *ib.*; v. 1. 16 (50), 159*b.*; 1. 22 (81), 1. 23 (89), 3. 3 (184), 5. 4 (207), 160*a.*; (208), 159*b.*; vi. 13. 4 (284), *ib.*; 14. 9 (378), 160*a.*; vii. 10. 2 (242), 159*b.*; ix. 8. 7 (185), 160*a.*; 13. 3 (271), 159*b.*; 14. 2 (284), 159*a.*; x. 1. 4 (18), 159*b.*; 7. 1 (102), 150*a.*
Bell. Jud. vii. (5. 4), 64*a.*; (8. 3), 276*a.*

Isacus :—

- III. (13, 16), 439*a.*; (17), 438*b.*; IV. (9), 439*a.*; V. (17, 23), 407*b.*; VI. (41), 439*a.*; (57), 436*a.*

Isocrates :—

- I. [*Demon.*] (51), 438*b.*; IV. [*Paneg.*] (31), *ib.*; (45), 438*a.*, *b.*; V. [*Philip.*] (12, 94), 438*b.*; VI. [*Archid.*] (60), *ib.*; (90), 437*b.*; VII. [*Arceop.*] (6), 438*b.*; (82), 437*a.*; VIII. [*De Pac.*] (4, 39, 69, 70), 438*b.*; IX. [*Erag.*] (10), 415*a.*; (81), 437*a.*; X. [*Enc. Hel.*] (9), 438*b.*; XII. [*Panath.*] (16), *ib.*; (68), 437*a.*; (74), 438*a.*; (237, 263), 438*b.*; XIV. [*Plat.*] (1), *ib.*; (19), 148*b.*; XV. [*De Antid.*] (10), 438*a.*; (16, 74), 438*b.*; (96), 437*b.*; (110), 438*a.*; (161), 437*a.*; XVI. (27), 414*b.*, 436*a.*; XVII. [*Trapes.*] (15), 437*b.*; (53), 148*b.*; XIX. [*Aegin.*] (5), 459*b.*; (21, 26), 407*b.* *Ep.* 2 (12) 6 (7), 438*b.*

Justin, xviii. (3), 420*a.*

Justinian, *v. Cod. Just.*

- Juvenal, i. (45), 315*a.*; (166), 315*b.*; (167), 315*a.*; ii. (130, 168), 201*b.*; iii. (239), 11*b.*; iv. (83), 201*a.*; vi. (21—22), 324*a.*; (422), 71*a.*; (541), 201*a.*; vii. (22), 201*b.*; viii. (148), 201*a.*; (196), 374*b.*; ix. (130—4), 200*a.*; xi. (93—98), 323*b.*; (148, 193, 195—6), 468*a.*; xiv. (139), 10*a.*; (216), 11*b.*; xv. (75), 201*b.*

[Juvenius], *v.* Cyprian of Arles.

L.

- Livy, i. (7. 5), 360*a.*; (32. 12), 374*a.*; ii. (10), 316*a.*; iii. (83), 361*b.*; iv. (19. 6), 361*a.*; (31. 4), 360*b.*; (42. 8), 7*a.*; vi. (35, 36. 11, 39. 2, 40, 41),

Livy (*continued*)—

5a.; viii. (13. 4), 8a.; (33. 10), 8b.; x. (5. 4), 166a.; xxi. (2. 6), 361a.; (29. 3), 43b.; xxii. (1. 2, 1. 9, 1. 10), 361b.; (2. 3), 42b.; (3. 1), 43b.; (5. 4), 43b., 362b.; (6. 4), 361b.; (6. 9), 43b.; (8. 6), 360b.; (11. 6), 361a.; (12. 11), 362a.; (13. 1), 43a., 361b.; (13. 3), 360b.; (13. 6), 43b.; (14. 3), 362a.; (14. 8), 361a.; (18. 8), 360b.; (19. 11), 362b.; (20. 8), 360a.; (20. 11), 42b.; (22. 5), 361b.; (22. 20), 43b.; (34. 1), 44a.; (38. 9), 43a.; (41. 2), 360b.; (43. 11), 43b.; (45. 6), 43a.; (53. 5), 42b.; xxiii. (3. 10, 3. 21), 361a.; (28), 202a.; (31. 13), 44a.; (48), 202a.; xxiv. (8. 18), 361a.; (48), 420a.; xxv. (10. 24, 29, 30), 110b.; xxvi. (9. 2), 162a.; xxvii. (9. 3), 362a.; xxxi. (48. 6), 166a.; xxxiii. (8. 13), 367b.; xxxix. (13. 6), 362a.; (20. 38), 202a.; liii. (2), 361a.

Lucan, viii. (495), 298b.; x. (324), 200a.

Lucian:—*Bio. Acc.* (792), 105a.; *Dial. Meretr.* (2. 1) 187b.; *Herod.* (6. 836), 418a.

Lucilius *ap.* Non. v. Nonius.

Lucretius, i. (958), 163b.; ii. (219, Lachm. on), 291b.; iii. (1042, Lachm. on), 10b.; iv. (85), 162a.; (1160—9), 292a.; v. (69, 73, 96), 264a.; (103), 264b.; (110), 264a.; (121, 134), 264b.; (139), 263b.; (149, 190), 264a.; (199), 264b.; (253), 264a.; (258), 264b.; (280, 286, 309), 264a.; (312, Munro on), 291b.; (334, 457), 264a.; (516), 264b.; (569), 265a.; (615), 264a.; (657), 264b.; (684), 264a.; (695), 264b.; (697), 264a.; (727, 798), 264b.; (811), 264a.; (850, 916), 264b.; (1093), 264a.; (1133, 1163), 264b.; (1260), 264a.; (1302), 263b.; (1340), 264b.; (1452), 41a.; vi. (364, 374, 385), 298b.; (1232), 41b.

Lycurgus (54), 439a.; (62), 414b., 436a.

Lysias:—

I. (24), 437b.; III. (15, 37), 439a.; IV. (19), 437b.; VI. (15), 414b.; (33, 50), 437b.; X. (25), 438b.; (28), 438a.; XII. (77), 439a., b.; XIII. (38), 438b.; (73), 414b.; (76), 437b.; (77, 84, 94), 438b.; XIV. (17), 437b.; XV. (5), *ib.*; XVI. (7), 407a., 409b.; (13), 407b.; (15), 407a.; (19), 407b.; XXVIII. (17), 438b.; XXXIII. (3), *ib.*; *frag.* (78), 439a.

M.

Manilius, v. (325), 371b.

Martial, iv. (33), 76a.; xii. (3, 1—4), 200a.

Matro, v. *Epic. Gracc. Ludib.*

N.

New Testament Writers:—

St. Matthew (v. 4), 457b.; (24), 365a.; (vi. 26), 453b.; (vii. 11, 16), 453a.; (19), 453b.; (22), 453a.; (xiii. 55), 453b.; (xiv. 3), 452b.; (xvi. 3), 452b.; (21), 73b.; (xvii. 9), 453a.; (20), 457a.; (xviii. 21), 457a.; (26—9), 453b.; (xxi. 21—2), 457a.; (31), 453b.; (32), 458a.; (xxii. 37), 453a.; (xxiii. 13), 74a.; (34, 38), 453b.; (xxvi. 24, 28, 46, 50), 453b.; (57, 59), 73b.; (xxvii. 55), 452b.
St. Mark (x. 33, xi. 27), 366b.; (xii. 26), 458b.; (xiii. 2), 365a.; (xv. 13, 16, 24), 365b.
St. Luke (iv. 30, vi. 24), 457b.; (xv. 25), 74b.; (xvi. 25), 457b.; (xvii. 4, 5, 6), 457a.; (xx. 37), 458b.
St. John (xix. 32), 365b.
Acts (x. 12, xi. 6, xiii. 46, 51), 73b.; (xiv. 5), 73b.; (xv. 2), 73b., 74a.; (23, xvi. 4), 73b.; (xvii. 23), 215a.; (xxi. 18, 25), 73b.
I. Corinthians (Evans on, v. 6, vi. 11, vii. 29—31), 319a.; (xi. 24), 453b.; (xv. 33), 458a.

New Testament Writers (*continued*)—

Ephesians (ii. 20), 73b.; (ii. 20—22), 419a.

I. Timothy (v. 11), 74b.

II. Timothy (iv. 6), 25b.

Hebrews (ix. 4), 366a.

I. Peter (iv. 8), 454b.

St. James (i. 14—15, iv. 1—2), 314a.; (iv. 1—3), 74b.; (2), 275b.; (5), 74b.; (v. 14), 73b.; (v. 20), 454b.

Nonius (xxvi. 2, Lucil.), 247a.; (22, xxxix. 32), 247b.; (lxvi. 25, Varr.), 247a.; (lxxvii. 20, Pacuv., cexlvii. 4, Caecil., ccliii. 18, Lucil., cclv. 6, Ter.), 247b.; (cclvi. 18, cclxi. 11, Accius), 248a.; (celxvii. 25, Varr., celxvii. 19, 21, Lucil., celxvii. 27, Titin., cexxvi. 7, Plaut.), 248b.; (ccc. 24, Lucil.), 249a.; (cccii. 29, Varr., cccv. 13, Plaut.), 249b.

O.

Orientius, *Comm.* i. (29, 217, 602), 365a.

Ovid:—

Am. I. (vii. 29), 10a.; (viii. 11, ix. 5, xiii. 19), 212a.; II. (xviii. 19), 310b.

A. A. iii. (205), 212a.; (345), 310b.

Fast. iv. (219), 10a., b.; iv. (848), 374b.; vi. (35, 39, 524), 10a.

Her. iii. (123), 10a.; (154), 269b.; iv. (124, 147), 269b.; v. (1, 10, 18, 30, 38, 45, 67), 269b.; (86, 100), 270a.; vi. (103), 269a.; vii. (45), 212a.; (160), 269b.; viii. (17), 10a.; ix. (126), 212a.; (145), 269b.; (147), 10a.; xii. (17), 212b.; xiii. (60), 270a.; (135), 370a.

Ibis (246), 201a.

Met. i. (196), 10a., b.; (345, 441), 470b.; ii. (278, 855), 470b.; iii. (559), 10a., b.; iv. (670), 451b.; (663), 470b.; (778), 451b.; v. (118), 470b.; vi. (506, 629), 451b.; vii. (366, 399), 451b.; (559), 315b.; (569), 451b.; (582), 10a.; (637, 741), 470b.; viii. (237), 213a.; xi. (125), 315a.; (153, 181, 270), 470b.; xii. (306), 201a.; xiii. (34), 10a., b.; (397), 270a.; (602—3), 470b.; xiv. (155), 451b.; (200), 470b.; (288, 473, 552, 641, 705, 825), 451b.; xv. (169), 270a.

Pont. I. (v. 31, xlix. 62), 10a.; II. (v. 38), 275b.; III. (ii. 21), 10a.; (iii. 13), 324a.; (vii. 32), 10a.; (xvi. 43), 200b.

Rem. Amor. (v. 35), 75b.

Sapph. (59), 10a., b.; (63), 212a.

Trist. I. (i. 11), 213a.; II. (4), 10a.; (103—8), 311a.; (538), 270a.; III. (i. 29, 41, viii. 27, x. 12, 47, xi. 33), 370a.; IV. (i. 94), 10a.; V. (vi. 11), 201a.; (x. 11), 10a.

P.

Pacuvius *ap.* Non. v. Nonius.

Parod. Epic. v. Epic. Gracc. Ludib.

Pausanias, ii. (31. 9), 139b., 235b.; viii. (5. 3), 49a.; (12. 7), 49b.; (47. 1), 283b.; ix. (20. 4), 283b.; (22. 6), 285a.; (56), 68a.; x. (9. 5), 424b.

Persius:—

Prol. (12), 10a.

Sat. i. (24), 315a.; (41), 10a.; (50), 315a.; (87), 10a.; (101), 10b.; (124), 199b., 275b.; ii. (19), 10a.; (20), 10b., 374b.; (26), 10a.; (36), 11b.; (51), 10a.; (53), 315b.; (55, 69), 10b.; (73), 11a.; iii. (19, 27), 10a.; (30), 315a.; (39—43), 199a.; (43), 314b., 315a., 275a.; iv. (47), 10a.; v. (55), 315b.; (83), 10a.; (103), 11a.; (125), 10a.; (129), 315a.; (155, 163, 164), 10a.; vi.

Persius *Sat.* (*continued*)—

(26), 314*b*.; (27), 11*a*.; (46), 314*b*.; (51), 10*a*.; 314*b*.; (63), 10*a*.; (64, 74), 11*b*.

Petronius (64. 6), 221*b*.Philemon, *Ephebos*, fr., 132*b*.Photius, *Bibl.* 61 (p. 69A—72B), 467*b*.

Pindar:—

Ol. xi. [x.] (18), 436*b*.

Pyth. iv. (44), 72*b*.; (109), 275*b*.

Plato:—

Apol. (18 D, 19 C, 20 A, 20 C), 341*a*.; (21 C, 22 A), 341*b*.; (22 B), 343*b*.; (22 C, 22 D, 23 B, 24 A, 24 D, 26 A, 27 A, 29 A, 29 B), 341*b*.; (30 A), 342*a*.; (30 D), 148*b*.; (31 A, 32 B, 32 C, 32 E, 33 C, 33 E, 34 B, 34 E, 35 B), 342*a*.; (35 D, 36 B, 36 D, 38 B, 39 A, 39 C, 41 B, 41 E), 342*b*.

Cratylus (412 A, 437 A), 468*b*.

Lach. (180 D, 183 C, 185 E, 186 C), 67*b*.; (186 D), 68*a*.; (187 E, 188 D), 67*b*.; (191 B), 68*a*.; (191 C, 192 E, 195 C, 197 B, 200 E), 67*b*.; (201 A), 68*a*.

Legg. i. 9 (637 C), 217*a*.; iii. 11 (692 A), 295*a*.; v. 8 (738 A), 72*b*.; xi. 4 (919 A), 436*b*.

Lysis (212 D), 148*b*.*Menec.* (237), 23*b*.*Meno* (79 B), 148*b*.*Phaedo* (76 A), 353*b*.

Phaedrus (229 D), 73*a*.; (251 A), 354*a*.; (272 D, Thompson on), 353*b*.; (276 B), 68*a*.

Politicus (291 A), 294*a*.; (291 D), 76*b*.

Repub. i. 3 (329 C), 353*a*.; 5 (330 E), *ib.*; 9 (335 E), *ib.*; 15 (341 B, E), 353*b*.; 17 (344 E), *ib.*; 18 (345 E), 29*b*.; 19 (347 B), 353*b*.; ii. 5 (362 B), 72*b*.; 6 (363 A), 353*b*.; 10 (368 B), 353*a*.; 11 (370 E), 353*b*.; 13 (372 C), 147*b*.; 19 (380 A), 72*b*.; iii. 2 (387 C), 354*a*.; 6 (392 D), 353*b*.; 8 (395 D), 354*a*.; 9 (398 A), 73*a*.; 11 (400 C), 353*b*.; 12 (402 A, 402 C), 73*a*.; iv. 4 (426 B), 147*b*.; v. 11 (463 A), 353*b*.; vii. 16 (537 C), 73*a*.; ix. 10 (584 D—586 C), 418*b*.; x. 3 (599 A, C), 274*b*.; 5 (604 A), 274*a*.; 13 (615 C), 274*b*.; (615 D), 274*a*.

Sophist. (232 D), 196*a*.; (246 Af.), 73*a*.*Theaet.* (168 A), 419*a*.

Timaeus (17 C, 19 A), 273*a*.; (20 E), 67*b*.; (21 E, 22 C), 273*b*.; (22 D), 117*b*.; (22 D), 183*b*.; (27 B), 274*a*.; (29 C), 122*b*.; (30 B), 273*b*.; (33 A, 33 D), 274*a*.; (35 A), 117*b*.; (37 A), 115*a*.; (37 B), 120*a*.; (37 C), 120*b*.; (38 B), 117*b*.; (38 D), 184*b*.; (40 C), 118*a*.; 274*a*.; (41 A), 115*b*.; 273*b*.; (41 C), 117*b*.; (41 E), 274*a*.; (52 A), 119*b*.; (53 B), 117*b*.; (56 D), 122*a*.; (61 C), 120*b*.; (62 Cf), 418*b*.; (66 A), 115*b*.; 274*a*.; (67 E), 122*b*.; (70 C), 116*b*.; (70 D), 274*a*.; (78 B, Galen on), 181*b*.; (80 E), 273*b*.; (86 C), 274*a*.; (92 C), 120*b*.

Plautus:—

Amphitr. (I. i. 144, V. i. 20), 75*a*.

Asin. (I. 247), 248*b*.

Aulul. 47 (= I. i. 8), 81 (= I. xi. 3), 121, 129 (= II. i. 2, 10), 327 (= II. v. 3), 372 (= II. viii. 4), 123*b*.; 400 (= II. ix. 6), 75*b*.; 606 (= IV. ii. 7), 648 (= IV. iv. 29), 685 (= IV. v. 3), 797 (= IV. x. 74), 123*b*.

Bacch. (I. ii. 13), 24*b*.

Capt. 98 (= I. i. 30), 75*a*.; 287 (= II. ii. 37), 165*b*.; 888 (= IV. ii. 108), 75*b*.

Curc. (V. iii. 38), 75*a*.

Men. (149), 165*b*.

Merc. (409), 40*a*.

Mil. Glor. (IV. viii. 12), 249*b*.

Plautus (*continued*)—

Most. 435 (= II. ii. 14), 75*b*.; 803 *f.* (= III. ii. 132 *f.*), *ib.* 221*a*.

Pers. (V. ii. 50), 75*b*.

Poen. (V. iii. 43), 316*b*.; (V. v. 17), 75*b*.

Rud. 304 (= I. i. 16), 123*b*.; 822 (= III. v. 53), 221*a*.

Trin. (3), 299*b*.; (131), 39*b*.

Truc. (IV. ii. 57), 75*b*.

ap. Non. v. Nonius.

Pliny:—

N. H. II. (119), 220*a*.; V. (29), 178*b*.; (29—31), 176*b*.; (107), 140*a*.; XII. (1), 77*a*.; XV. (25), 469*b*.; XXXIV. (2), 324*a*.; XXXV. (6), 188*b*.

Pliny:—

Epp. III. ix. (29), 208*b*.; VI. xxix. (4), 8*b*.

Ep. Trai. (30), 113*a*.; (113), 77*a*.

Paneg. (4, 5), 7*b*.

Plutarch:—

De Glor. Ath. I., 404*a*.

De Mus. (16, 38), 73*a*.

Vita Camill. (39), 5*b*.

„ *Demetr.* (9), 306*b*.

„ *Dion.* (58), 306*b*.

„ *Solon.* (19), 437*a*.

„ *Ti. Gracch.* (8), 5*a*.

[Plutarch] *Instituta Laconica* (cc. 7, 10, 11, 13, 23), 62*b*.

Pollux, *Onomast.* i. (107), 418*a*.

Polybius, i. (4. 4, 20. 6), 448*a*.; (20. 14), 447*b*.; (37. 5, 57. 2), 446*a*.; (63. 7), 449*a*.; (65. 6), 446*a*.; (84. 6), 448*b*.; ii. (17. 2), 449*a*.; (37. 11), 448*a*.; iii. (20. 3), 449*a*.; (25. 3), 447*b*.; (111), 43*b*.; (113. 8), 449*a*.; vi. (4. 3), 31*a*.; (10. 7), 448*a*.; (23), 446*b*.; (36), 403*a*.; ix. (15), 446*b*.; (25. 5), 449*a*.; x. (4), *ib.*; (17), 447*a*.; (21), 405*a*.; xi. (8), 448*b*.; xiii. (3), 448*a*.; xv. (11. 4), *ib.*; xvii. (24. 9), 367*b*.; xviii. (30. 7), 448*a*.; xxiii. (14. 1), *ib.*; xxvii. (17. 4), 448*b*.; xxviii. (6. 9), 449*a*.; xxix. (19. 25. 2), 448*b*.; xxx. (4. 17), 449*a*.; xxxix. (4), 449*b*.; (10), 447*a*.

Pompeius, *G. L.* v. (144), 202*a*.

Propertius, I. (i. 13), 316*a*.; (i. 23), 200*b*.; (i. 33), 316*b*.; (viii. 19), 316*a*.; (20. 25—6, xi. 3, 21), 76*b*.; (xvi. 33), 316*a*.; (xvii. 26), 316*a*.; II. (iv. 9, viii. 31, xi. 12, xvii. 3, 13, xviii. 5), 316*b*.; IV. (vii. 3), 324*b*.; (viii. 68), 324*a*.; (ix. 15), 316*a*.

Ptolemy, V. (4), 330*a*.

Q.

Quintilian, i. (4. 17), 229*b*.; viii. (5. 11, 12), 419*b*.; xi. (1. 52), 419*b*.

S.

Sallust, *Jug.* (14), 8*a*.; (113), 360*b*.

Scholasts, v. *sub* resp. authors.

Seneca, *N. Q.* (i. 14), 163*b*.

Sid. Apoll. *Ep.* (3. 90), 324*b*.

Silius, ii. (338), 315*a*.; xii. (393), 370*b*.

Sophocles:—

Ajax, 138 (*schol.*), 262*a*.; (112), 372*b*.; (635), 147*b*.; (1144), 345*a*.

Ant. 18 (*schol.*), 262*b*.; (547), 147*b*.; (849), 332*a*.; (1102), 148*a*.

El. (342), 148*a*.; (644), 401*b*.

O. C. (12), 149*b*.; (310—323, 313), 86*a*.; (360), 148*b*.; (738), 149*b*.; (1729), 76*b*.

O. T. (9), 147*b*.; (13), 148*b*.; 89 (*schol.*), 172 (*schol.*), 261*b*.; (221), 148*b*.; (1061), 147*b*.; (1368), 149*a*.

Philoct. (289), 343*a*.; 344, 348*f.*, 372*b*.;

Sophocles *Philoct.* (*continued*)—

(**443**), 343*b.*; (526), 1080, 372*b.*; (1378), 408*a.*

Trach. (764), 418*b.*; (1024), 449*b.*

frag. 343 (ed. Nauck), 132*a.*; (962, Dind.), 3*a.*

Statius, *Sil.* iv. (4. 79), 201*a.*

Strabo, *Geog.* xii. 14 (p. 577), 177*b.*; xiii. 59 (p. 611), 140*a.*; xiv. 42 (p. 649), 177*a.*; xvi. 3, 4 (p. 766), 4. 27 (p. 784), 420*a.*

Suetonius :—

Aug. (19), 311*a.*

Domit. (4), 70*b.*

Sulpicius Severus, ii. (30, 6), 64*a.*

T.

Tacitus :—

Ann. i. (8), 149*b.*; (31), 113*a.*; (45), 63*b.*; (47), 10*b.*; iv. (11), 63*b.*; xi. (35, Dräg. on), 360*b.*; xii. (9), 361*b.*; (13), 362*b.*; (42), 165*b.*; xiii. (7, 35), 112*b.*; xiv. (**53. 2**), 8*a.*; xv. (**44**), 63*a.*; xvi. (13), 113*a.*

Dial. (23), 265*b.*

Hist. i. (**10. 4**), 77*a.*; (13), 77*b.*; (70), 114*b.*; ii. (49), 63*b.*; iv. (12, 33), 114*b.*; (**73**), 7*b.*, 8*b.*; v. (5, 13), 64*a.*

Tatian, *Oratio* (v.), 205*a.*

Terence :—

Adelphi (603), 298*a.*

And. (5), 298*a.*; (**44, 69, 93, 144, 150, 171, 173, 183, 211, 328, 370, 490, 580**), 298*b.*; (**601**), 7*b.*; (**637, 679**), 298*b.*; (682), 248*a.*; (**803**), 299*a.*; (**967**), 7*b.*

Eun. (216), 298*b.*; (**240**), 8*a.*; (**945**), 7*b.*

Heaut. (**40, 161**), 299*b.*; (215), 40*a.*; (**596**), 8*a.*

Phor. (210), 297*b.*; (505), 298*b.*; (**766--770**), 221*a.*; (840), 247*b.*; (890), 297*b.*

ap. Non. v. Nonius.

Tertullian, *adv. Prax.* (v.), 205*a.*

Theocritus, ii. (67—8), 222*b.*

Thucydides, i. (4), 361*b.*; (29), 439*a.*; (76. 2), 217*a.*; (**89**), 387*f.*; (96), 413*b.*; ii. (**43**), 469*b.*; (52), 407*b.*; (**96**), 418*b.*; iii. (101. 2), 131*b.*; iv. (**17**), 147*a.*; (29), 149*a.*; (94. 2), 367*a.*; (**98**), 372*b.*; v. (10), 148*b.*; (**111**), 72*a.*; vi. (1), 148*b.*; (**3, 75**), 111*b.*; (96), 112*b.*; vii. (60. 4), 367*a.*; (71), 343*a.*; (73. 4), 362*b.*; viii. (22, **23, 29**), 435*a.*; (46, **66**), 436*a.*

Tibullus, i. (10. 43), 316*b.*

Titinius *ap. Non. v. Nonius.*

V.

Varro :—

R. R. i. (2. 9), 5*b.*; (2. 14), 229*b.*; ii. (4*f.*), 3*b.*

frag. **72** (Buech.), 248*b.*; 378 (Buech.), 247*b.*; **589** (Buech.), 247*a.*

ap. Non. v. Nonius.

Velleius Paterculus, ii. (51), 201*a.*

Virgil :—

Aen. i. (531), 200*a.*; ii. (**492**), 76*a.*; (704), 362*b.*; iv. (34), 200*b.*; (**435—6**), 419*b.*; (440), 165*b.*; (**486**), 220*a.*; (490), 200*b.*; (502), 420*a.*; (635), 418*a.*; v. (9), 316*b.*; (634), 200*b.*; vi. (546), 316*b.*; (603—4), 324*a.*; (804), 10*b.*; vii. (524), 374*b.*; ix. (773), 374*a.*; x. (136), 76*b.*; xi. (711), 201*a.*

Ecl. i. (**26**), ii. (**34**), 410*a.*; v. (**10**), 410*b.*; vi. (**59**), 409*b.*; viii. (**50**), ix. (**50**), 410*b.*; x. (**31*f.***), 409*b.*

Georg. i. (115), 200*b.*; (**119**), 410*b.*; (**247*f.***), 410*a.*; (**388, 396**), 410*b.*; ii. (**468*f.***), 410*a.*; (**534**), 410*b.*; iii. (**285, 328**), 410*b.*; iv. (**49**), 410*a.*; (293), 200*b.*; (467), 72*b.*

X.

Xenophon :—

Ages. (2. 24), 344*a.*

Anab. i. (2. 21, 8. 26), 461*a.*; (9. 19), 344*a.*; ii. (3. 11), *ib.*; iv. (7. 16), *ib.*; v. (8. 7), 460*b.*; vii. (5. 14), 463*a.*; (5. 57, 8. 25), 460*b.*

Cyrop. i. (5, l. 64), 403*a.*; ii. (4. 23), 217*a.*; iii. (3, ll. **165, 419**), 403*a.*; iv. (3, l. **98**), *ib.*; vii. (1. 10, 11, 14), 344*a.*; viii. (i. 17, 20), *ib.*; (8), 460*b.*

Hell. i. (**1. 35, 4. 2, 6. 7, 6. 29**), 131*b.*; ii. (2. 19), 436*a.*; iii. (**1. 1**), 131*b.*; (1. 12), 461*a.*; (**4. 11**), 131*b.*; iv. (**4. 1**), *ib.*; vii. (**1. 20**), *ib.*; ix. (8. 34), *ib.*

Hipparch. (2. 2, 4. 9), 367*a.*

Memor. i. (**1. 5**), 405*b.*; (1. 16, 3. 4), 344*a.*; (**4. 18**), 405*b.*; iv. (1. 2, 6. 13), 344*a.*; vi. (**5. 16**), 405*b.*; vii. (2. 28), *ib.*

Z.

Zosimus, i. (**40. 2, 58. 2**), 38*a.*; ii. (**5. 4, 5. 5, 22. 2**), *ib.*; (**38. 4**), 37*b.*; iii. (**2. 4, 7. 2, 9. 4**), *ib.*; (**10. 1**), 38*a.*; (**30. 2**), 37*b.*; iv. (**6. 2, 40. 3**), 38*b.*; (**57. 2**), 38*a.*; v. (**26**), 38*b.*; (**35. 4**), 38*a.*; vi. (**7. 2**), 38*b.*; (**7. 4, 7. 6**), 38*a.*; (**8. 1**), 38*b.*; (*fr.* 13), *ib.*

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